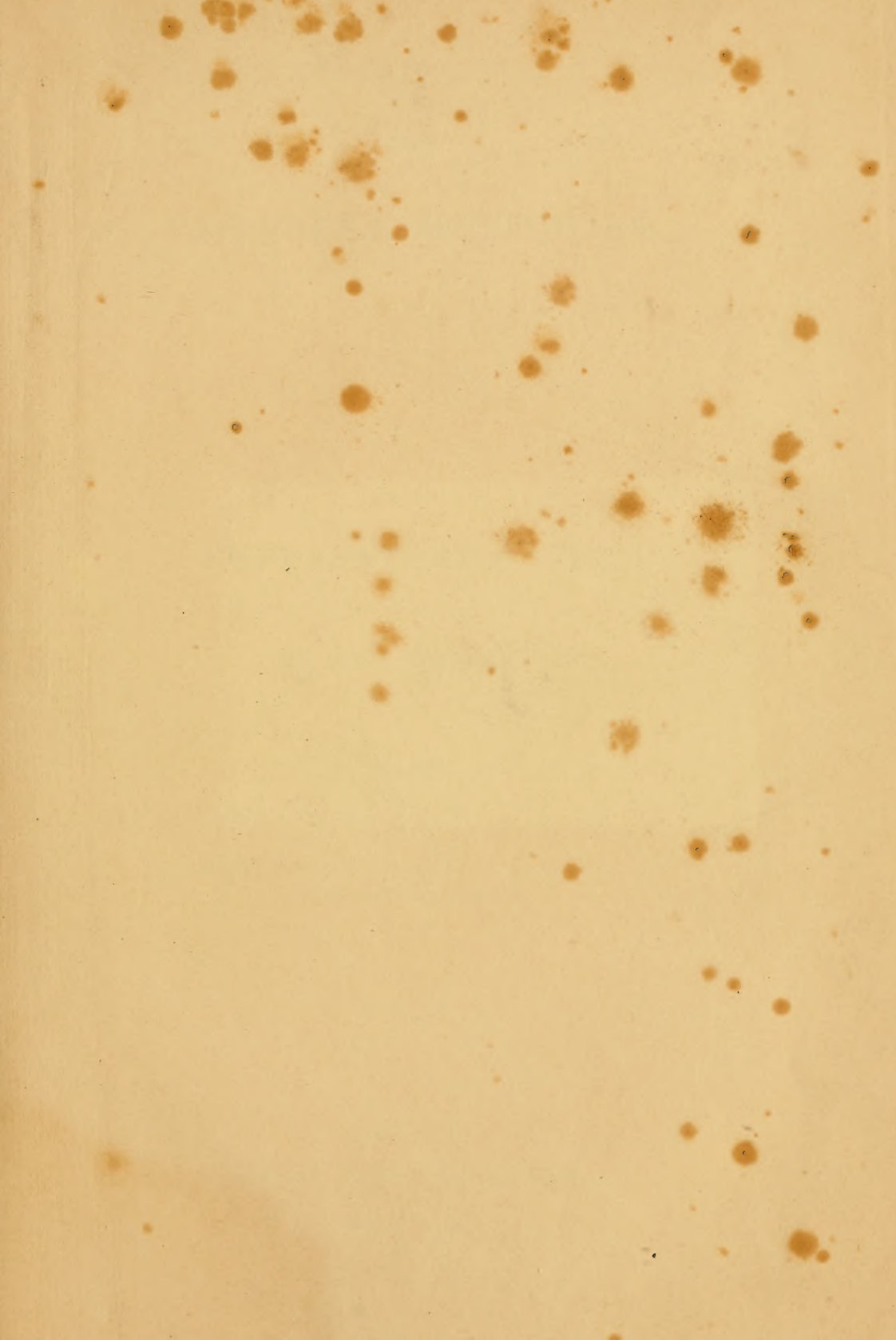


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THE
PARALLEL HISTORIES
OF
JUDAH AND ISRAEL,
WITH COPIOUS
EXPLANATORY NOTES.
IN TWO VOLUMES.

BY THE
REV. MAXIMILIAN GENESTE, M.A.

INCUMBENT MINISTER OF THE CHURCH OF THE HOLY TRINITY,
WEST COWES, ISLE OF WIGHT.

VOL. I.

LONDON:
SAMUEL BAGSTER AND SONS.

—
MDCCCXLIII.

LONDON:

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TO THE
RIGHT REVEREND FATHER IN GOD
CHARLES RICHARD
LORD BISHOP OF WINCHESTER

THIS HUMBLE ATTEMPT
TO ELUCIDATE AN OBSCURE PORTION
OF SACRED HISTORY

IS

BY HIS LORDSHIP'S KIND PERMISSION

RESPECTFULLY DEDICATED

WITH EVERY FEELING OF GRATEFUL AND DUTIFUL REGARD

BY

ONE WHO DEEMS IT A PRIVILEGE

TO SUBSCRIBE HIMSELF

ONE OF HIS LORDSHIP'S CLERGY.

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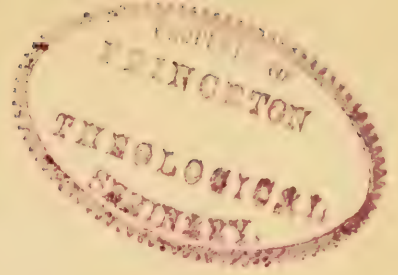
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INTRODUCTION.

THE following Work, comprising the Histories of Judah and Israel, from their commencement as distinct kingdoms, to the Babylonian Captivity, is a humble attempt to facilitate the study of that most perplexed and complicated period, which has hitherto been considered as the Gordian knot of Sacred Chronology; the intricacy of which all the Chronologers have complained of, but none have been able to unravel¹. It consists of the Text of Scripture, in the words of the Authorised Translation, without alteration or omission, arranged according to the Bible Chronology. The writings of the Prophets are distributed into the years in which their prophecies are supposed to have been delivered, and interwoven with the thread of the Historical narrative; while circumstances related in two or more portions of the Word of God are placed in juxtaposition, to assist in their comparison. The first column on every page is assigned to the Kingdom of Judah, and the second to that of Israel. Either history may thus be read in consecutive Chronological order; and, by a reference to the adjoining column, the circumstances of the Sister Kingdom, under the same date, may readily be seen. The substance of the whole Work is also exhibited in a Tabular View, interspersed with cotemporary notices of Profane History; and an easy reference both to the Text and Notes is secured by a copious Index.

¹ See Hale's Analysis, vol. I. p. 301. vol. II. p. 372. 2d Ed.

It is scarcely necessary to add, that this publication is not designed to support a system; but simply to place before the Reader, in a convenient form, a portion of the Holy Scriptures in the order indicated on the Margin of our Bibles; together with Explanatory Remarks, collected from various sources.

In addition to the Commentaries which have been consulted, valuable Notes have been furnished by the Works of Usher, Lightfoot, Jahn, Hales, Shuckford, Prideaux, Gray, Greswell, Townsend, Horne, and others: the Prophetical Books have received illustration from the publications of Newton, Barnes, Blayney, Hengstenberg, Lowth, Macculloch, Newcome, Stock, Horsley, &c.; and topographical and general information has been supplied by Calmet, Harmer, Rosenmüller, and modern Travellers, especially by Dr. Robinson, whose Researches have been pronounced to be the best and most copious Work on the Geography and Antiquities of the Holy Land¹.

Should this Publication prove an assistance to the Biblical Student, and promote in any degree the glory of God, the object with which it was undertaken will be abundantly answered.

WEST COWES, ISLE OF WIGHT,
JUNE 1843.

¹ Quarterly Review, No. 137. p. 150.

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Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.
1	Shemaiah, and the	975	1	Rehoboam , the son of Solomon, reigned 17 years : 1 Kings xiv. 21. 2 Chron. xii. 13. 77th Sabbatic year : Greswell. Revolt of the Ten Tribes : 1 Kings xii. 1—19. 2 Chr. x. Shemaiah the Prophet forbids the king to go to war with Israel : 1 Kings xii. 21—24. 2 Chr. xi. 1—4. Rehoboam builds cities of defence : 2 Chron. xi. 5—12. The Priests and Levites, and those that seek the Lord, out of all the tribes of Israel, resort unto him : 2 Chr. xi. 13—17. He and all Judah, in the fourth year of his reign, forsake the Lord, and set up idolatry throughout the land : 1 Kings xiv. 22—24. 2 Chron. xii. 1.
2	Man of God	974	2	
3	who was sent	973	3	
4	to Bethel.	972	4	
5		971	5	Shishak , king of Egypt, named Sesonchis in ancient authors, and Sheshonk on the Monuments, is sent against Jerusalem, because they had transgressed against the Lord. He takes the fenced cities of Judah ; and pillages the Temple and palace at Jerusalem. When the Lord saw that the king and the princes humbled themselves, under the rebuke of the Prophet Shemaiah, he destroyed them not, but delivered them into the hand of the king of Egypt, as a chastisement for their sin : 1 Kings xiv. 25—28. 2 Chron. xii. 2—12. Jehoiada the priest is born about this time. He lived in eight reigns ; viz. those of Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, and Jehoash.
		970	6	
		969	7	
		968	8	
		967	9	
		966	10	
		965	11	
		964	12	
		963	13	
		962	14	
		961	15	
		960	16	
		959	17	
		958	1	Abijah , or Abijam , the son of Rehoboam, reigned 3 years : 1 Kings xv. 1, 2. 2 Chron. xiii. 1, 2.
		957	2	
		956	3	The Children of Judah defeat the army of Jeroboam, because they rely upon the Lord God of their fathers. 500,000 chosen men of Israel are slain : 2 Chron. xiii. 3—20.
		955	1	
		954	2	Asa , the son of Abijah, reigned 41 years : 1 Kings xv. 9, 10.
		953	3	The Tenth Jubilee : Usher. 80th Sabbatic year.
		952	4	
		951	5	
		950	6	
				<i>Phorbas succeeds Thersippus as archon of the Athenians.</i>
				Asa suppresses idolatry, and builds cities of defence. The Lord makes him to prosper : 1 Kings xv. 11—15. 2 Chron. xiv. 2—8. xv. 16—18. <i>Asterimus succeeds Astarchus in Tyre.</i>

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR OF PROPHECY.	
975	1	Jeroboam, the son of Nebat, reigned 22 years : 1 Kings xiv. 20. He abolishes the worship of Jehovah, and establishes the idolatry of the golden calves, instituting festivals somewhat re- sembling the stated solemnities at Jerusalem, to prevent his people from returning to the House of David : 1 Kings xii. 25—33. God sends a Prophet to him out of Judah ; who foretells the judgments which should fall upon the altar and the idolatrous priests. Jeroboam's hand withers, and is restored at the prayer of the Man of God : 1 Kings xiii. 1—6. The Prophet, on account of his disobedience, is killed by a lion : 1 Kings xiii. 7—24.	3029	6	Abijah, the Shilonite.
974	2		3030	7	
973	3		3031	8	
972	4		3032	9	
971	5	78th Sabbatic year. <i>Capetus reigns in Alba.</i> <i>The Eurypontidæ and Agidæ reign in Sparta.</i>	3033	10	
970	6		3034	11	
969	7		3035	12	
968	8		3036	13	
967	9	<i>Capys Sylvius succeeds Capetus in the kingdom of Alba : Dion. Halicar.</i> <i>Astarchus reigns in Tyre.</i>	3037	14	
966	10		3038	15	
965	11		3039	16	
964	12		3040	17	
963	13		3041	18	
962	14		3042	19	
961	15		3043	20	
960	16		3044	21	
959	17	<i>Agelaus reigns in Corinth.</i>	3045	22	
958	18		3046	23	
957	19	Jeroboam is defeated by Abijah in a great battle ; 500,000 men of Israel are slain ; Bethel and many other towns are taken : 2 Chr. xiii. 2—20. Abi- jah, the son of Jeroboam, dies : 1 Ki. xiv. 1—18.	3047	24	
956	20		3048	25	
955	21	<i>Agesilaus reigns in Sparta.</i>	3049		
954	22	Nadab, the son of Jeroboam, reigned 2 years : 1 Kings xv. 25, 26. He was slain by Baasha : 1 Kings xv. 27, 28.	3050		
953	2	Baasha, the son of Ahijah, reigned 24 years : 1 Kings xv. 33. He extirpates the whole House of Jeroboam, as had been foretold : 1 Kings xv. 29, 30. The <i>dynasty of Jeroboam</i> lasted but 23 years : that of <i>Baasha</i> terminated with the death of Elah, after having continued about 24 years.	3051		
952	2		3052		
951	3		3053		
950	4		3054		

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ.	Year of Reign.	KINGS.
	949	7	JEHOSHAPHAT born, who was afterwards king of Judah: 1 King xxii. 42. 81st Sabbatic year.
	948	8	
	947	9	
	946	10	
	945	11	
	944	12	<i>The Poet Hesiod flourished among the Greeks about this time.</i> Asa trusts in God, and defeats Zerah the Ethiopian, who came out against him with an immense army: 2 Chron. xiv. 9—15. Azariah the Prophet encourages him to serve the Lord: 2 Chron. xv. 1—7. He gathers all the people together at Jerusalem. They present the spoil unto the Lord, and enter into a solemn covenant to serve Him: 2 Chron. xv. 8—15.
Azariah.	943	13	
	942	14	
	941	15	
Hanani, the Seer.	940	16	82d Sabbatic year.—Asa obtains the aid of Benhadad, king of Syria, against Baasha, king of Israel. Benhadad takes all the store cities of Naphtali, and compels Baasha to desist from building Ramah. Geba and Mizpah built with the stones of Ramah: 1 Kings xv. 16—22. 2 Chron. xvi. 1—6. Asa imprisons Hanani the Seer, who reproved him for relying on the king of Syria, rather than on the Lord: 2 Chron. xvi. 10.
	939	17	
	938	18	
	937	19	
	936	20	
	935	21	
	934	22	
	933	23	
	932	24	83d Sabbatic year.
	931	25	
1	930	26	Jehu, the son of Hanani, warns Baasha of his destruction, and that of his family, because of his sin: 1 Kings xvi. 1—7.
2	929	27	
3	928	28	
4	927	29	
5	926	30	
6	925	31	84th Sabbatic year.— <i>Tacellothis, named Takeloth the monuments, ascends the throne of Egypt.</i>
7	924	32	JEHORAM, the son of Jehoshaphat, is born, 32 years before he is associated with his father in the kingdom: 2 Kings viii. 17. 2 Chron. xxi. 5.

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.
949	5		3055	
948	6		3056	
947	7		3057	
946	8		3058	
945	9	<i>Osorthon of ancient authors, named on the monuments Osorkon I., ascends the throne of Egypt. He was of the twenty-second dynasty of Diospolitans.</i>	3059	
944	10		3060	
943	11		3061	
942	12		3062	
941	13	<i>Phidon is about this time king of Argos. Ithobal reigns in Tyre.</i>	3063	
940	14	Baasha invades Judah, but is driven back by Ben-	3064	
939	15	hadad the king of Syria, whose aid Asa had	3065	
938	16	obtained against him: 1 Kings xv. 16—22.	3066	
937	17	This was in the 36th year from the rending of	3067	
936	18	the Ten Tribes from Judah, over which Asa was	3068	
935	19	now king: see Marginal Note, 2 Chron. xvi. 1.	3069	
934	20	<i>Calpetus Sylvius succeeds Capys Sylvius in the kingdom of Alba, in the 249th year from the</i>	3070	
933	21	<i>destruction of Troy: Dion Halicar. He is</i>	3071	
932	22	<i>named by Eusebius, Carpetus Sylvius.</i>	3072	
931	23		3073	
930	24	1 <i>Elah, the son of Baasha, reigned 2 years: 1 Kings</i>	3074	
		<i>xvi. 8. He is slain by Zimri: 1 Kings xvi. 10.</i>		
929	2	1 { <i>Zimri, captain of half the chariots, reigned</i>	3075	
928	2	<i>7 days: 1 Kings xvi. 15. He extirpates the</i>	3076	
927	3	<i>House of Baasha: 1 Kings xvi. 11—13.</i>	3077	
926	4	<i>Omri, captain of the host, reigned 12 years:</i>	3078	
		<i>1 Kings xvi. 23. He besieges Zimri in</i>		
		<i>Tirzah. The city is taken; and Zimri sets</i>		
		<i>fire to the king's house, and perishes in the</i>		
		<i>flames: 1 Kings xvi. 16—19. Half the people</i>		
		<i>make Tibni king: 1 Kings xvi. 21. Omri</i>		
		<i>prevails against him, and</i>		
925	5	<i>Tibni dies, and Omri reigns alone: 1 Kings</i>	3079	
		<i>xvi. 22. Eudemus reigns at Corinth. Omri</i>		
924	6	<i>buys the hill Samaria, and builds on it the</i>	3080	
		<i>city Samaria, making it the seat of his govern-</i>		
		<i>ment: 1 Kings xvi. 24—28. The third dynasty</i>		
		<i>of</i>		

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.
8	Jehu,	923	33	<i>Tiberinus Sylvius succeeds Calpetus in the kingdom of Alba.</i>
9	son of Hanani.	922	34	
10		921	35	<i>Megacles succeeds Phorbas as Archon of the Athenians : Plut. in Sol. 85th Sabbatic year.</i>
11		920	36	
12		919	37	
13		918	38	<i>Asa begins to be diseased in his feet ; but has recourse to physicians, and seeks not the Lord : 1 Kings xv. 23, 24. 2 Chron. xvi. 11—14.</i>
14		917	39	
15		916	40	
16		915	41	<i>Jehoshaphat, the son of Asa, reigned 25 years : 1 Kings xxii. 42. 2 Chron. xx. 31. He fortifies his cities : 2 Chron. xvii. 2.</i>
17		914	1	
18		913	2	<i>He serves God faithfully, and the kingdom is established in his hand : 2 Chron. xvii. 3—6.</i>
19		912	3	<i>Jehoshaphat sends his princes, and with them Levites, to teach the people the Law of God, through the land. The fear of God falls on the kingdoms round about. The Philistines and Arabians bring him riches and gifts in abundance. He builds castles and store-cities : 2 Chr. xvii. 7—19. Badezorus succeeds Ithobal on the throne of Tyre.</i>
20		911	4	
21		910	5	
22		909	6	
23		908	7	<i>Osorkon the Second ascends the throne of Egypt.</i>
24		907	8	<i>Homer flourished about this time, according to the Parian Marbles.</i>
25		906	9	<i>The Eleventh Jubilee. — 87th Sabbatic year.</i>
26		905	10	
27		904	11	
28		903	12	
29		902	13	
30		901	14	<i>Mettinus succeeds Badezorus on the throne of Tyre.</i>
31		900	15	
32		899	16	
33		898	17	<i>88th Sabbatic year. — Lycurgus flourishes about this time.</i>
34		897	18	<i>1 JEHORAM made PROREX : see Marginal Note, 2 King i. 17. Jehoshaphat accompanies Ahab to Ramoth-gilead : 1 Kings xxii. 4—40. 2 Chron. xviii. 2—34</i>

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.	
923	7	<i>of Israel</i> , commenced by the accession of Omri to the throne, and terminated on the death of his grandson Joram, having continued 44 years.	3081		
922	8		3082		
921	9		3083		
920	10		3084		
919	11		3085		
918	12	Ahab , the son of Omri, reigned 22 years : 1 Kings xvi. 29. He marries Jezebel ; and exceeds in wickedness all that were before him : 1 Kings xvi. 30—33. Hiel builds Jericho, and suffers the judgment attached to that act : 1 Kings xvi. 34.	3086		
917	2		3087		
916	3		3088		
915	4	<i>Tiberinus</i> , king of Alba, is succeeded by <i>Agrippa Sylvius</i> : Liv. lib. i. cap. 3. Cic. De Nat. Deor. lib. ii. cap. 20. Dion. Hal. lib. i. cap. 8.	3089		
914	5		3090		
913	6		3091		
912	7	86th Sabbatic year.	3092		
911	8		3093		
910	9	Elijah foretells the famine of 3½ years ; and is supported by ravens at Cherith, and by the widow's cruse of oil and barrel of meal at Zeraphath. He raises the widow's son to life : 1 Kings xvii.	3094	1	Elijah.
909	10		3095	2	
908	11		3096	3	
907	12	<i>Polydectes succeeds Eunomus on the throne of Lacedæmon</i> : Pausan. lib. iii. cap. 7.	3097	4	
906	13	Elijah shews himself to Ahab. The sacrifice on Carmel. The Priests of Baal slain. The famine terminates : 1 Kings xviii. Elijah flees from Jezebel, and visits Horeb : 1 Kings xix. 1—18. The Calling of Elisha : 1 Kings xix. 19—21.	3098	5	
905	14		3099	6	
904	15		3100	7	
903	16		3101	8	
902	17		3102	9	
901	18	Benhadad besieges Samaria. His army being destroyed, he escapes on horseback : 1 Kings xx. 1—21.	3103	10	Prophet who instructed Ahab : 1 Kings xx. 13, 14, 22, 28.
900	19	He returns, and is subdued with great slaughter : 1 Kings xx. 26—30. The culpable clemency of Ahab : 1 Kings xx. 31—43.	3104	11	Prophet who rebuked Ahab : 1 Kings xx. 35—43.
899	20	Naboth's vineyard : 1 Kings xxi. 1—16. When threatened by Elijah, Ahab humbles himself : 1 Kings xxi. 17—29.	3105	12	
898	21	Ahaziah , the son of Ahab, reigned 2 years : 1 Ki. xxii. 22, 51.	3106	13	
897	22	Ahab falls in battle at Ramoth-gilead : 1 Kings xxii. 1—40.	3107	14	Micahiah , son of Imla.

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign	KINGS.
35	Jehu. Eliezer of Maresha. Jahaziel. Psalm xlv. lxxxii. cxv.	896	19 2	He is reproved by Jehu the son of Hanani the Seer: 2 Chron. xix. 1—3. He makes a circuit of the land, to bring the people back to the Lord: 2 Chr. xix. 4. He appoints judges: 2 Chron. xix. 5—11. The Lord subdues before him the Children of Moab and Ammon: 2 Chron. xx. 1—25. The Valley of Blessing: 2 Chron. xx. 26—30. He equips a fleet in conjunction with Ahaziah. As a judgment for that unhallowed compact, the ships are destroyed: 1 Kings xxii. 48, 49. 2 Chron. xx. 35—37.
36		895	20 3	He accompanies Joram in an expedition against Moab. Moab is subdued: 2 Kings iii. 7—27. <i>Pygmalion succeeds Mettinus on the throne of Tyre.</i>
37		894	21 4	
38		893	22 5	<i>Diognetus succeeds Megacles as perpetual Archon of Athens.</i>
39		892	23 1	Jehoram, or Joram, the son of Jehoshaphat, ASSOCIATED WITH HIS FATHER in the government, reigned 8 years: 2 Kings viii. 16, 18. 2 Chron. xxi. 2—7, 20. He puts to death all his brethren, and some of the Princes of Israel: 2 Chron. xxi. 4.
40		891	24 2	89th Sabbatic year.
41		890	25 3	<i>Sheshonk II. ascends the throne of Egypt.</i>
42		889	4	Jehoram reigns alone: 1 Kings xxii. 50. 2 Chron.
		888	5	xxi. 1: see the Marginal Note. Edom and Libnah revolt: 2 Kings viii. 20—22. 2 Chron. xxi. 8—10. The writing of Elijah sent to Jehoram: 2 Chron. xxi. 12—15.
		887	6	The Philistines and Arabians break into Judah, and pillage the king's house, and slay his children, except one, because he had forsaken the Lord: 2 Chron. xxi. 16, 17.
		886	7	He is stricken with a grievous disease, of which he dies, but is not buried with the kings: 2 Chron. xxi. 18, 19. During his sickness Ahaziah is Prorex: 2 Kings ix. 29.
		885	8 1	Ahaziah, or Azariah, the son of Jehoram, reigned 1 year: 2 Kings viii. 25, 26. 2 Chr. xxii. 1, 2. He is slain by Jehu: 2 Kings viii. 28, 29. ix. 27, 28. 2 Chron. xxii. 5—9.
		884	1	Athaliah, the mother of Ahaziah, usurps the throne, and reigns 6 years. She destroys all the seed-
		883	2	royal, except Joash, who was concealed by his
		882	3	aunt. He remained hid in the house of God six
		881	4	years: 2 Kings xi. 1—3. 2 Chron. xxii. 10—12.
		880	5	

Kingdom of Israel.

<i>Year Before Christ.</i>	<i>Year of Reign</i>	KINGS.	<i>Year of the World.</i>	PROPHETS, AND YEAR OF PROPHECY.	
896	3	Moab rebels: 2 Ki. i. 1. iii. 4, 5. Ahaziah sends to inquire of Baalzebub the god of Ekron: 2 Ki. i. 2. He is reproved by Elisha, and warned of his death: 2 Kings i. 3—8. The men sent to apprehend Elisha are killed by fire from heaven: 2 Kings i. 9—12. Elisha appears before the king: 2 Kings i. 13, 18.	3108	15	1 Elisha.
	1	Joram, or Jehoram, the son of Ahab, reigned 12 years: 2 Kings i. 17. iii. 1—3. Translation of Elijah: 2 Kings ii. 1—18. Elisha heals the waters at Jericho: 2 Ki. ii. 19—22. Children slain for mocking the Prophet: 2 Kings ii. 23—25.			
895	2	Moab subdued: 2 Kings iii. 6—27. Elisha multiplies the widow's oil: 2 Kings iv. 1—7. The history of the Shunammite: 2 Kings iv. 8—37.	3109	2	
894	3	Naaman healed. Gehazi punished: 2 Kings v.	3110	3	
893	4	Elisha causes iron to swim: 2 Kings vi. 1—7. The Syrians stricken with blindness: 2 Kings vi. 8—23.	3111	4	
892	5	The famine in Samaria: 2 Kings vi. 24—33. vii.	3112	5	
891	6	Elisha feeds 100 men with twenty loaves: 2 Kings	3113	6	
890	7	iv. 38, 44. The Shunammite sojourns among	3114	7	
889	8	the Philistines during the dearth. On her re-	3115	8	
888	9	turn, her lands are restored to her by the king, who had just been hearing the recital of the miracle of her son's restoration to life: 2 Kings viii. 1—6.	3116	9	
887	10		3117	10	
886	11		3118	11	
885	12	Elisha goes to Damascus. Hazael murders Ben-hadad in his bed: 2 Kings viii. 7—15.	3119	12	
884	1	Jehu, the son of Nimshi, reigned 28 years: 2 Ki.	3120	13	
883	2	ix. and x. 36. Jehu having slain Joram, casts	3121	14	
882	3	his body into the portion of Naboth: 2 Ki. ix.	3122	15	
881	4	25, 26. Dogs eat the carcase of Jezebel: 2 Ki.	3123	16	
880	5	ix. 30—37. Jehu destroys the posterity of Ahab,	3124	17	
		and			

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ	Year of Reign.	KINGS.
			90th Sabbatic year.— <i>Lycurgus establishes his laws, and rules in Sparta. Iphitus reigns in Elis; and the Olympic Games are restored, about 108 years before the era usually called the First Olympiad.</i>
879	6		
878	1		<i>Jehoash, or Joash, the son of Ahaziah, reigned 40 years: 2 Kings xii. 1. 2 Chron. xxiv. 1. Jehoiada the Priest shews the people the king's son: 2 Kings xi. 4. They proclaim him King, in his 7th year: 2 Ki. xi. 5—12, 21. 2 Chr. xxiii. 1—11. xxiv. 1. Athaliah is slain: 2 Ki. xi. 13—16. 2 Chr. xxiii. 12—15. They covenant to be the Lord's people: 2 Kings xi. 17—20. 2 Chron. xxiii. 16, 21. The king gives orders to the Priests to repair the House of God: 2 Kings xii. 4, 5.</i>
877	2		
876	3		
875	4		
874	5		
873	6		
872	7		
871	8		
870	9		92d Sabbatic year.
869	10		<i>Phidon, king of Argos, is supposed to have invented scales and measures, and first coined silver, at Ægina: Herodot. lib. vi. cap. 127.</i>
868	11		
867	12		
866	13		
865	14		<i>Phereclus succeeds Diognetus as perpetual Archon of Athens.</i>
864	15		AMAZIAH born. He was afterwards king of Judah.
863	16		
862	17		
861	18		
860	19		
859	20		
858	21		
857	22		
856	23		94th Sabbatic year.—The repairs of the House of the Lord having been neglected, Jehoash takes effectual measures by which the work is satisfactorily accomplished: 2 Kings xii. 6—16. 2 Chron. xxiv. 4—14.
855	24		
854	25		
853	26		
852	27		
851	28		
850	29		Twelfth Jubilee.—Jehoiada the High-priest dies, at the age of 130 years; and is buried among the kings, because he had done good in Israel both toward God and toward the House of the Lord: 2 Chr. xxiv. 15, 16.
849	30		

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.	
		and the brethren of Ahaziah : 2 Kings x. 1—17. He puts to death all the worshippers of Baal, 2 Kings x. 18—28 ; yet he continues to worship the golden calves in Bethel and in Dan : 2 Kings x. 29. Because he had done well in executing God's wrath upon the house of Ahab, he is promised that his children of the fourth generation shall sit on the throne of Israel : 2 Kings x. 30.			
879	6		3125	18	Elisha.
878	7		3126	19	
877	8	91st Sabbatic year.	3127	20	
876	9		3128	21	
875	10	<i>Alladius, or Romulus, Sylvius, succeeds Agrippa</i>	3129	22	
874	11	<i>in the kingdom of Alba : Dion. Hal. lib. i. cap. 8.</i>	3130	23	
873	12		3131	24	
872	13		3132	25	
871	14		3133	26	
870	15		3134	27	
869	16	<i>Carthage is built by Dido about this time : Dionys.</i>	3135	28	
868	17		3136	29	
867	18		3137	30	
866	19		3138	31	
865	20		3139	32	
864	21		3140	33	
863	22	93d Sabbatic year.	3141	34	
862	23	Jonah prophesies against Nineveh. The king and	3142	35	Jonah.
861	24	the people humble themselves ; and Nineveh is spared.	3143	36	
860	25	The Lord begins to cut Israel short. Hazael	3144	37	
859	26	smites all the borders of the kingdom to the	3145	38	
858	27	east of Jordan : 2 Kings x. 32, 33.	3146	39	
857	28		3147	40	
856	1	Jehoahaz, the son of Jehu, reigned 17 years : 2 Kings xiii. 1. He followed the sins of Jeroboam the son of Nebat, who made Israel to sin : 2 Kings xiii. 2.	3148	41	
855	2	<i>Aventinus Sylvius succeeds Alladius Sylvius in the kingdom of Alba : Dion. Hal. Ovid. Fast. iv. 51.</i>	3149	42	
854	3		3150	43	
853	4		3151	44	
852	5		3152	45	
851	6		3153	46	
850	7	<i>Elis becomes a republic. Agemon reigns at Corinth.</i>	3154	47	
849	8	95th Sabbatic year. — Hazael king of Syria, and Benhadad	3155	48	

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ.	Year of Reign.	KINGS.
	848	31	
	847	32	
	846	33	
	845	34	
	844	35	<i>Ariphron succeeds Phereclus in the perpetual archonship of the Athenians.</i>
	843	36	
	842	37	96th Sabbatic year.
	841	38	
Zechariah son of Jehoiada.	840	39	Jehoash lapses into idolatry, and stones to death Zechariah son of Jehoiada, who reproved him: 2 Chr. xxiv. 17—22. Hazael destroys the Princes of Judah, and spoils Jerusalem: 2 Ki. xii. 17, 18. 2 Chron. xxiv. 23, 24. Joash is murdered by his servants, and not buried among the kings: 2 Ki. xii. 20, 21. 2 Chron. xxiv. 25, 26.
Man of God, who dissuaded Amaziah from employing an army of Israelites: 2 Chron. xxv. 7—9.	839	40 1	Amaziah the son of Jehoash reigned 29 years: 2 Ki. xiv. 1, 4. 2 Chron. xxv. 1, 2. He puts to death all those who had slain his father: 2 Kings xiv. 5, 6. 2 Chron. xxv. 3, 4. He numbers the people of Judah and Benjamin from twenty years old and above, and finds 300,000 choice men able to go forth to war, that could handle spear and shield; and places captains over hundreds and captains over thousands, according to the houses of their fathers. He hires an army of 100,000 Israelites, for a hundred talents of silver, or about 38,000 <i>l.</i> , but dismisses them when reproved by a man of God: 2 Chron. xxv. 5—10.
	838	2	
	837	3	
	836	4	
	835	5	97th Sabbatic year.
	834	6	
	833	7	
	832	8	
	831	9	
	830	10	
	829	11	
	828	12	98th Sabbatic year.
Prophet who rebuked Amaziah for worshipping the idols of Edom: 2 Chron. xxv. 15, 16.	827	13	Amaziah conquers the Edomites in the Valley of Salt: 2 Kings xiv. 7. 2 Chron. xxv. 11, 12. He worships their idols: 2 Chron. xxv. 14. Being reproved by a Prophet, whom he threatens, his destruction is foretold: 2 Chron. xxv. 15, 16.
	826	14	He provokes Joash king of Israel to battle. Joash overcomes Amaziah, and takes him prisoner, and breaks down a considerable part of the wall of Jerusalem. He also spoils the Temple and the king's house of the gold and silver vessels and the treasures, and takes hostages with him to Samaria: 2 Ki. xiv. 8--14. 2 Chr. xxv. 17--24. UZZIAH is born.
	825	15	
	824	16	
	823	17	
	822	18	
	821	19	99th Sabbatic year.

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR OF PROPHECY.	
848	9	Benhadad his son, are used as scourges in the hand of the Lord, to punish his rebellious people: 2 Kings xiii. 3.	3156	49	Elisha.
847	10		3157	50	
846	11		3158	51	
845	12		3159	52	
844	13		3160	53	
843	14		3161	54	
842	15	Jehoahaz obtains relief from the Syrians by prayer: 2 Kings xiii. 4—7.	3162	55	
841	16	Joash, or Jehoash, reigned in Consort with his father. He reigned altogether 16 years: 2 Ki. xiii. 10. See the Bible Marginal Note.	3163	56	
840	17		3164	57	
839	3	Joash begins to reign alone: 2 Kings xiii. 9. See the Marginal Note. Hazael, who oppressed Israel all the days of Jehoahaz, dies, and is succeeded by Benhadad: 2 Kings xiii. 22—24. Joash visits Elisha in the Prophet's last sickness. Elisha foretells that he shall smite Syria thrice: 2 Ki. xiii. 14—19.	3165	58	
838	4	Elisha dies: 2 Kings xiii. 20, 21.	3166	59	
837	5		3167		
836	6	Jeroboam II. is now made Consort with his father, on the kings going to the Syrian wars: 2 Kings xv. 1. See the Bible Marginal Note. Joash recovers the cities which Hazael king of Syria, and Benhadad his son, had taken out of the hand of Jehoahaz his father by war, and beats the Syrians three times, according to the prophecy of Elisha: 2 Kings xiii. 14—19, 25.	3168		
835	7		3169		
834	8		3170		
833	9		3171		
832	10		3172		
831	11		3173		
830	12		3174		
829	13	The Israelites whom Amaziah had hired, being dismissed by him, spoil his cities: 2 Chron. xxv. 10, 13.	3175		
828	14		3176		
827	15		3177		
826	16				
825	1		3178		
824	2		3179		
823	3	Jeroboam II. son of Joash, reigned 41 years: 2 Kings xiv. 23, 24.	3180		
822	4	Thespheus succeeds Ariphron in the government of Athens.	3181		
821	5	Jeroboam recovers all the country which their enemies had taken from Israel, from the northern boundary	3182		
	16		3183		

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ.	Year of Reign.	KINGS.
	820	20	<i>About this time the fall of the Assyrian Empire, by the death of Sardanapalus, is supposed to have taken place; when Arbaces, who, with Belesis king of Babylon, had taken Nineveh, founds the Empire of the Medes: Euseb. in Chr. Her. lib. ii. cap. 150. Diodor. Sic. lib. ii. Justin, lib. i. cap. 3. By others, it is supposed to have been 73 years later: see B.C. 747.</i>
	819	21	
	818	22	
	817	23	
	816	24	
	815	25	100th Sabbatic year.
	814	26	
	813	27	
	812	28	
	811	29	
Zechariah the Seer : 2 Chron. xxvi. 5.	810	1	Uzziah, or Azariah, the son of Amaziah, reigned 52 years: 2 Kings xiv. 21, 22. xv. 1—3. 2 Chron. xxvi. 1—3. As long as he sought the Lord, he prospered: 2 Kings xv. 3, 4. 2 Chron. xxvi. 4, 5. He smote the Philistines and Arabians; and the Ammonites gave him gifts: 2 Chron. xxvi. 6—8. He promoted agriculture; he fortified Jerusalem, and increased the number and secured the efficiency of his army. His standing army consisted of 307,500 men: 2 Chron. xxvi. 9—15.
	809	2	Thirteenth Jubilee.—101st Sabbatic year.
	808	3	
	807	4	
	806	5	
	805	6	
	804	7	
	803	8	
	802	9	
	801	10	
	800	11	
Joel.	799	12	Joel delivers his prophecy: Book of Joel. The desolations caused by swarms of noxious insects are described: Joel i. 1—4. The people are called to repentance: Joel i. 5—20. ii. 1—17. Promises of mercy are made to them on their obedience: Joel ii. 18—27. The outpouring of the Spirit in the latter days is predicted: Joel ii. 28—32. The restoration of the Jews, after their captivity, is foretold, together with the judgment in the Valley of Decision, and the subsequent prosperity and happiness of the people of God: Joel iii.
	798	13	
	797	14	
	796	15	
	795	16	<i>About this time Sosarmus is supposed to have succeeded Arbaces in the kingdom of Media.</i>
	794	17	
	793	18	
	792	19	
	791	20	

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.
		boundary of the country to the Dead Sea on the south : 2 Kings xiv. 25—27.		
820	6 17		3184	
819	7 18		3185	
818	8 19	<i>Procas succeeds Aventinus on the throne of Alba.</i>	3186	
817	9 20		3187	
816	10 21		3188	
815	11 22	<i>Alexander reigns at Corinth.</i>	3189	
814	12 23	<i>Caranus founds the kingdom of Macedon, and reigns 28 years. This kingdom continued 646 years, till the battle of Pydna : Justin, lib. vii. cap. 1. Patercul. lib. i. cap. 6.</i>	3190	
813	13 24		3191	
812	14 25		3192	
811	15 26		3193	
810	16 27	It was in the 27th year of Jeroboam, king of Israel, that Azariah, or Uzziah, king of Judah, began to reign ; that is, the 27th year of Jeroboam's Partnership in the Kingdom with his Father, who made him Consort at his going to the Syrian Wars. It was the 16th year of Jeroboam's Monarchy. See the Marg. Note on 2 Ki. xv. 1.	3194	
809	17 28	<i>Nicander succeeds Charilaus, the successor of Lycurgus, in the kingdom of Lacedæmon, and reigns 39 years ; the reign of Charilaus having extended to 64 years.</i>	3195	
808	18 29		3196	
807	19 30		3197	
806	20 31		3198	
805	21 32		3199	
804	22 33		3200	
803	23 34		3201	
802	24 35		3202	
801	25 36		3203	
800	26 37	102d Sabbatic year.	3204	
799	27 38		3205	
798	28 39		3206	
797	29 40	<i>Ardysus, of the family of the Heraclidæ, reigns in Lydia : Herod. lib. i. cap. 6. Euseb. Agamestor succeeds Thespies in the government of the Athenians.</i>	3207	
796	30 41	<i>Numitor, the last king of Alba, succeeds Procas :</i>	3208	
795	31 42	<i>Dionys. Halicar. lib. i. cap. 3. Plut. in Romul.</i>	3209	
794	32 43	<i>Flor. lib. i. cap. 1.</i>	3210	
793	33 44	103d Sabbatic year.	3211	
792	34 45		3212	
791	35 46		3213	

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ.	Year of Reign.	KINGS.
	790	21	
	789	22	
	788	23	
	787	24	
	786	25	
	785	26	104th Sabbatic year. — <i>Cænus, second king of Macedon, begins to reign. The triremes first invented by the Corinthians. Androcles and Antiochus reign in Messenia.</i>
	784	27	
	783	28	
	782	29	
	781	30	JOTHAM, the son of Uzziah, king of Judah, is born: 2 Kings xv. 33. 2 Chron. xxvii. 1, 8. He was grandson to Zadok, the High-priest: 2 Kings xv. 33. His reign was prosperous and happy, because he prepared his ways before the Lord his God. See 2 Chron. xxvi. 6.
	780	31	
	779	32	
	778	33	105th Sabbatic year.— <i>The Monarchical Government is abolished at Corinth; and the Prytanes elected, Automenes being the first.</i>
	777	34	<i>Æschylus succeeds Agamestor in the perpetual Archonship of the Athenians.</i>
	776	35	<i>From this date the GREEK OLYMPIADS are reckoned; and the period terminates which by the learned Varro is denominated μυθικόν, and that commences which he styles ιστορικόν.</i>
	775	36	
	774	37	
	773	38	Sebaco—So of Sacred Scripture—Sabakoph of the monuments—ascends the throne of Egypt. He was of the twenty-fifth dynasty, an Ethiopian family.
	772	39	106th Sabbatic year.
	771	40	
	770	41	<i>Theopompus succeeds Nicander in the kingdom of Lacedæmon, and reigns 47 years: Pausan. lib. iii. c. 7. Plut. in Lyc.</i>
	769	42	
	768	43	
	767	44	<i>Sardanapalus begins to reign in Assyria, according to Usher.</i>
	766	45	
	765	46	
	764	47	
	763	48	
	762	49	Uzziah is stricken with leprosy, for attempting to usurp the sacerdotal office, and burn incense on the altar of incense in the Temple of the Lord. He abode in a separate house, a leper to the day of his death: Jotham, the king's son, judging the people of the land: 2 Kings xv. 5. 2 Chron. xxvi. 16—21.

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.
790	36 47		3214	
789	37 48		3215	
788	38 49		3216	
787	39 50	The Prophet Amos denounces judgments against the neighbouring nations: Amos i. ii. 1—4. He foretells both the Assyrian and Babylonian Captivities: Amos ii. 4—16. iii.—ix. 1—10. He promises the penitent deliverance from captivity; and describes the peace and perpetuity of the Kingdom of Christ: Amos ix. 11—15. Hosea foretells that Israel should abide many days without a king or a priest: Hosea i. ii. iii. 1—5.	3217	Amos.
786	40 51		3218	
785	41 52		3219	1 Hosea i. ii. iii. 1—5.
784	1	Jeroboam II. recovers Damascus and Hamath,	3220	2
783	2	which had belonged to Judah, and attaches them	3221	3
782	3	to the kingdom of Israel. Jeroboam dies. An	3222	4
781	4	Interregnum of 11 years is supposed to have	3223	5
		taken place after the death of Jeroboam II. See		
		the Marginal Notes on 2 Ki. xiv. 29. and xv. 8.		
780	5	Hosea declares, that because they had rejected	3224	6 Hos. iv—vii.
		knowledge, God would reject them: Hosea iv.		
779	6	1—14. Judah is exhorted to take warning by	3225	7
778	7	Israel's calamity: Hosea iv. 15. God's judgments	3226	8
		are denounced against the priests, the people,		
777	8	and the princes of Israel, for their manifold sins,	3227	9
		until they repent: Hos. v. A call to repentance:		
776	9	Hos. vi. The hypocrisy of the people reproved:	3228	10
775	10	Hos. vii.	3229	11
774	11	<i>Thurimus succeeds to the throne of Macedon.</i>	3230	12
773	1	Zachariah, the son of Jeroboam, reigned 6 months:	3231	13
		2 Kings xv. 8. Slain by Shallum: 2 Kings x. 30.		
		xv. 10—12. End of the <i>fourth dynasty of Israel.</i>		
772	1	Shallum, the son of Jabesh, reigned 1 month:	3232	14
		2 Kings xv. 13. Slain by Menahem: 2 Kings		
		xv. 14—16. This was the <i>fifth dynasty of Israel.</i>		
771	2	Menahem, the son of Gadi, reigned 10 years:	3233	15
770	3	2 Kings xv. 17, 18. Pul, the king of Assyria,	3234	16
769	4	invades Israel in the second year of Menahem:	3235	17
768	5	1 Chron. v. 26. 2 Kings xv. 19. Menahem be-	3236	18
767	6	comes tributary to him, and a large sum of	3237	19
		money is exacted from Israel by the king of		
766	7	Assyria: 2 Kings xv. 19, 20. Beginning of the	3238	20
		<i>sixth dynasty of Israel.</i>		
765	8	107th Sabbatic year.	3239	21
764	9		3240	22
763	10		3241	23
762	11	Menachem regnavit 10 annos pleniores, ex anno	3242	24
		39 in annum 50 Ozia: Bengelius.		

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.
		761	50	<i>Halyattes the Elder reigns in Lydia</i> : Euseb. Chron.
1	Isaiah i—v.	760	51	Isaiah begins to prophesy. He rebukes the people for their iniquity; calls them to repentance; declares the mercy of God; and sets forth the glory of the Messiah's Kingdom: chap. i—v.
2		759	52	
3	Isaiah vi.	758	1	Jotham , the son of Uzziah, reigned 16 years: 2 Ki. xv. 7, 32, 33. 2 Chron. xxvi. 23. xxvii. 1—8. Isaiah sees a vision of the glory of the Lord, in the Temple: Isai. vi. Jotham fears God, and overcomes the Ammonites: 2 Chron. xxvii. 3—6.
4		757	2	
5		756	3	
6		755	4	
7		754	5	<i>Alcmæon, the last perpetual Archon of Athens, begins his administration</i> : Pausan. lib. i. cap. 18. Patere. lib. i. cap. 8.
8		753	6	
9		752	7	<i>Charops, the first decennial Archon of Athens.</i>
10		751	8	109th Sabbatic year. HEZEKIAH is born: 2 Kings xviii. 2. 2 Chron. xxix. 1.
11	1 Micah i.	750	9	Micah begins his prophecy. He declares the wrath of God against idolatry; and exhorts to mourning: chap. i.
12	2	749	10	
13	3	748	11	
14	4	747	12	<i>The beginning of the kingdom of Assyria and Babylon, on the ruins of the old Assyrian Empire, at the death of Sardanapalus. See also B.C. 820.</i>
15	5	746	13	<i>Meles succeeds Halyattes in Lydia.</i>
16	6	745	14	
17	7	744	15	110th Sabbatic year.— <i>Æsimeles succeeds Charops as Archon of Athens.</i>
18	8	743	16	At the end of Jotham's reign, the Lord sends the kings of Syria and Israel against Judah: 2 Kings xv. 37.
19	9 Is. vii. viii.	742	1	Ahaz , the son of Jotham, reigned 16 years: 2 Kings xvi. 1, 2. 2 Chron. xxviii. 1, 2. Rezin and Pekah besiege Jerusalem, but without success: 2 Ki. xvi. 5 Is. vii. 1. Ahaz is comforted by Isaiah: Is. vii. 2—25.
20	10 Is. xvii. Is. ix. 1—7.	741	2	Ahaz is guilty of the abominations of the heathen and God delivers him into the hands of his enemies. Rezin and Pekah therefore return. Ahaz is vanquished, and Judah greatly oppressed: 2 Kings xvi. 3, 4. 2 Chr. xxviii. 3—15. The king of Syria takes Elath from the Jews: 2 Kings xvi. 6. The Edomite

Kingdom of Israel.

Year Before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR OF PROPHECY	
761	1	Pekahiah, the son of Menahem, reigned 2 years : 2 Kings xv. 23, 24.	3243	25	Hosea.
760	2	Hosea predicts the captivity of Israel on account of their sins : Hosea viii. ix. <i>The Ephori are introduced into the government of Lacedæmon : C. Nep. in Paus. Arist. Pol. ii. 7.</i>	3244	26	Hos. viii. ix.
759	1	Pekah, the son of Remaliah, reigned 20 years, having slain Pekahiah : 2 Kings xv. 25—27.	3245	27	
758	2	108th Sabbatic year. — Beginning of the seventh dynasty of Israel, that of Menahem having subsisted about twelve years.	3246	28	
757	3	Fourteenth Jubilee.	3247	29	
756	4		3248	30	
755	5		3249	31	
754	6		3250	32	
753	7	Rome is built, on the 20th of April, according to Varro : De Ling. Lat. lib. iv. <i>This is the generally-received date.</i>	3251	33	
752	8	Rome is built, according to Cato and the Fasti Consulares.	3252	34	
751	9	Rome is built, according to Polybius.	3253	35	
750	10	The rape of the Sabines.	3254	36	
749	11		3255	37	
748	12	Rome is built, according to Fabius Pictor.	3256	38	
747	13	The ancient Assyrian Empire, which had lasted above 1300 years, terminating in the death of Sardanapalus, the Median or Assyrian Empire under Arbaces—Tiglath-pileser ; and the Babylonian, under Balesis, or Nabonassar—called in Scripture, Baladan, Isai. xxxix. 1.—arose in its stead. From this time THE ÆRA OF NABONASSAR commences : Euseb. Chron. p. 46. Nicholas Damascen. in Eclog. Vales. p. 426, &c.	3257	39	
746	14		3258	40	
745	15		3259	41	
744	16		3260	42	
743	17	The first Messenian War begins, and continues 19 years, till the taking of Ithome : Justin, lib. iii. cap. 4, &c.	3261	43	
742	18	The subjugation of both Israel and Syria, by the king of Assyria, is foretold by Isaiah : Isai. vii. 2—25. viii. <i>Euphaes reigns in Messenia. Æsimedes succeeds Charops.</i>	3262	44	
741	19	Pekah vanquishes Ahaz with great slaughter. He slew in Judah 120,000 valiant men in one day, because they had forsaken the Lord God of their fathers. He also carried captive to Samaria 200,000, and took away much spoil. Being re-proved by the prophet Oded for their severity towards	3263	45	Oded.

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.			Year Before Christ.	Year of Reign.	KINGS.
Isai.	Micah.				Edomites smite Judah. Philistines invade the south of Judah, and take many cities. Judah is brought low for the sin of Ahaz: 2 Chron. xxviii. 17—19.
21	11	Is. ix. 1—7.	740	3	Ahaz obtains the aid of Tiglath-pileser, or Arbaces, king of Assyria; who slays Rezin, and takes part of Israel into captivity: 2 Kings xvi. 7—9. 2 Chron. xxviii. 21. Ahaz removes the altar of the Lord, and erects an idolatrous altar in the Temple, and cuts in pieces the vessels of the House of God: 2 Kings xvi. 10—16. 2 Chron. xxviii. 22—25.
22	12	Is. ix. 8, 21.	739	4	Ahaz further desecrates and spoils the Temple: 2 Ki. xvi. 17, 18.
23	13	Isaiah xii.	738	5	
24	14	8—21.	737	6	111th Sabbatic year.
25	15		736	7	
26	16		735	8	<i>Candaules reigns in Lydia</i> : Herodotus, lib. i. cap. 7.
27	17		734	9	&c. Justin, lib. i. cap. 7.
28	18		733	10	
29	19		732	11	<i>Syracuse is built by a Colony from Corinth, under Archias</i> : Strab. lib. i. viii. <i>Clidicus is Archon of Athens</i> .
30	20		731	12	
31	21	Micah ii.	730	13	112th Sabbatic year.—Micah reproves the people for their idolatry. He promises the restoration of Jacob: Micah ii.
32	22		729	14	<i>Perdiccas succeeds Thurimus on the throne of Macedon</i> .
33	23		728	15	<i>Tiglath-pileser dies, and is succeeded by Shalmaneser, called Enemessar in Tobit i. 2, who reigns 14 years</i> : Usher. Castor, ap. Euseb. Chr. p. 46.
34	24		727	16	
35	25	Isaiah xv. Isai. xvi. Isai. xiv. 28—32.	726	1	<i>Hezekiah, son of Ahaz, reigned 29 years</i> : 2 Ki. xviii. 1, 2. 2 Chr. xix. 1. Worship of God restored, 2 Chr. xxix. 3—36. A great Passover celebrated, 2 Chr. xxx. xxxi. Idolatry is destroyed, 2 Ki. xviii. 4—6.
36	26	Is. xxviii.	725	2	Hezekiah is blessed of God, and prospers. He smites the Philistines, and throws off the yoke of Assyria: 2 Ki. xviii. 7, 8.
37	27		724	3	<i>Zeuxidamus succeeds Theopompus on the throne of Sparta</i> .
38	28		723	4	113th Sabbatic year.— <i>Sebechon, or Sevechus, Sheebek of the Monuments, ascends the throne of Egypt, according to Wilkinson</i> .
39	29		722	5	<i>Hippomenes is Archon of Athens</i> .
40	30		721	6	<i>The first eclipse of the Moon on record, according to Ptolemy, March 19. Merodach-Baladan ascends the throne of Babylon</i> : Canon. Ptolemæi.

Kingdom of Israel.

Year before Christ.	Year of Reign.	KINGS.	Year of the World.	PROPHETS, AND YEAR of PROPHECY.
		towards their brethren, the children of Israel shew kindness to the captives, and restore them to their homes: 2 Chron. xxviii. 5—15.		
40	20	Hosea reproves Israel for their ingratitude, and declares that the sword shall abide on their cities. Tiglath-pileser—called also Arbaces, Thilgamus, and Ninus junior—takes many cities in the northern part of Israel, and carries the inhabitants captives to Assyria: 2 Ki. xv. 29. <i>The first captivity of Israel.</i>	3264	Hosea. 46 Hos. x. xi.
39	1	Anarchy prevails several years, on the murder of Pekah by Hoshea: 2 Ki. xv. 30, 31. See Marg. Note.	3265	47
38	2	Isaiah foretells the destruction of Israel by the Assyrians: chap. ix. 8—21.	3266	48
37	3		3267	49
36	4	<i>Midas is king of Phrygia.</i>	3268	50
35	5		3269	51
34	6		3270	52
33	7	<i>Nabius, or Nadius, succeeds Nabonassar on the throne of Babylon, and reigns 2 years.</i>	3271	53
32	8		3272	54
31	9	<i>Chinzirus and Porus succeed Nadius on the throne of Babylon, and reign 5 years: Canon. Ptolemæi.</i>	3273	55
30	1	Hoshea , the son of Elah, reigned 9 years: 2 Ki. xvii. 1. See the Marginal Note. Beginning of the eighth dynasty of Israel. Shalmaneser invades Israel, and makes Hoshea tributary: 2 Ki. xvii. 3. <i>Aristodemus succeeds Euphaes in the kingdom of Messenia.</i>	3274	56
29	2		3275	57
28	3		3276	58
27	4	<i>So, or Sabacus, the Ethiopian, is made king of Egypt: Herod. lib. ii. Euseb. in Chr.</i>	3277	59
26	5	<i>Jugæus succeeds to the throne of Babylon, and reigns 5 years: Canon. Ptolemæi.</i>	3278	60
25	6	Hoshea having withheld tribute from Shalmaneser, and formed an alliance with So, king of Egypt, the king of Assyria shuts him up in prison: 2 Ki. xvii. 4. <i>Eurycrates succeeds Polydorus in Sparta. Messenia becomes subject to the Lacedæmonians.</i>	3279	61 Hos. xii.--xiv.
24	7		3280	
23	8	Samaria is besieged: 2 Ki. xvii. 5. xviii. 9. <i>A colony of Messenians, under Alcidasidas, settle at Rhegium.</i>	3281	
22	9		3282	
21	10	Samaria is taken by Shalmaneser, king of Assyria.	3283	

Israel is carried into Captivity beyond the Euphrates, because they obeyed not the pice of the Lord: 2 Ki. xvii. 6—23. xviii. 10—12. THE ASSYRIAN CAPTIVITY occurred 54 years after the commencement of the kingdom of Israel, on the revolt of the Ten tribes under Jeroboam the son of Nebat, who made Israel to sin.
So was Israel carried away out of their own land to Assyria unto this day: 2 Ki. xvii. 23.

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
Isa. Mic.					
41	31	720	7	<i>Shalmaneser makes war upon Tyre, and besieges it five years: Menander ap. Joseph. Ant. ix. 14.</i>	3284
42	32	719	8	<i>Sevechus—called by Herodotus, Sethon—succeeds So in the kingdom of Egypt: Africanus ap. Syncell. p. 74.</i>	3285
43	33	718	9	<i>Gyges ascends the throne of Lydia: Herod. lib. i. cap. 8. Val. Max. lib. i. cap. 7.</i>	3286
44	34	717	10	<i>Elulæus reigns in Tyre.</i>	3287
45	35	716	11	<i>114th Sabbatic year.</i>	3288
46	36	715	12	<i>Isaiah foretells the destruction of Tyre, which was effected by Nebuchadnezzar: Isaiah xxiii. Numa Pompilius succeeds Romulus in the kingdom of Rome: Liv. lib. i. cap. 18. Flor. lib. i. cap. 2. Plut. in Vit. Hicetas reigns in Arcadia.</i>	3289
47	37	714	13	<i>Sennacherib, or Sargon, succeeds his father Shalmaneser in the kingdom of Assyria: Tobit i. 15. Isaiah xxi. 1. Leocrates is Archon of Athens.</i>	3290
48	38	713	14	<i>Sennacherib invades Judæa, and takes several cities, but is pacified by a present: 2 Kings xviii. 13—16. On Sennacherib's breach of faith, Hezekiah fortifies Jerusalem, and encourages himself and his people in God: 2 Chron. xxxii. 2—8. Hezekiah's sickness and recovery: 2 Ki. xx. 1—11. 2 Chron. xxxii. 24. Isaiah xxxviii. Nahum delivers his prophecy.</i>	3291
49	39	712	15	<i>Merodach-baladan, called, in Ptolemy's Canon, Mardoc-empadus, sends an embassy to Hezekiah: 2 Kings xx. 12—19. Isaiah xxxix. 1—8.</i>	3292
50	40	711	16	<i>Sennacherib invades Egypt. No-Amon, or Thebes, in Egypt, is destroyed about this time, by Sennacherib. Tirhakah, according to Wilkinson, ascends the throne of Egypt. He was of an Ethiopian family; and is called, by ancient authors, Teraces, Tearchus, the Tearchon of Strabo, and Tehrak of the Monuments.</i>	3293
51	41	710	17	<i>Sennacherib again invades Judæa, and sends Rabshakeh from Lachish, to Hezekiah, with a blasphemous and reviling message: 2 Kings xviii. 17—37. 2 Chron. xxxii. 9—16. Isaiah xxxvi. 2—22. Hezekiah entreats the prayers of the Prophet Isaiah in his behalf, and is comforted: 2 Kings xix. 1—7. Isaiah xxxvi. 1—7. The king of Assyria, going to encounter Tirhakah, sends a threatening letter to Hezekiah: 2 Ki. xix. 8—13. Isaiah xxxvii. 8—13. Hezekiah spreads the letter before the Lord: 2 Kings xix. 14—20. Isaiah xxxvii. 14—20. Isaiah, in answer to the prayer of Hezekiah, prophesies the</i>	2294
52		709	18		3295

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
53	Isaiah.	708	19	the destruction of Sennacherib: 2 Kings xix. 20—34. Isa. xxxvii. 21—35. The angel of the Lord kills in the camp of the Assyrians 185,000 men. Sennacherib is afterwards slain at Nineveh, by his own sons: 2 Kings xix. 35—37. 2 Chr. xxii. 21—23. Isa. xxxvii. 36—38. Manasseh is born: 2 Ki. xxi. 1. 2 Chr. xxxiii. 1. <i>Arkianus ascends the throne of Babylon: Canon. Ptolemæi.</i>	
				The Fifteenth Jubilee.—115th Sabbatic year.— <i>The Medes revolt from Sennacherib, and make Deioces king. Deioces builds Ecbatana: Euseb.</i>	3296
				<i>Tarentum built by the Parthenians.</i>	3297
				Sennacherib is slain by two of his sons. Esarhaddon reigns in his stead: 2 Kings xix. 36, 37. 2 Chr. xxxii. 21. Isa. xxxvii. 37, 38.	3298
				<i>Tirhakah succeeds to the throne of Egypt: African.</i>	3299
				ap. Syncellum, p. 74.	3300
				<i>Corcyra built by the Corinthians four years after the building of Tarentum by the Parthians: Plin. lib. iv. cap. 12. Strabo, lib. vi.</i>	3301
				116th Sabbatic year.— <i>Aspandrus succeeds Leocrates in the Athenian government. Belibus ascends the throne of Babylon: Can. Ptol.</i>	3302
				<i>Deioces, governor of Media, assumes the title of King: Herod. lib. i.</i>	3304
				<i>Apronadius succeeds Belibus on the throne of Babylon: Canon. Ptol.</i>	3305
63	Is. lvii--lxvi.	698	29	Manasseh , the son of Hezekiah, reigned 55 years: 2 Kings xxi. 1. 2 Chron. xxxiii. 1. He sets up idolatry, profanes the Temple, and makes his children pass through the fire to Molech: 2 Ki. xxi. 2—16. 2 Chron. xxiii. 2—9.	3306
			2		3307
			3		3308
			4	117th Sabbatic year.	3309
			5		3310
			6	<i>Regibilus ascends the throne of Babylon: Can. Ptol.</i>	3311
			7	<i>Eryxius, the last decennial Archon of the Athenians, begins his administration.</i>	3312
			8		3313
			9	<i>Anaxidamus ascends the throne of Lacedæmon: Pausan, lib. iii. cap. 7. lib. iv. cap. 15.</i>	3314
			10		3315
			11	118th Sabbatic year.	3316
			12	<i>Tirhakah dies. Anaxander succeeds Eurycrates at Sparta.</i>	3317
			13		3318
			14	<i>Twelve princes seize the kingdom of Egypt, and govern it, by joint confederacy, fifteen years: Herod. lib. ii. Diod. Sic. lib. i.—The Second Mes- senian War begins, and continues 14 years, till the taking of Ira, after a siege of 11 years.</i>	3319
			15		3320
			16	<i>Creon is appointed the first annual Archon of Athens: Patereulus, lib. i. cap. 8.</i>	3321
			17		3322
			18	119th Sabbatic year.	3323

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY	Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
	680	19	<i>Esarhaddon, king of Assyria, called Asnapper in Ezra iv. 10, adds Babylon to his empire, and reigns over both kingdoms: Canon. Ptolemæi. Ardysus II. succeeds Gyges on the throne of Lydia.</i>	3324
	679	20		3325
	678	21	<i>Third captivity of Israel, by Esarhaddon, who plants colonies of Gentile nations in Samaria: 2 Ki. xvii. 24—41. Argæus succeeds Perdiccas on the throne of Macedon: Justin, lib. vii. cap. i.</i>	3326
	677	22	<i>Esarhaddon carries Manasseh captive to Babylon: 2 Chron. xxxiii. 10, 11. Manasseh, on his repentance, is brought back to his kingdom: he purges the Temple, and restores the worship of the True God: 2 Chron. xxxiii. 12—17.</i>	3327
	676	23		3328
	675	24		3329
	674	25	<i>120th Sabbatic year.—End of the second Messenian War.</i>	3330
	673	26		3331
	672	27	<i>Tullus Hostilius reigns in Rome: Dion. Hal. lib. iii. cap. 1. Liv. lib. i. cap. 22.</i>	3332
	671	28	<i>The Messenians are expelled the Peloponnesus.</i>	3333
	670	29	<i>Psammitichus acquires to himself the whole kingdom of Egypt: Herod. lib. ii. Diod. Sic. lib. i. Damagetas is King of Ialysus.</i>	3334
	669	30	<i>Anaxilas is Tyrant of Rhegium.</i>	3335
	668	31		3336
	667	32	<i>121st Sabbatic year.—Saosduchinus, called Nabuchodonosor in Judith i. 1., succeeds Esarhaddon in the kingdom of Assyria and Babylon: Canon. Ptolemæi.</i>	3337
	666	33		3338
	665	34	<i>AMON, son of Manasseh, born: 1 Kings xxi. 19. Alba is destroyed.</i>	3339
	661	35	<i>Psammitichus, or Psamaticus of ancient authors, Psamatik of the Monuments, according to Wilkinson, ascends the throne of Egypt.</i>	3340
	663	36		3341
	662	37		3342
	661	38		3343
	660	39	<i>122d Sabbatic year.</i>	3344
	659	40	<i>Cypselus seizes upon the sovereign power, and reigns in Corinth: Pausan. lib. v. cap. 17. Herod. lib. i. cap. 114.</i>	3345
	658	41	<i>Byzantium, afterwards called Constantinople, is built by a colony of Athenians, according to Ammianus; of Milesians, according to Paternulus; or of Lacedemonians, according to Justin.</i>	3346
	657	42	<i>Saosduchinus, called in the Book of Judith, Nabuchodonosor, kills, in a great battle, Deioes, king of Media, called Arphaxad, Judith i. 1., and takes the capital Ecbatana.</i>	3347
	656	43		3348
	655	44	<i>Holofernes invades Judæa, and is slain by Judith: Judith xiii. 7, 8.</i>	3349
	654	45		3350
	653	46	<i>123d Sabbatic year.</i>	3351
	652	47		3352

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.	Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
	651	48	<i>Archidamas succeeds Anaxidamus in Sparta, and reigns 46 years.</i>	3353
	650	49		3354
	649	50	<i>JOSIAH is born : 2 Kings xxii. 1.</i>	3355
	648	51		3356
	647	52	<i>Chiniladanus succeeds Saosduchinus on the throne of Babylon : Canon. Ptol. Phraortes, supposed to be Arphaxad, Judith i. 1—5, reigns in Media : Herod. lib. i. cap. 102.</i>	3357
	646	53	124th Sabbatic year.	3358
	645	54		3359
	644	55	<i>Manasseh dies, having reigned longer than any other king of Judah or of Israel : 2 Kings xxi. 17, 18. 2 Chron. xxxiii. 18—20.—Eurycrates II. succeeds Anaxander in Sparta. Pantaleon is king of the Pisans.</i>	3360
	643	1	<i>Amon, the son of Manasseh, reigned two years :</i>	3361
	642	2	<i>2 Kings xxi. 19. 2 Chron. xxxiii. 21. He reigns wickedly, and is slain by his servants, in his own house : 2 Ki. xxi. 20—26. 2 Chr. xxxiii. 22—25.</i>	3362
	641	1	<i>Josiah, the son of Amon, reigned 31 years : 2 Ki. xxi. 1. 2 Chron. xxiv. 1, 8. His good reign : 2 Ki. xxii. 2. 2 Chron. xxxiv. 2. Thales is born at Miletus in Ionia. Philip ascends the throne of Macedon. Ancus Martius is king of Rome : Dion. Hal. lib. iii. cap. 9. Liv. lib. i. cap. 32, &c.</i>	3363
	640	2		3364
	639	3	125th Sabbatic year.	3365
	638	4	<i>Solon is born about this time.</i>	3366
	637	5		3367
	636	6		3368
	635	7	<i>Phraortes, successor of Deioces, besieging Nineveh, is there slain.</i>	3369
	634	8	<i>ELIAKIM, son of Josiah, is born : 2 Kings xxiii. 36. 2 Chron. xxxvi. 5. Josiah's first reformation of Religion in Judæa : 2 Chron. xxxiv. 3. Cyaxares succeeds Phraortes in Media. Thrasybulus is tyrant of Miletus.</i>	3370
	633	9	<i>SHALLUM, or JEHOAHAZ, son of Josiah, is born : 2 Ki. xxiii. 31. 2 Chron. xxxvi. 2.</i>	3371
	632	10	126th Sabbatic year.	3372
	631	11	<i>Sadyattes succeeds Ardysus II. on the throne of Lydia : Herod. lib. i. cap. 16, &c.</i>	3373
Zephaniah.	630	12	<i>Josiah's second reformation of Religion. He makes a general progress through the land, and cleanses all Judah and Jerusalem and the cities of Ephraim and Manasseh from the remains of idolatry : 2 Chron. xxxiv. 3—7. Zephaniah delivers his prophecy. Battus builds Cyrene.</i>	3374
1 Jer. i. iii. 1--5.	629	13	<i>Jeremiah is called to the prophetic office. Periander</i>	3375
2	628	14	<i>is tyrant of Corinth.</i>	3376
3	627	15		3377

Kingdom of Judah.

PROPHETS, AND YEAR OF PROPHECY		Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
Jerem.					
4	Habbakuk.	626	16	Habakkuk delivers his prophecy. <i>Nebopollasser rebels against the king of Assyria, and reigns in Babylon</i> : Alexand. Poly. ap. Euseb. Chron. p. 46. and ap. Syncell. p. 210.	3378
5		625	17	127th Sabbatic year.— <i>Cyaxares reigns in Media</i> .	3379
6	Huldah the Prophetess.	624	18	The Temple being repaired, the Book of the Law of the LORD given by Moses is found. The king sends to Huldah, to inquire of the LORD. She prophesies the destruction of Jerusalem, but the respite thereof in Josiah's time: 2 Ki. xxii. 3—20. 2 Chr. xxxiv. 8—28. The king reads the Book of the Law of the LORD before the assembled nation: 2 Kings xxiii. 1, 2. 2 Chr. xxxiv. 29, 30. The king and people enter into a solemn covenant to serve the LORD. Josiah's third reformation of Religion: he makes another progress through the land, and destroys the altar at Bethel, in fulfilment of prophecy: 1 Kings xiii. 2. 2 Kings xxiii. 3—20. 2 Chron. xxxiv. 31, 32.	3380
7		623	19	Josiah celebrates a great Passover at Jerusalem: 2 Kings xxiii. 21—23. 2 Chron. xxxv. 1—19.	3381
8		622	20	<i>Draco establishes his Laws at Athens</i> .	3382
9		621	21		3383
10		620	22	MATTANIAH, or ZEDEKIAH, son of Josiah, is born: 2 Ki. xxiv. 17, 18. 2 Chr. xxxvi. 11, 12. Jer. lii. 1. <i>Zenophanes is born at Colophon</i> .	3384
11		619	23	<i>Halyattes II. the father of Cræsus, ascends the throne of Lydia</i> : Herod. lib. i. cap. 16, 17, &c.	3385
12		618	24	128th Sabbatic year.	3386
13		617	25	JEHOIACHIN, son of Jehoiakim, is born: 2 Ki. xxiv. 8: 2 Chr. xxxvi. 9. See the Note, vol. II. p. 474 of the Parallel Histories.— <i>Melanchrusis is tyrant of Lesbos. Psammitichus king of Egypt is succeeded by Necus</i> , called, in Scripture, Pharaoh-Necho: Herod. lib. i.	3387
14		616	26	<i>Tarquinius Priscus is king of Rome</i> : Dion. Hal.	3388
15		615	27	lib. iii. cap. 59.	3389
16		614	28		3390
17		613	29	<i>Panatius is tyrant of Leontium</i> .	3391
18	Jerem. iii. 6—25. iv—vi.	612	30	<i>Nineveh is destroyed by the Medes and Babylonians</i> : Euseb. Chron. p. 124. Alexand. Poly. <i>Ithobalus II. is king of Tyre</i> .	3392
19		611	31	Seventeenth Jubilee.—129th Sabbatic year.	3393
20		610	1	<i>Jehoahaz, son of Josiah, reigned 3 months</i> , 2 Ki. xxiii. 30—32. 2 Chr. xxxvi. 1, 2, Josiah having been slain at Megiddo: 2 Kings xxiii. 29, 30. 2 Chron. xxv. 20—27. Jehoahaz is deposed by Pharaoh-Necho, and taken to Egypt, where he dies: 2 Kings xxiii. 33, 34. 2 Chron. xxxvi. 3, 4.	3394

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.		Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
Jerem.					
21	Jerem. xxi. 11—14. xxii. 1—19. xxvi.	609	2	Jehoiakim, son of Josiah, is made King by Pharaoh-Necho, king of Egypt, who changes his name from that of Eliakim. He reigned 11 years: 2 Ki. xxiii. 34—37. 2 Chr. xxxvi. 4, 5.	3395
22	Jer. xi. xii.	608	3	He kills Urijah the Prophet: Jer. xxvi. 20—23.	3396
23		607	4	Baruch writes a Roll of a Book from the mouth of Jeremiah, and reads it publicly in the Temple: Jerem. xxxvi. 1—8.	3397
24	Jer. xxv. xxix. 10—23. xxx. xxxi. xxxv. xxxvi. 1—32. xlv. xlv. Dan. i. 1—16.	606	5	Jeremiah foretells the 70 years' captivity, which takes its date from this time: Jer. xxv. Nebuchadnezzar takes Jerusalem, binds Jehoiakim in fetters, and carries away the Prophet Daniel, and many captives and much spoil, with part of the vessels of the House of God, to Babylon: 2 Ki. xxiv. 1. 2 Chr. xxxvi. 6, 7. Dan. i. 1—16. THE FIRST CAPTIVITY OF JUDAH. Jehoiakim is liberated on condition of his being tributary to the king of Babylon: 1 Kings xxiv. 1. 2 Chron. xxxvi. 6. Baruch reads the Roll a second time to the Princes and people. The king destroys the Roll. Jeremiah denounces judgment upon the king. Baruch writes another Roll from the mouth of Jeremiah: Jer. xxxvi. 9—32. <i>Agasicles succeeds Archidamus in Sparta</i> : Pausan. lib. iii. cap. 7. Plut. in Apoph.	3398
25	Jer. xviii. xx.	605	6	Jeremiah is smitten, and put in the stocks by Pashur; who thereupon receives a new name and a fearful doom: Jer. xx. 1—6. <i>Nebuchadnezzar succeeds his father Nebopolassar in the kingdom.</i>	3399
26		604	7	130th Sabbatic year.— <i>The Seven Sages of Greece lived about this time.</i>	3400
27	Daniel. 1 Dan. i. 17—21. ii.	603	8	Daniel interprets Nebuchadnezzar's dream in the court of Babylon: Dan. ii.	3401
28	2 Jer. xlii.	602	9	<i>Aeropas succeeds Philip on the throne of Macedon, and reigns 20 years</i> : Justin. lib. vii. cap. 2.	3402
29	3 xiv. xvii.	601	10		3403
30	4 vii—x. xlvii— xlix. 1—33.	600	11	Bands of the Chaldæans, Ammonites, Moabites, and Syrians, are sent against Judah: 2 Kings xxiv. 2—4. The king of Egypt is vanquished by the king of Babylon: 2 Ki. xxiv. 7. <i>Pharaoh-Necho dies, and is succeeded by Psammis, Psamatik II. of the Monuments. Darius the Mede, or Cambyses, is born. Sappho is also born about this time</i> : Æl. lib. xii. cap. 18, 29.	3404
	Jer. xxii. 20—30. xxiii. xxvii. 1, 2. lii. 1, 2.			Jehoiachin, called also Jeroniah, and Coniah, son of Jehoiakim, reigned 3 months and 10 days: 2 Ki. xxiv. 6, 8. 2 Chr. xxxvi. 8, 9. 1 Chr. iii. 16.	Jer.

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY.			Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
Jeremiah.	Daniel.	Ezekiel.			Jer. xxii. 24. Jerusalem is again taken by Nebuchadnezzar: 2 Ki. xxiv. 10—17. 2 Chron. xxxvi. 10. THE SECOND CAPTIVITY OF JUDAH. The king, the Prophet Ezekiel, and all the princes, and all the mighty men of valour, and the artificers, and all the treasures of the house of the LORD, and the treasures of the king's house, are carried to Babylon. All hope of a successor on the throne of David in the line of Jeconiah is cut off: see Jer. xxii. 28—30. <i>Cyrus the Persian is born.</i>	
31	5	Jer. xxix. 1—9.	599	1	Zedekiah , the son of Josiah, is made king by Nebuchadnezzar, who changes his name from that of Mattaniah. He reigned 11 years: 2 Ki. xxiv. 17, 18. 2 Chr. xxxvi. 11, 12: Jer. xxxvii. 1. lii. 1. Jeremiah sends a Letter to the captives in Babylon: Jer. xxix. 1—9.	3405
32	6	Jer. xxiv. xxvii. xxix. 24—32. xlix. 34—39.	598	2		3406
33	7		597	3	131st Sabbatic year.	3407
34	8	Jer. xxviii.	596	4	Hananiah prophesies falsely, and dies by the judgment of God: Jer. xxviii.	3408
35	9	Jer. l. li. Ezek. i—iv.	595	5	Ezekiel begins to prophesy. <i>Astyages, Ahazuerus, ascends the throne of Media, and Apries, Pharaoh-Hophra, that of Egypt.</i>	3409
36	10	Ez. v.—xix.	594	6		3410
37	11	Ezekiel xx—xxiii.	593	7	Zedekiah rebels against the king of Babylon: 2 Ki. xxiv. 20. 2 Chr. xxxvi. 13—16. Jer. lii. 3.	3411
38	12		592	8	<i>Solon flourishes at this time.</i>	3412
39	13	Jer. xxxiv. 1—10.	591	9	<i>Arcesilaus succeeds Battus in the kingdom of Cyrene. The Pythian Games were first established at Delphi.</i>	3413
40	14	Jer. xxxiv. 11—22. Ezek. xxiv. xxv. Jer. xxxvii. xxxiii. xxxvii. 3—15.	590	10	132d Sabbatic year. — Nebuchadnezzar besieges Jerusalem: 2 Ki. xxv. 1. 2 Chr. xxxix. 1. lii. 4. Zedekiah intreats Jeremiah to pray for them: Jer. xxxvii. 3—5. Nebuchadnezzar raises the siege of Jerusalem, and goes to meet Pharaoh-Hophra: Jer. xxxvii. 5. Jeremiah foretells the return of the army of the Chaldeans, and the utter destruction of Jerusalem: Jerem. xxxvii. 6—10. Jeremiah, about to retire into the land of Benjamin, is beaten, and put in prison: Jer. xxxvii. 11—15. He buys a field in token that the people shall return from captivity: Jerem. xxxii.	3414
41	15	Jerem. xxi. 1—10. xxvii. 16—21. xxxviii. xxxix. 15—18. Ezek. xxix. 1—16.	589	11	Zedekiah sends to Jeremiah to inquire the event of the war, and is forewarned of a hard siege and miserable captivity. The prophet counsels the people to fall to the Chaldeans: Jerem. xxi. 1—10. The king sends for Jeremiah out of	3415

Kingdom of Judah.

PROPHETS, AND YEAR of PROPHECY	Year Before Christ.	Year of Reign.	KINGS.	Year of the World.
Jer. Dan. Ezek. 42 16 8 Jer. xxxix. 2—14. lii. 5—30. Psalm lxxiv. lxxix. lxxxiii. xciv. Jerem. xxv. 22—25. xl—xliii. Ezekiel xxvi—xxviii. xxx. 20—26. xxxi. The Lamentations of Jeremiah.	588	12	<p>of the dungeon, and in his house asks him in private whether there was any word from the Lord. Zedekiah is told that he shall be delivered into the hand of the king of Babylon: Jerem. xxxvii. 16, 17. On his petition to the king, Jeremiah obtains a mitigation of the severity of his imprisonment, Jerem. xxvii. 15—21; but is afterwards, on a false accusation, cast into the dungeon, Jerem. xxxviii. 1—6; from whence he is extricated by Ebed-melech, the Ethiopian, Jerem. xxxviii. 7—13. After another conference with the king, Jeremiah remains in the court of the prison till Jerusalem is taken: Jerem. xxxviii. 14—28. God sends a gracious promise to Ebed-melech by his servant Jeremiah: Jer. xxxix. 15—18.</p> <p>Jerusalem, for the sins of the priests and the people, is taken and burnt to the ground. Zedekiah's sons are killed before his eyes, and his own eyes put out. He is sent in chains to Babylon, and kept in prison till the day of his death. THE THIRD CAPTIVITY OF JUDAH: 2 Ki. xxv. 2--21. 2 Chron. xxxvi. 17—21. Jerem. xxxix. 2—10. lii. 5—30. Jeremiah is liberated, by the command of Nebuchadnezzar: Jer. xxxix. 11—14. The remnant of the people, on the murder of Gedaliah, take with them Jeremiah the Prophet, and flee into Egypt: 2 Kings xxv. 22—26. Jer. xl—xliii. 1—7. Jeremiah foretells the conquest of Egypt: Jer. xliii. 8—14. Ezekiel prophesies against Tyre, Sidon, and Egypt, and foretells the restoration of Israel: Ezek. xxvi—xxviii. xxx. 20—26. xxxi. Jeremiah laments the miserable state of Jerusalem by reason of her sin: Lament.</p>	3416

Judah is carried into Captivity to Babylon. THE BABYLONIAN CAPTIVITY occurred 467 years from the accession of David, 387 years from the Revolt of the Ten Tribes, and 133 from the Captivity of Israel.

Zedekiah was the last prince of the House of David who ever reigned over Judah; which is overturned, and shall be no more until He come whose right it is; and the LORD GOD will give it HIM: see Ezek. xxi. 25—27.

THE PRINCIPAL ÆRAS.

It may be convenient to subjoin a Notice of some of the principal Æras; any year of which, that corresponds with any given Year of the World, or Before Christ, in the above Tabular View, may be easily discovered by the application of the rules of addition or subtraction. The *Alexandrian Era* is that chronological computation which was used by the people of Alexandria, who reckoned 5502 years before A.D. The *Antiochian Era* is a correction of the preceding, made in the fourth century, by Pandorus, an Egyptian Monk, and used by the people of Antioch: it differs from the Alexandrian only by subtracting ten years. The *Constantinopolitan Era* is that used by the Byzantine Historians, and by the Greek Church, which reckons 5508 years before Christ. The *Julian Period* is a fictitious æra, conceived by Joseph Scaliger, to facilitate the reduction of the years of any given epoch to that of another, and is the result of the Lunar and Solar Cycles, and the Indictions multiplied by each other. Thus, 19, the Lunar Cycle, multiplied by 28, the Solar Cycle, produces 532; which multiplied by 15, the Cycle of Indictions, amounts to 7980 years, which constitute the Julian Period; in the first year of which all these three cycles begin together; and in the 4714th year of which falls the first year of the Christian Æra. The *Solar Cycle* is a revolution consisting of 28 years; the *Lunar Cycle*, or *Golden Number*, of 19 years; the *Cycle of Indictions*, of 15 years; and the *Dionysian Period*, of 532, being the product of the Solar and Lunar Cycles multiplied by each other, called also the *Paschal Cycle*, because in that period the Christian Passover, or Easter, a moveable feast, has gone through all possible variations; and the Solar and Lunar Cycles, Dominical, or Sunday Letters, Paschal Terms, Epacts, New Moons, &c. all re-commence exactly as they had done 532 years before. The *Nabonassarean Era* takes its name from Nabonassar, king of Babylon, and commences 747 years before A.D. The *Æra of Iphitus*, king of Elis, took its rise 884 before Christ, in consequence of his restoration of the Olympic Games. The *Olympiads* derive their origin from the institution of the Olympic Games, which were celebrated every four years, at the time of the first New Moon after the Summer Solstice; and the first Olympiad is commonly reckoned from the conquest of Olympia by Coræbus, B.C. 776. Every Olympiad consisted of four years. The *Year of the Building of Rome*, A.U.C., is an important æra among the Roman Historians, and commenced, according to Varro, which is generally received, B.C. 753. The Grecian, Roman, Nabonassarean, and Christian æras form the Four Cardinal æras of Sacred and Profane Chronology. The Parallel Histories of Judah and Israel commence at the 209th year after the Destruction of Troy; the 199th year before the first Olympiad; the 222d year before the Building of Rome; and the 228th year before the Æra of Nabonassar.

TABLE
OF
COMPARATIVE CHRONOLOGY.

Kingdom of Judah.

KINGS, AND YEARS OF REIGN, B. C.		BIBLE.	GRESWELL.	JAHN.	HORNE.	HALES.
REHOBAM.	17	975	974	975	971	990
ABIJAH, or ABJAM.	3	958	957	958	954	973
ASA.	41	955	955	955	951	970
JEHOSHAPHAT.	25	914	914	914	910	929
JEHORAM, or JORAM.	8	892	890	891	885	904
AHAZIAH, or AZARIAH.	1	885	883	884	884	896
ATHALIAH.	6	884	882	884	879	895
JEHOASH, or JOASH.	40	878	876	877	878	889
AMAZIAH.	29	839	836	838	835	849
<i>Interregnum, 11 yrs. according to Hales.</i>						820
UZZIAH, or AZARIAH.	52	810	807	811	810	809
JOTHAM.	16	758	755	759	754	757
AHAZ.	16	742	739	743	736	741
HEZEKIAH.	29	726	724	728	722	725
MANASSEH.	55	698	695	699	694	696
AMON.	2	643	641	644	639	641
JOSIAH.	31	641	640	642	637	639
JEHOAHAZ.	3 mos.	610	609	611	606	
JEHOIAKIM.	11	610	609	611	606	608
JEHOIACHIN, or JECONIAH, 3 ms. 10 ds.		599	598	600	595	
ZEDEKIAH.	11	599	598	600	595	597
JERUSALEM DESTROYED.		588	588	588	588	586

COMPARATIVE CHRONOLOGY.

Kingdom of Israel.

KINGS, AND YEARS OF REIGN, B.C.		BIBLE.	GRESWELL.	JAHN.	HORNE.	HALES.
JEROBOAM	22	975	974	975	971	990
NADAB	2	954	953	954	950	968
BAASHA	24	953	952	952	946	966
ELAH	2	930	929	930	926	943
ZIMRI	7 days.	929	928	929	925	942
OMRI	12	929	928	929	925	942
AHAB	22	918	917	918	914	931
AHAZIAH	2	898	896	897	897	909
JORAM, or JEHORAM	12	896	895	896	896	907
JEHU	28	884	882	884	880	895
JEHOAHAZ	17	856	854	856	852	867
JOASH, or JEHOASH	16	841	838	840	835	850
JEROBOAM II.	41	825	822	825	820	834
<i>Interregnum</i>	<i>11</i>	<i>784</i>	<i>781</i>	<i>784</i>	<i>779</i>	<i>793</i>
<i>22 yrs. according to Hales.</i>						
ZACHARIAH	6 mos.	773	770	773	768	771
SHALLUM	1 mo.	772	769	773	767	771
MENAHM	10	772	768	773	767	770
PEKAHIAH	2	761	758	761	757	760
PEKAH	20	759	756	759	755	758
<i>Anarchy</i>	<i>9</i>	<i>739</i>	<i>736</i>	<i>740</i>	<i>736</i>	<i>738</i>
HOSHEA	9	730	727	731	730	728
SAMARIA TAKEN		721	718	722	721	719

Archbishop USHER makes the reign of Hezekiah commence B.C. 727, instead of 726. In every other particular his dates correspond with the Bible Chronology.

Dr. ADAM CLARKE's Table corresponds with the Bible Chronology; except that he makes the reign of Zedekiah commence in B.C. 598, instead of 599.

Bishop MANT and Dr. D'OYLEY's dates, in the List of Kings given in their Commentary, correspond with those of the Bible Chronology.



THE PARALLEL HISTORIES

OF

JUDAH AND ISRAEL.

FROM the time of Moses, God always governed the Hebrews according to the promises and threatenings which he delivered from Mount Horeb. If they deviated from the principle of worshipping Jehovah as the only true God—that is, if they revolted from their lawful King,—he brought them, by suitable chastisements, to reflect on their obligations to return to Jehovah, and again to keep sacred the fundamental law of their Church and State. If the monarchs of Judah and Israel had viewed the sundering of the empire as a consequence of the idolatrous and unlawful principles of Solomon's court, as a warning, for such it really was, to them not to break the fundamental law of the State, but to govern their subjects according to the law, and to treat them as the subjects of Jehovah, then both kingdoms might have enjoyed uninterrupted prosperity. History represents a contest, as Hess expresses it, between Jehovah, who ought to be acknowledged as God, and the idolatrous Israelites; and every thing is ordered to preserve the authority of Jehovah in their minds. At last, after all milder punishments had proved fruitless, these rebellions were followed by the destruction of the kingdom and the captivity of the people, which had been predicted by Moses, and afterwards by Ahijah, Hosea, Amos, and other prophets: Deut. xxviii. 36. 1 Kings xiv. 15. Hosea ix. Amos v.—We shall also find that Divine Providence was favourable or adverse

to the kingdom of Judah, according as the people obeyed or transgressed the Law: only here the royal family remained unchanged, in accordance with the promise given to David. We shall here meet, indeed, with many idolatrous and rebellious kings; but they are always succeeded by those of purer mind, who put a stop to idolatry, re-established theocracy in the hearts of their subjects, and, by the aid of prophets, priests, and Levites, and the services of the Temple, restored the knowledge and worship of God. Judah, therefore, though much smaller than Israel, continued her national existence one hundred and thirty-four years longer; but at last, as no durable reformation was produced, she experienced the same fate as her sister kingdom, in fulfilment of the predictions of Moses, and several other prophets: Deut. xxviii. 36. The following account of the two kingdoms, therefore, should be viewed as that of a real theocracy; and thus, as a continued execution of the determination of God that the true religion should be preserved on the earth. In this view it certainly deserves our most attentive study.—

Jahn's Hist. of the Heb. Comm. vol. I. Bk.v. sect. 35.

THE PARALLEL HISTORIES

OF

JUDAH AND ISRAEL.

BOOK I.

THE CONTEMPORARY KINGDOMS OF JUDAH AND ISRAEL, TILL THE ASSYRIAN CAPTIVITY.

PART I.

FROM THE ACCESSION OF REHOBAM THE SON OF SOLOMON, AND THE REVOLT
OF THE TEN TRIBES, TO THE REIGN OF JEHOSEPHAT KING OF JUDAH.

B.C. 975 TO 914. — SIXTY-ONE YEARS.

Kingdom of Judah.

SECTION I.—THE REIGN OF REHOBAM.

PROPHET — SHEMAIAH.

THE Israelites, assembled at Shechem to crown Rehobam, by Jeroboam make a suit of relaxation unto him. Rehobam, refusing the old men's counsel, by the advice of young men, answereth them roughly. Ten tribes revolting, kill Adoram, and make Rehobam to flee.

1 KINGS xii. 1—19.

AND Rehobam went to Shechem^a:
for all Israel were come to Shechem,
to make him king.

2 And it came to pass,
when Jeroboam the son of Nebat,
who was yet in Egypt, heard of it,
(for he was fled

2 CHRON. x.

AND Rehobam went to Shechem:
for to Shechem were all Israel come
to make him king.

And it came to pass, 2
when Jeroboam the son of Nebat,
who was in Egypt,
whither he had fled

^a *And Rehobam went to Shechem.*—Rehobam, says Dr. Lightfoot, through his folly and tyranny, loseth the people, by threatening them with a heavy yoke: Christ seeketh to regain them, by promising a light one, Matt. xi. 29, 30. Shechem, once the stage of blood, Judges ix., is now the scene of this unhappy division. Rehobam was now one and forty years old, 2 Chr. xii. 13, yet נָעַר וְרַךְ-לֵבָב childish and simple, 2 Chr. xiii. 7, but of a haughty and oppressive spirit: and so proveth himself a very fool, Eccles. ii. 19, though he were the son of so wise a father. Lightfoot's Works, vol. II. p. 205. Rivington, 1822. The word Rehobam means, 'one who sets the people at liberty.'

The people assembled at Shechem rather

than at Jerusalem, doubtless at the instigation of Jeroboam and those who were ill affected towards Rehobam. Shechem was situated in the tribe of Ephraim, to which Jeroboam belonged; and seemed in every way the most favourable place in which to carry into effect the plan they had formed, of stating their grievances, and demanding redress. Their burdens were by no means heavy, 1 Kings iv. 7, especially as it is said, 1 Kings ix. 22, that Solomon made none of the Jews bondmen. They sought but a pretext for rebellion, which was afforded them in the injudicious reply of the king. See Buddei Hist. Eccles. Vet. Test. tom. II. sect. 4. § 3.

Shechem, or *Sichem*, was situated between two hills, Ebal to the north and Gerizim to

Judah.

REIGN OF REHOBOAM—1ST YEAR.

PROPHET—SHEMAIAH.

SECT. I.

1 KINGS xii.

B. C. 975.

2 CHRON. x.

from the presence of king Solomon,

from the presence of Solomon the king,
heard it,

and Jeroboam dwelt in Egypt;)

that Jeroboam returned out of Egypt.

3 That they sent and called him.

And they sent and called him. 3

And Jeroboam and all

So Jeroboam and all

the congregation of Israel

Israel

came, and spake unto Rehoboam,
saying,came, and spake to Rehoboam,
saying,4 Thy father made our yoke grievous :
now therefore make thou
the grievous service of thy father,
and his heavy yoke which he put
upon us, lighter,Thy father made our yoke grievous : 4
now therefore ease thou somewhat
the grievous servitude of thy father,
and his heavy yoke that he put
upon us,

and we will serve thee.

and we will serve thee.

5 And he said unto them,

And he said unto them, 5

Depart yet *for* three days,

then come again to me.

Come again unto me after three days.

And the people departed.

And the people departed.

6 And king Rehoboam
consulted with the old men,
that stood before Solomon^a
his fatherAnd king Rehoboam 6
took counsel with the old men
that had stood before Solomon
his father

while he yet lived, and said,

while he yet lived, saying,

How do ye advise

What counsel give ye me

that I may answer this people?

to return answer to this people?

7 And they spake unto him, saying,

And they spake unto him, saying, 7

If thou wilt be a servant unto this
people this day,If thou be kind to this
people,

and wilt serve them, and answer them,

and please them,

the south, both famous for the solemn recital of the Law of Moses; the curses being pronounced from the former, and the blessings from the latter. It was here that Jacob, in his flight from Haran, bought a parcel of ground, Genesis xxxiii. 18, 19, which he subsequently gave to his son Joseph: xlviii. 22. Jos. xxiv. 32. 1 Chron. v. 2. John iv. 5.; and here he digged the well, which many years afterwards was rendered so memorable by the conference held there between our Blessed Saviour and the woman of Samaria, John iv. It appears to have been also called Sychar; and to have fallen into decay during the time of the Romans, who erected a city close to it, which they named Neapolis,

and which still retains its name in *Nablous*, or *Nâbulus*.

^a *King Rehoboam consulted with the old men that stood before Solomon.*—Solomon was so wise as in his best days not to depend solely on his own wisdom, but had those with whom he took counsel in matters of moment. The advice which they gave Rehoboam was most prudent and judicious: by answering the people with mildness, and shewing a readiness to inquire into alleged grievances, and remove any just ground of complaint, he would conciliate the feelings of the assembly, and secure their good-will: but this counsel suited not the haughty spirit of Rehoboam; he preferred the rash and irritating menaces

Judah.

REIGN OF REHOBOAM—1ST YEAR.

PROPHET—SHEMAIAH.

SECT. I.	1 KINGS xii.	B. C. 975.	2 CHRON. X.
	and speak good words to them, then they will be thy servants for ever.		and speak good words to them, they will be thy servants for ever.
8	But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him ^a , and which stood before him :		But he forsook the counsel 8 which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.
9	And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?		And he said unto them, 9 What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?
10	And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <i>it</i> lighter unto us ; thus shalt thou say unto them, My little <i>finger</i> shall be thicker than my father's loins.		And the young men 10 that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <i>it</i> somewhat lighter for us ; thus shalt thou say unto them, My little <i>finger</i> shall be thicker than my father's loins.
11	And now, whereas my father did lade you with a heavy yoke, I will add to your yoke : my father hath chastised you with whips, but I will chastise you with scorpions.		For whereas 11 my father put a heavy yoke ¹ upon you, I will put more to your yoke : my father chastised you with whips, but I <i>will chastise you</i> with scorpions.
12	So Jeroboam ^b and all the people		So Jeroboam and all the people 12

MARG. ¹ v. 11. *put a heavy yoke.* Heb. *laded.*

of the young and inexperienced men who had been brought up with him, and whom he had constituted his privy-council. It is the frequent fault of new kings to shew their power by dismissing the counsellors of their predecessor, and filling the offices of state with their own dependants and associates, without considering who are the most likely to conduct with advantage the affairs of the nation. See Bishop Patrick's Commentary.

^a *The young men that were grown up with him.*—Calmet observes, that the custom which prevailed in different countries, to educate the heir-apparent with young noblemen of the same age, answered two important

purposes : 1st, It excited the prince to emulation ; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station : and, 2dly, that he might acquire a correct knowledge of the disposition and views of those who were likely to be the highest officers of the state ; and, consequently, might know the better how to trust and employ them.

^b *Jeroboam*, of Ephraim, says Dr. Lightfoot, draweth ten tribes from the house of David, from the temple that stood near it, and from the promise of Christ that was

Judah.

REIGN OF REHOBOAM — 1ST YEAR.

PROPHET—SHEMAIAH.

SECT. I.

1 KINGS xii.

B.C. 975.

2 CHRON. x.

came to Rehoboam the third day,
 as the king had appointed, saying,
 Come to me again the third day.
 13 And the king answered the people
 roughly¹, and
 forsook the old men's counsel
 that they gave him;
 14 And spake to them
 after the counsel of the young men,
 saying,
 My father made your yoke heavy,
 and I will add to your yoke:
 my father *also* chastised you with whips,
 but I will chastise you with scorpions.
 15 Wherefore the king
 hearkened not unto the people;
 for the cause was from the LORD^a,
 that he might perform his saying,
 which the LORD spake by Ahijah
 the Shilonite
 unto Jeroboam the son of Nebat.
 16 So when all Israel saw
 that the king hearkened not unto them,
 the people answered the king, saying,
 What portion have we in David?
 neither *have we* inheritance in the son
 of Jesse:
 to your tents, O Israel:

came to Rehoboam on the third day,
 as the king bade, saying,
 Come again to me on the third day.
 And the king answered them 13
 roughly; and king Rehoboam
 forsook the counsel of the old men,
 And answered them 14
 after the advice of the young men,
 saying,
 My father made your yoke heavy,
 but I will add thereto:
 my father chastised you with whips,
 but I *will chastise you* with scorpions.
 So the king 15
 hearkened not unto the people:
 for the cause was of God,
 that the LORD might perform his word,
 which he spake by the hand of Ahijah
 the Shilonite
 to Jeroboam the son of Nebat.
 And when all Israel *saw* 16
 that the king would not hearken unto them,
 the people answered the king, saying,
 What portion have we in David?
 and *we have* none inheritance in the son
 of Jesse:
 every man to your tents, O Israel:

MARG. ¹ v. 13. *roughly.* Heb. *hardly.*

affixed to it. And this sudden rent of Solomon's kingdom did plainly teach, that the king and kingdom promised to David was not of this world, but of another: which king and kingdom the revolting tribes have now forsaken, and by forsaking have lost Christ, have lost religion, and have lost themselves:—and here is a kind of anti-christian faction, now risen in the world before Christ's appearing. The very foundation of this revolt of the tribes was laid in the blood of Hadoram. This revolt and rebellion Dr. Lightfoot thinks to have been foretold by David, in the Second Psalm. This is its primary intention: its secondary and more full application is the greater rebellion which this but typified, namely, Judah's despising and cru-

cifying the Lord of life when present among them, as Israel despised him now when promised.—See Lightfoot's Works, vol. II. pp. 205, 206. 1822.

The word Jeroboam means 'fighting against, or increasing the people.'

^a *The cause was from the Lord.*—Such are the incidental traits that distinguish sacred history from profane. In the latter, revolutions of states are usually attributed to human sagacity and secondary causes: in the former, they are uniformly attributed to the Supreme Governor of the Universe, guiding and directing the operations of all inferior agents according to His sole will and pleasure.—Dr. Hales.

Judah.

REIGN OF REHOBOAM — 1ST YEAR.

PROPHET—SHEMAIAH.

SECT. I.	1 KINGS xii.	B. C. 975.	2 CHRON. x.
	now see to thine own house, David.		and now, David, see to thine own house.
	So Israel departed unto their tents.		So all Israel went to their tents.
17	But <i>as for</i> the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.		But <i>as for</i> the children of Israel 17 that dwelt in the cities of Judah, Rehoboam reigned over them.
18	Then king Rehoboam sent Adoram, who <i>was</i> over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed ¹ to get him up to his chariot, to flee to Jerusalem.		Then king Rehoboam 18 sent Hadoram, that <i>was</i> over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to <i>his</i> chariot, to flee to Jerusalem.
19	So Israel rebelled ^a against the house of David unto this day.		And Israel 19 rebelled ² against the house of David unto this day.

SECT. I. Judah. Israel. § 1.

THE REIGN OF REHOBOAM. B. C. 975.

PROPHET—SHEMAIAH.

Rehoboam, raising an army to subdue Israel, is forbidden by Shemaiah. He strengtheneth his kingdom with forts and provision. The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. The wives and children of Rehoboam.

1 KINGS xiv. 21. xii. 21—24. 2 CHRON. xi.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the

THE REIGN OF JEROBOAM.

PROPHET—AHIJAH.

Jeroboam strengtheneth himself by cities, and by the idolatry of the two calves.

1 KINGS xii. 20, 25—33.

And it came to pass, when all 20 Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the

MARG. ¹ v. 18. *made speed.* Heb. *strengthened himself.* v. 19. *rebelled, or fell away.*

^a *Israel rebelled.*—This revolt of the ten tribes was an act of rebellion: for though it was according to the will of God, as a punishment for the sin of Solomon, yet the people had no command from God; they had no just reason to forsake their lawful prince: Rehoboam's answer did not deserve such a resentment; nor was it warranted by the prediction of Ahijah, 1 Kings xi. 31., which might have been fulfilled in some other way than by a defection from the

house of David. See Bishop Patrick's Commentary. In memory of this defection, the Jews observed the 23d of the month Sivan as a fast. Usher's Annals. The revolt of the ten tribes, and their subsequent captivity, tended to perfect the distinction of the tribe of Judah, and to make the prophecies which foretold that the Messiah should descend from this branch more conspicuously accomplished. Grey's Key to the Old Test. p. 189. ed. 5.

Judah.

Israel.

SECT. I. REHOBAM—1ST YEAR.

B. C. 975.

JEROBOAM—1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xiv.

1 KINGS xii.

tribes of Israel, to put his name there.
And his mother's name *was* Naamah
an Ammonitess.

house of David, but the tribe of
Judah only.

1 KINGS xii.

2 CHRON. xi.

21 And when Rehoboam was come
to Jerusalem,
he assembled all
the house of Judah,
with the tribe of
Benjamin,
an hundred and
fourscore thousand
chosen men, which
were warriors,
to fight against
the house of Israel,
to bring
the kingdom again
to Rehoboam
the son of Solomon.

22 But the word
of God
came unto Shemaiah
the man of God^d,
saying,

1 And when Rehoboam was come
to Jerusalem,
he gathered of
the house of Judah
and
Benjamin
an hundred and
fourscore thousand
chosen *men*, which
were warriors,
to fight against
Israel,
that he might bring
the kingdom again
to Rehoboam.

2 But the word
of the LORD
came to Shemaiah
the man of God,
saying,

Then Jeroboam built Shechem^a in 25
Mount Ephraim, and dwelt therein;
and went out from thence, and
built Penuel. And Jeroboam said 26
in his heart, Now shall the kingdom
return to the house of David: If 27
this people go up to do sacrifice in
the House of the LORD at Jerusalem,
then shall the heart of this people
turn again unto their lord, *even* unto
Rehoboam king of Judah, and they
shall kill me, and go again to Rehoboam king of Judah. Whereupon 28
the king took counsel, and made
two calves of gold^b, and said unto
them, It is too much for you to go
up to Jerusalem: behold thy gods^c,
O Israel, which brought thee up out
of the land of Egypt. And he set the 29
one in Beth-el, and the other put he
in Dan. And this thing became a 30
sin: for the people went *to worship*
before the one, *even* unto Dan. And 31
he made an house of high places,
and made priests of the lowest of
the people^e, which were not of the

^a *Jeroboam built Shechem*, which had been utterly destroyed by Abimelech 258 years before: Judges ix. 45. He afterwards crossed the Jordan and built Penuel, and at length made Tirzah the seat of government: 1 Kings xiv. 17; xvi. 6, 8. See Usher's Annals.

^b *And made two calves of gold*.—These calves seem to have been mutilated imitations of the cherubic emblems. Thus they were very significant symbols of a religion founded on misbelief, and upon the self-conceit of natural reason, discarding revelation, and by its own boasted powers forming erroneous notions of the Godhead. This corrupt worship, as an essential part of their civil constitution, the ten tribes superadded to the guilt of a total defection from their allegiance to the house of David; the type of the true David, from whom

final apostasy will be everlasting destruction.—Horsley on Hosea, pref. ix. x.

^c *Behold thy gods*.—The same words which Aaron used when he set up the golden calf in the wilderness. Exod. xxxii. 4. Jeroboam professed not to withdraw the people from the worship of the living and true God, but that the golden calves were symbols of the divine presence; endeavouring thus to conceal the idolatry of which they were guilty. See Bud-dæi Hist. Eccles. Vet. Test. tom. II. sect. 4. § 4.

^d *Shemaiah the man of God*.—Abarbinel remarks, that there never was wanting a succession of prophets during the kingdoms of Israel and Judah, and he furnishes a catalogue of their names. Such was the care of God over His people.

^e *And made priests of the lowest of the*

Judah.

Israel.

SECT. I. REHOBAM—1ST YEAR. B. C. 975. JEROBOAM—1ST YEAR. § 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xii.

2 CHRON. xi.

1 KINGS xii.

23 Speak unto Rehoboam

3 Speak unto Rehoboam

sons of Levi. And Jeroboam ordained a feast in the eighth month,

the son of Solomon, king of Judah,

the son of Solomon, king of Judah^a,

on the fifteenth day of the month, like unto the feast that is in Judah,

and unto all the house of Judah and Benjamin,

and to all Israel in Judah and Benjamin,

and he offered upon¹ the altar. So did he in Beth-el, sacrificing² unto the calves that he had made: and he

and to the remnant of

placed in Beth-el the priests of the high places which he had made. So

the people, saying,

saying,

he offered upon the altar which he had made in Beth-el the fifteenth

24 Thus saith the LORD,

4 Thus saith the LORD,

day of the eighth month, *even* in the month which he had devised of

Ye shall not go up, nor fight against

Ye shall not go up, nor fight against

his own heart; and ordained a feast unto the children of Israel: and he

your brethren: the children of Israel:

your brethren:

offered upon³ the altar, and burnt incense⁴.

return every man

return every man

to his house;

to his house;

for this thing is from me^b.

for this thing is done of me.

They hearkened therefore to

And they obeyed

the word of the LORD,

the words of the LORD,

and returned to depart,

and returned from going

Jeroboam's hand, that offered violence to him that prophesied against his altar at Beth-el, withereth, and at the prayer of the prophet is restored. The prophet, refusing the king's entertainment, departeth from Beth-el. An old prophet, seducing him, bringeth him back. He is reprov'd by God, slain by a lion, buried by the old prophet, who confirmeth his prophecy. Jeroboam's obstinacy.

according to the word of the LORD.

against Jeroboam.

2 CHRON. xi.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

1 KINGS xiii.

And, behold, there came a man of God^c out of Judah by the word of the LORD unto Beth-el: and Jeroboam

MARG. ¹ v. 32. *offered upon, or went up to the altar, &c.*

² v. 32. *sacrificing, or to sacrifice.*

³ v. 33. *offered, or went up to the altar, &c.*

⁴ v. 33. *and burnt incense. Heb. to burn incense.*

people, מִקְצוֹת הָעָם. These words, Abarbinel expounds, *Out of all the people* he made any body a priest, though he was not of the sons of Levi. And Bochartus has justified this exposition by a great many examples of the use of these words in other places. To this measure Jeroboam was induced, because the Levites would not concur in his impiety, 2 Chron. xi. 14: having therefore expelled them all, he seized on their cities and lands, and gratified the people by making priests out of every tribe and family, even in the *extremest part of the country*, as the Hebrew words signify. See Leigh's *Critica Sacra*. קצה Proprie denotat Finem, Extremitatem.

Ps. xix. 5. Gen. xix. 4. and xlvii. 2. Num. xi. 1. Jud. xviii. 2. Thus, as Jeroboam wrested the kingdom from the house of David, so he transferred the priesthood from the family of Aaron.

^a *King of Judah.*—God himself now owns him as no more than king of Judah.

^b *This thing is from me.*—It was, as Josephus remarks, by God's ordination and appointment; though Jeroboam and the people sinned in the way in which they brought it about.

^c *A man of God.*—Josephus calls this prophet, Jadon. This remarkable prophecy was fulfilled 350 years afterwards. See 2 Kings xxiii. 15—20.

Judah.

SECT. I. REHOBOAM—1ST YEAR.

PROPHET—SHEMAIAH.

2 CHRON. xi.

He built even Beth-lehem, and Etam^a,
 7 and Tekoa^b, And Beth-zur, and Shoco,
 8 and Adullam, And Gath, and Mare-
 9 shah, and Ziph, And Adoraim, and
 10 Lachish, and Azekah, And Zorah, and
 Aijalon, and Hebron^d, which *are* in
 Judah and in Benjamin, fenced cities.
 11 And he fortified the strong holds, and
 put captains in them, and store of

Israel.

JEROBOAM—1ST YEAR.

PROPHET—AHIJAH.

1 KINGS xiii.

boam stood by the altar to burn in-
 cense¹. And he cried against the 2
 altar^c in the word of the Lord, and
 said, O altar, altar, thus saith the
 Lord; Behold, a child shall be born
 unto the house of David, Josiah by
 name; and upon thee shall he offer
 the priests of the high places that
 burn incense upon thee, and men's

MARG. ¹ V. 1. to burn incense, or to offer.

^a *Etam*—supposed by Dr. Robinson to be the ruined village *Ūrtās*, near the bottom of the valley, by Solomon's pools. The place is still inhabited, though the houses are in ruins; the people dwelling in caverns among the rocks of the steep declivity. Here are manifest traces of a site of some antiquity. If we look any where for Etam, which was decorated by Solomon with gardens and streams of water, and fortified by Rehoboam along with Bethlehem and Tekoa; and whence too, according to the Rabbins, water was carried by an aqueduct to Jerusalem; I know of no site so probable as this spot. The monks make the gardens below to be the *hortus conclusus*, 'garden enclosed,' of Cant. iv. 12. Quaresmius II. p. 764. The fountain sends forth a copious supply of fine water, and forms a beautiful purling rill along the bottom of the valley. This to me was the more delightful, as being the first I had seen in Asia.—Robinson's Biblical Researches, vol. II. § x. p. 168.

^b *Tekoa*—now *Tekû'a*.—It lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. The high position of Tekû'a gives it a wide prospect. Towards the N.E. the land slopes down towards Wâdy Khûreitûn: on the other sides the hill is surrounded by a belt of level table-land; beyond which are valleys, and then other higher hills. This belt is tilled to a considerable extent. On the south, at some distance, another deep valley runs off S.E. towards the Dead Sea. The view in this direction is bounded only by the level mountains of Moab, with frequent bursts of the Dead Sea seen through openings among the rugged and desolate intervening mountains. Not only is the present name decisive, but the ancient specifications as to its site are equally distinct. Eusebius and

Jerome describe Tekoa as lying twelve miles from Jerusalem and six miles from Bethlehem, towards the south; and the latter further remarks, that from Bethlehem he had Tekoa daily before his eyes. See the authorities collected in Reland, Palæst. p. 1028. Robinson's Biblical Researches, vol. II. § 10. pp. 182, 183.

^c *He cried against the altar*.—From this first act of idolatry, and the public denunciation of divine judgments upon it, are to be reckoned, according to Archbishop Usher, the 390 years of the iniquity of Israel. Ezek. iv. 5.

^d *Hebron*—now *El-Khûlîl*.—The town lies low down on the sloping sides of a deep narrow valley running from N.N.W. to S.S.E., chiefly on the eastern side; but in the southern part extends across also to the western side. The houses are all of stone, high and well built, with windows and flat roofs, and on these roofs small domes, sometimes two or three to each house; a mode of building apparently peculiar to Judea, for Dr. Robinson does not remember to have seen it further north than Nâbulus.—We had now reached, he says, a most interesting point in our journey. The town before us was one of the most ancient still-existing cities mentioned in the Scriptures, or perhaps in the records of the world: Gen. xiii. 18. Here Abraham and the other patriarchs dwelt and communed with God; and in this vicinity they and their wives were buried. Here, too, had been for seven years the royal residence of David; and before us was the pool in Hebron, over which he hanged up the murderers of his rival Ishbosheth: 2 Sam. iv. 12. In Hebron, too, he probably composed many of his Psalms, which yet thrill through the soul and lift it up to God.—Robinson's Bib. Res. vol. I. § 5. pp. 314, 315.

Judah.

Israel.

SECT. I. REHOBOM — 1ST YEAR.

B.C. 975.

JEROBOAM — 1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

2 CHRON. xi.

1 KINGS xiii.

12 victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that *were* in all Israel resorted¹ to him
14 out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the
15 LORD^b: And he ordained him priests for the high places, and for the devils, and for the calves which he had
16 made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto
17 the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon, strong, three years: for three years they walked in the way of David and Solomon^c.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David^d to wife, *and* Abihail the daughter of Eliab the son of

bones shall be burnt upon thee. And he gave a sign the same day, 3 saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out. And it 4 came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up^a, so that he could not pull it in again to him. The altar also was rent, and the 5 ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered 6 and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD², and the king's hand was restored him again, and became as *it was* before. And the king said unto the 7 man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of 8

MARG. ¹ v. 13. *resorted.* Heb. *presented themselves to him.*

² v. 6. *besought the LORD.* Heb. *the face of the LORD.*

^a *His hand dried up.*—A double miracle, says Dr. Lightfoot, was wrought at Bethel; the altar rent, and the idol shepherd's arm clean dried up; as Zech. xi. 17: yet his eyes darkened that he will see nothing.

^b *Cast them off from executing the priest's office unto the Lord.*—Jeroboam expelled them מכהן ליהודה from having their liberty to go up to Jerusalem in the courses, and from exercising their functions in the several cities of their abode. Lightfoot's Works, vol. II. p. 207.

^c *Walked in the way of David and Solo-*

mon.—Observe the ways of Solomon to be parallel with the ways of David, and the ways of David and Solomon commended as patterns of holy walking: and this very place and passage may resolve, that Solomon was no more finally cast away for his idolatry, than David was finally cast away for his adultery and murder.—Lightfoot's Works, vol. II. p. 207.

^d *Mahalath the daughter of Jerimoth the son of David.*—Written בן, but read בת; possibly Tamar the daughter of Absalom: she is called בן because she was left his only

Judah.

Israel.

SECT. I. REHOBOAM — 1ST YEAR.

B.C. 975.

JEROBOAM — 1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

2 CHRON. xi.

1 KINGS xiii.

- 19 Jesse; Which bare him children; Jeush, and Shamariah, and Zaham.
- 20 And after her he took Maachah¹ the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and
- 21 Shelomith. And Rehoboam loved Maachah^b the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and three-
- 22 score daughters.) And Rehoboam made Abijah the son of Maachah the chief, *to be ruler among his brethren: for he thought to make him king.*
- 23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives³.

God said unto ^athe king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the LORD^a, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons² came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak; and he said unto him, *Art thou the man of God that camest from Judah?* And he said, *I am.* Then he said unto him,

MARG. ¹ v. 20. *Maachah*, 1 Kings xv. 2. She is called Michaiah the daughter of Uriel, ch. xiii. 2.

² v. 11. *his sons*. Heb. *son*.

³ v. 23. *many wives*. Heb. *a multitude of wives*.

child, his three sons being dead, 2 Sam. xiv. 27. and xviii. 18: and he called 'Jerimoth' partly to intimate his lifting up in pride when he rebelled against his father,—and his lifting up in the oak, where he took his end; and partly to distinguish him from another Absalom, whose daughter also Rehoboam married, ver. 20, which was called Maachah.—Lightfoot's Works, vol. II. p. 209.

^a *So was it charged me by the word of the Lord.*—We need not curiously inquire why God gave this command; since obedience is to be paid to every divine precept, however obscure may be the reasons for which it is given. But, if we may be permitted to form

a conjecture, it appears probable that God would not allow his prophet to have any intercourse with idolaters, or shew to them any mark of friendship: hence he directed the man of God to return by another way, lest he should probably be recalled by Jeroboam, and do something in deference to the king, which would be unworthy of his prophetic function, or from which it might be inferred that idolaters might expect the favour of God. No doubt, also, this restriction was imposed on the prophet, because He knew his weakness, and liability to yield to such a temptation, which the event demonstrated. Buddæi Hist. Eccl. Vet. Test. tom. II. sect. iv. § iv.

Judah.

Israel.

SECT. I.

REHOBOAM—1ST YEAR.

B. C. 975.

JEROBOAM—1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xiii.

Come home with me, and eat bread.
 And he said, I may not return with 16
 thee, nor go in with thee: neither
 will I eat bread nor drink water with
 thee in this place: For it was said to 17
 me¹ by the word of the LORD, Thou
 shalt eat no bread nor drink water
 there, nor turn again to go by the
 way that thou camest. He said unto 18
 him, *I am* a prophet also as thou *art*;
 and an angel spake unto me by the
 word of the LORD, saying, Bring him
 back with thee into thine house, that
 he may eat bread and drink water.
But he lied unto him. So he went 19
 back^a with him, and did eat bread in
 his house, and drank water.

And it came to pass, as they sat at 20
 the table, that the word of the LORD
 came unto the prophet that brought
 him back: And he cried unto the 21
 man of God that came from Judah,
 saying, Thus saith the LORD, Foras-
 much as thou hast disobeyed the
 mouth of the LORD, and hast not kept
 the commandment which the LORD thy
 God commanded thee, But camest 22
 back, and hast eaten bread and drunk
 water in the place, of the which *the*
LORD did say to thee, Eat no bread;
 and drink no water; thy carcase shall

MARG. ¹ v. 17. *It was said to me.* Heb. *a word was.*

^a *So he went back.*—He thought it possible that God might, in pity to him, revoke the prohibition, because he was hungry and weary: but he ought to have believed the revelation he had himself received, of which he was certain, and not trusted to what another pretended was revealed to him, which he could not be sure was true: and it is said emphatically, verse 22, The LORD did say to thee, Eat no bread, &c. If God had in compassion to him thought fit to recall that word, He would have done it of himself, and as plainly allowed him to refresh himself as

before he had forbidden it. So Abarbanel well observes, Nothing that a prophet receives from God is to be altered, unless that prophet has another word from God revoking the former; as Abraham had, to whom God said, Gen. xxii. 2, Take now thy son, &c., and offer him for a burnt-offering: but when Abraham was going to do it, he heard the command repealed, ver. 12, Lay not thy hand upon the lad, &c. He would not receive a contrary command from the mouth of any prophet, but from the mouth of God alone, from whom he received the first command.—Bishop Patrick.

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Israel.

SECT. I. REHOBOAM — 1ST YEAR.

B.C. 975.

JEROBOAM — 1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xiii.

not come unto the sepulchre of thy fathers.

And it came to pass, after he had 23 eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was 24 gone, a lion met him by the way, and slew him^a: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw 25 the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And 26 when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him¹, and slain him, according to the word of the LORD, which he spake unto him. And he spake to 27 his sons, saying, Saddle me the ass. And they saddled *him*. And he went 28 and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass². And 29 the prophet took up the carcase of

MARG. ¹ v. 26. *Hath torn him.* Heb. *broken.*

² v. 28. *torn the ass.* Heb. *broken.*

^a *A lion met him by the way, and slew him.* —The punishment of the disobedient prophet, which was most just, might tend to the benefit of many: for it would not only serve to confirm the prophecy against the altar at Bethel, but, by the attention which it would excite to the subject, and its consequent extended celebrity, would more deeply impress the minds of the people. It was especially calculated to strike terror into the heart of Jeroboam and all the idolaters: for if God so severely visited the disobedience of a prophet,

what had they to expect, who, by the rejection of God, and the worship of idols, so wickedly transgressed His laws. It is the remark of Theodoret, If bread eaten contrary to the command of God, and that not for the gratification of appetite, but through a false representation, subjected a good man to so severe a punishment; with what judgments shall not they be visited, who, forsaking the God who has made them, worship the images of irrational animals. Theodoretus Quæst. XLII. in libro III. Reg. p. 319.

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SECT. I. REHOBOAM—1ST YEAR.

B. C. 975.

JEROBOAM—1ST YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xiii.

the man of God, and laid it upon the
 ass, and brought it back : and the old
 prophet came to the city, to mourn
 and to bury him. And he laid his 30
 carcase in his own grave ; and they
 mourned over him, *saying*, Alas, my
 brother ! And it came to pass, after 31
 he had buried him, that he spake to
 his sons, saying, When I am dead,
 then bury me in the sepulchre where-
 in the man of God *is* buried ; lay my
 bones beside his bones : For the say- 32
 ing which he cried by the word of
 the LORD against the altar in Bethel,
 and against all the houses of the high
 places which *are* in the cities of Sa-
 maria, shall surely come to pass.

After this thing Jeroboam returned 33
 not from his evil way, but made again¹
 of the lowest of the people priests of the
 high places : whosoever would, he con-
 secrated him², and he became *one* of
 the priests of the high places. And
 this thing became sin unto the house 34
 of Jeroboam, even to cut *it* off, and to
 destroy *it* from off the face of the earth.

B. C. 972.

*Rehoboam, forsaking the Lord, is punished
 by Shishak. He and the princes, repenting
 at the preaching of Shemaiah, are delivered
 from destruction, but not from spoil. The
 reign and death of Rehoboam.*

1 KINGS xiv.

22 And Judah did evil in the sight of
 the LORD, and they provoked him to
 jealousy with their sins which they
 had committed, above all that their
 23 fathers had done. For they also
 built them high places, and images³
 and groves, on every high hill, and
 24 under every green tree. And there

MARG. ¹ v. 33. *made again.* Heb. *returned and made.*² *consecrated him.* Heb. *filled his hand.*³ v. 23. *Images, or standing images, or statues.*

Judah.

Israel.

SECT. I. REHOBOAM — 4TH YEAR.

B. C. 972.

JEROBOAM — 4TH YEAR.

§ 1.

PROPHET—SHEMAIAH.

PROPHET—AHIJAH.

1 KINGS xiv.

were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

2 CHRON. xii.

- 1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

B. C. 971.

1 KINGS xiv.

2 CHRON. xii.

- | | |
|--|---|
| 25 And it came to pass in the fifth year of king Rehoboam, <i>that</i> Shishak king of Egypt ^a came up against Jerusalem: | 2 And it came to pass, <i>that</i> in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem: because they had transgressed against the LORD, |
|--|---|

2 CHRON. xii.

- 3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

^a *Shishak king of Egypt* — Supposed by Sir Isaac Newton to have been the great Sesostris, or Sesonchis, who came with his vast army, with which he overran Asia, to plunder the city and temple of the treasures which David and Solomon had amassed. Josephus states, that Rehoboam, without offering any resistance, delivered up all into his power. This judgment was inflicted on the king and people of Judah two years after they lapsed into idolatry.

Among the hieroglyphics of Egypt, a striking memorial is preserved of this triumph over the Jews. On one of the colonnades which decorate the first court of the great temple or palace of Karnack, there are two royal legends or inscriptions, on one of which M.

Champollion read, in phonetic or vocal hieroglyphic characters, the words, Amon-mai-She-shonk; The well-beloved of Amon, or the sun, Sheshonk. In the same temple or palace, M. Champollion also beheld Sesostris dragging at the feet of the Theban Trinity, Amon, Mouth, and Kons, the chiefs of more than thirty nations; among whom he found written, in letters at full length, JOUDAHMALEK, *The King of Judah, or of the Jews*. Champollion, Septième Lettre, p. 35. It is further worthy of remark, that the dates read by this accomplished antiquary are expressed in precisely the same manner as we read in the Bible: — *In the fifth year, on the fifth day of the month, &c.* This similitude of phraseology is very striking.

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SECT. I. REHOBOAM — 5TH YEAR. B.C. 971. JEROBOAM—5TH YEAR. § 1.
 PROPHET—SHEMAIAH. PROPHET—AHIJAH.

2 CHRON. xii.

- 5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.
- 6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.
- 7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance¹; and my wrath shall not be poured out
- 8 upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants²; that they may know my service, and the service of the kingdoms
- 9 of the countries. So Shishak king of Egypt came up against Jerusalem,

1 KINGS xiv.

2 CHRON. xii.

- | | |
|--|---|
| <p>26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.</p> <p>27 And king Rehoboam made in their stead brasen shields, and committed <i>them</i> unto the hands of the chief of the guard³, which kept the door of the king's house.</p> <p>28 And it was so, when the king went into the house of the LORD, that the guard bare them,</p> | <p>9 and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.</p> <p>10 Instead of which, king Rehoboam made shields of brass, and committed <i>them</i> to the hands of the chief of the guard, that kept the entrance of the king's house.</p> <p>11 And when the king entered into the house of the LORD, the guard came & fetched them,</p> |
|--|---|

MARG. ¹ v. 7. *some deliverance*, or, *a little while*. ² v. 8. *his servants*. See Isaiah xxvi. 13.

³ v. 27. *the guard*. Heb. *runners*.

Judah.

Israel.

SECT. I.

REHOBAM—5TH YEAR.

B. C. 971.

JEROBOAM—5TH YEAR. § 1.

PROPHET—SHEMAIAH.

PROPHET—ABIJAH.

1 KINGS xiv.

2 CHRON. xii.

and brought them back and brought them again
into the guard chamber into the guard chamber.

2 CHRON. xii.

12 And when he humbled himself, the wrath of the LORD
turned from him, that he would not destroy *him*
altogether: and also in Judah¹ things went well.

13 So king Rehoboam strengthened himself in Jeru-
salem, and reigned: for Rehoboam *was* one and forty
years old when he began to reign, and he reigned
seventeen years in Jerusalem, the city which the
LORD had chosen out of all the tribes of Israel, to put
his name there. And his mother's name *was* Naamah

14 an Ammonitess. And he did evil, because he pre-
pared² not his heart to seek the LORD.

1 KINGS xiv.

2 CHRON. xii.

29 Now the rest of the acts of
Rehoboam, and all that he did,
are they not written in the
book of the chronicles
of the kings of Judah?

15 Now the acts of
Rehoboam, first and last,
are they not written in the
book³ of Shemaiah
the prophet, and of
Iddo the seer^a, concerning
genealogies?

30 And there was war between
Rehoboam and Jeroboam
all *their* days.

And *there were* wars between
Rehoboam and Jeroboam
continually.

31 And Rehoboam
slept with his fathers,
and was buried
with his fathers
in the city of David.

16 And Rehoboam
slept with his fathers,
and was buried
in the city of David:

And his mother's name *was*
Naamah an Ammonitess.

And Abijah⁴ his son reigned
in his stead.

and Abijah his son reigned
in his stead.

MARG. ¹ v. 12. *also in Judah, or, and yet in Judah there were good things.* See Gen. xviii. 24.
1 Kings xiv. 13. 2 Chron. xix. 3. ² v. 14. *prepared, or, fixed.* ³ v. 15. *book.* Heb. words.

⁴ v. 31. *Abijam, Abijah.* Matt. i. 7. *Abia.*

^a *Iddo the seer.*—The Hebrew Annals were kept only by privileged and appointed persons, vid. Joseph. cont. Apion. lib. i.; and the writers who are occasionally mentioned in Scripture as penmen of the sacred history

are expressly denominated prophets or seers. 1 Sam. xxii. 5. 1 Kings xvi. 1—7. 1 Chron. xxix. 29. 2 Chron. xx. 34. xxvi. 22. xxxii. 32. Jerem. xxviii. 7. Gray's Key to the Old Test. p. 124. ed. 5.

Judah.

Israel.

SECT. II. REIGN OF ABIJAH OR ABIJAM. B.C. 958. JEROBOAM—18TH YEAR. § 1.

PROPHET—ABIJAH.

Abijah's wicked reign. He maketh war against Jeroboam. He declareth the right of his cause. Trusting in God, he overcometh Jeroboam. The wives and children of Abijah.

1 KINGS xv. 1—6.

2 CHRON. xiii.

1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 Three years reigned he in Jerusalem.

2 He reigned three years in Jerusalem.

And his mother's name was Maachah^a, the daughter of Abishalom¹. His mother's name also was Michaiah, the daughter of Uriel of Gibeah.

1 KINGS xv.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. Nevertheless for David's sake did the LORD his God give him a lamp² in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did *that which was right* in the eyes of the LORD,

MARG. ¹ v. 2. *Abishalom*, 2 Chron. xi. 21. *Absalom*. ² v. 4. *lamp*, or, *candle*. 1 Kings xi. 36.

^a *His mother's name was Maachah.*—His mother, says Dr. Lightfoot, is called both Maachah and Michah; and his grandfather by his mother's side is called Absalom and Uriel. Such changes of names are frequent in Scripture; and sometimes so altered by the Holy Ghost purposely to hint something to us concerning the person: and sometimes so altered by the people among whom such persons lived,—they giving them some common name, answerable to some qualification or action that they saw in them, or in reference to their family from which they descended. The Book of Chronicles layeth no wickedness to the charge of this king, and therefore sticketh not to join Jah, the name of God, to his name. But the Book of Kings, that chargeth him with the wickedness of his father's ways, doth him not that honour in his name, but hath changed Jah into Jam. His mother, that was named Michah, or Maachah, when she cometh to be queen may be conceived to have her name changed; and she is named after the first mother of a renowned family in that tribe, from whence

she descended, 1 Chron. viii. 29. She was of Gibeah, the city of Saul, and it is very probable of the kindred of Saul; and therefore her father, who was properly called Absalom, is called Uriel, which hath very near affinity in signification to Ner and Esh-baal, men (*quæ nomina fuerunt virorum &c.* Leusden) of the stock and family of Saul.—Dr. Lightfoot's Works, vol. II. pp. 209, 210.

Mr. Raphael Baruh is of opinion that the title King's mother, and that translated Queen, 2 Kings x. 13. 2 Chron. xv. 16. describe one and the same thing; that the phrase, And his mother's name was &c., when expressed on a king's accession to the throne, does not always imply that the person named was the king's natural mother, but that it was a title of honour and dignity enjoyed by one lady solely, of the royal family, at the time, denoting her to be the first in rank, or queen dowager, whether she happened to be the king's natural mother or not. In this instance, she was the king's grandmother. In this opinion Calmet coincides: Fragments, No. XVI.

Judah.

Israel.

SECT. II.

ABIJAH OR ABIJAM—1ST YEAR.

B. C. 958.

JEROBOAM—18TH YEAR. § 1.

PROPHET—ABIJAH.

and turned not aside from any *thing* that he commanded him all the days of his life, save only in
6 the matter of Uriah the Hittite. And there was war between Rehoboam and Jeroboam^a all the days of his life.

2 CHRON. xiii.

B. C. 957.

2 And there was war between Abijah and Jeroboam.
3 And Abijah set the battle in array¹ with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.
4 And Abijah stood up upon mount Zemaraim^b, which *is* in mount Ephraim, and said, Hear me, thou
5 Jeroboam, and all Israel; Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a
6 covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up,
7 and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and
8 tender-hearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which
9 Jeroboam made you for gods. Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate² himself with a young bullock and seven

MARG. ¹ v. 3. *set the battle in array.* Heb. *bound together.*

² v. 9. *consecrate.* Heb. *to fill his hand.* See Exod. xxix. 1. Lev. viii. 2.

^a *There was war between Rehoboam and Jeroboam.*—The words which follow, *All the days of his life*, Abarbinel thinks relate to Abijah, who continued the wars between Rehoboam and Jeroboam with great success, as we read 2 Chron. xiii. 17. Bochartus thinks a plainer account may be given of this, by supposing that the word Rehoboam signifies his son Abijah. Thus Abraham is said to have purchased the sepulchre of the sons of Emor, though it was Jacob that purchased it: and

the Israelites said, What portion have we in David? that is, in Rehoboam, the grandchild of David. In like manner he thinks it may be said, There was war between Rehoboam and Jeroboam, that is, between Abijah the son of Rehoboam and Jeroboam.

^b *Mount Zemaraim.*—Abijah entered into the country of the Israelites, and drew up his army on the hill afterwards called Samaria.—Bishop Patrick.

Judah.

Israel.

SECT. II.

ABIJAH OR ABIJAM—2D YEAR. B.C. 957. JEROBOAM—19TH YEAR. § 1.

PROPHET—ABIJAH.

2 CHRON. XIII.

- rams, *the same* may be a priest of *them that are* no
 10 gods^a. But as for us, the LORD *is* our God^b, and we
 have not forsaken him; and the priests, which mi-
 nister unto the LORD, *are* the sons of Aaron, and the
 11 Levites *wait* upon *their* business: And they burn unto
 the LORD every morning and every evening burnt
 sacrifices and sweet incense: the shewbread also *set*
they in order upon the pure table; and the candlestick
 of gold with the lamps thereof, to burn every evening:
 for we keep the charge of the LORD our God; but ye
 12 have forsaken him. And, behold, God himself *is* with
 us for *our* captain, and his priests with sounding
 trumpets to cry alarm against you. O children of
 Israel, fight ye not against the LORD God of your
 fathers; for ye shall not prosper.
- 13 But Jeroboam caused an ambushment to come
 about behind them: so they were before Judah, and
 14 the ambushment *was* behind them. And when Judah
 looked back, behold, the battle *was* before and behind:
 and they cried unto the LORD, and the priests sounded
 with the trumpets^c.
- 15 Then the men of Judah gave a shout: and as the
 men of Judah shouted, it came to pass, that God smote
 Jeroboam and all Israel before Abijah and Judah.
- 16 And the children of Israel fled before Judah: and
 17 God delivered them into their hand. And Abijah and
 his people slew them with a great slaughter: so there
 fell down slain of Israel five hundred thousand chosen
 18 men^d. Thus the children of Israel were brought under
 at that time, and the children of Judah prevailed,
 because they relied upon the LORD^e God of their
 19 fathers. And Abijah pursued after Jeroboam, and

^a *Priest of them that are no gods.*—The Targum expresses it thus: Is the priest of him that is not the WORD of the LORD: by which it appears, as from innumerable other places, the Divine WORD was the God of Israel worshipped in the most holy place.—Bishop Patrick.

^b *The Lord is our God.*—In the Targum it is, Unto us the WORD of the LORD is our Helper, he is our God.

^c *The priests sounded with the trumpets.*—Moses promised that upon the sounding of

the trumpets they should be remembered before the LORD, and saved from their enemies: Numb. x. 9. They were not dismayed, but implored help from God, which the priests thus gave them hopes to obtain.—Bishop Patrick.

^d *There fell down slain of Israel five hundred thousand chosen men*—The greatest slaughter, says Dr. Lightfoot, that ever was at one field, in any story. See also Usher's Annals, A.M. 3047.

^e *Because they relied upon the Lord.*—It was not by their own valour that they

Judah.

Israel.

SECT. II.

ABIJAH OR ABIJAM—2D YEAR. B.C. 957. JEROBOAM—19TH YEAR. § 1.

PROPHET—AHIJAH.

2 CHRON. xiii.

- took cities from him, Beth-el^a with the towns thereof, and Jeshanah with the towns thereof, and Ephraim
 20 with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.
 21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen
 22 daughters. And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story¹ of the prophet Iddo.

B.C. 956.

Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. Ahijah, forewarned by God, denounceth God's judgment. Abijah dieth, and is buried.

1 KINGS xiv. 1—18.

At that time Abijah the son of Jeroboam fell sick. 1
 And Jeroboam said to his wife, Arise, I pray thee, and 2
 disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh^b: behold, there is Ahijah the prophet, which told me^c that *I should*
be king over this people. And take with thee^d ten 3
 loaves, and cracknels², and a cruse³ of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and 4
 went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age⁴.

And the LORD said unto Ahijah, Behold, the wife of 5
 Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she

MARG. ¹ v. 22. *story, or, commentary.* ² v. 3. *cracknels, or, cakes.* ³ *cruse, or, bottle.*

⁴ v. 4. *were set by reason of his age.* Heb. *stood for his hoariness.*

obtained this great victory, but by their leaning or relying upon the WORD of the LORD God of their fathers, as the Targum expresses it.—Bishop Patrick.

^a *Bethel.*—Abijah recovereth Beth-el of Jeroboam, says Dr. Lightfoot, but destroyed not the idolatry there; for which, it may be, God shortened his reign and days.

^b *Shiloh* was a celebrated city in the tribe of Ephraim, where the people assembled,

Josh. xviii. 1, to set up the tabernacle of the congregation, which continued there until the time of Eli, 1 Sam. iv. 3. It was situated on a high mountain to the north of Beth-el.

^c *Which told me.* Chap. xi. 31.

^d *Take with thee.* Heb. *in thine hand.* See 1 Sam. ix. 7, 8. They that went to inquire of a prophet, used to make him some present, as a token of their respect: and by such oblations the prophets were supported.—Bp. Patrick.

Judah.

Israel.

SECT. II. ABIJAH—3D YEAR.

B.C.956.

JEROBOAM—20TH YEAR.

§ 1.

PROPHET—AHIJAH.

1 KINGS xiv.

shall feign herself *to be* another woman. And it was 6
so, when Ahijah heard the sound of her feet, as she
 came in at the door, that he said, Come in, thou wife
 of Jeroboam; why feignest thou thyself *to be* another? 7
 for I *am* sent to thee *with heavy tidings*¹. Go, tell 7
 Jeroboam, Thus saith the LORD God of Israel, For-
 asmuch as I exalted thee² from among the people, and
 made thee prince over my people Israel, And rent 8
 the kingdom away from the house of David, and gave
 it thee: and *yet* thou hast not been as my servant
 David, who kept my commandments, and who followed
 me with all his heart, to do *that only which was* right
 in mine eyes; But hast done evil above all that were 9
 before thee^a: for thou hast gone and made thee other
 gods, and molten images, to provoke me to anger,
 and hast cast me behind thy back: Therefore, behold, 10
 I will bring evil upon the house of Jeroboam, and will
 cut off from Jeroboam him that pisseth against the
 wall, *and* him that is shut up and left in Israel, and
 will take away the remnant of the house of Jero-
 boam, as a man taketh away dung, till it be all gone.
 Him that dieth of Jeroboam in the city shall the dogs 11
 eat; and him that dieth in the field shall the fowls of
 the air eat: for the LORD hath spoken *it*. Arise thou 12
 therefore, get thee to thine own house: *and* when thy
 feet enter into the city, the child shall die^b. And all 13
 Israel shall mourn for him, and bury him: for he
 only of Jeroboam shall come to the grave, because in
 him there is found *some good thing*^c toward the LORD
 God of Israel in the house of Jeroboam. Moreover 14
 the LORD shall raise him up a king over Israel, who
 shall cut off the house of Jeroboam that day: but
 what? even now. For the LORD shall smite Israel, 15

MARG. ¹ v. 6. *heavy tidings*. Heb. *hard*.² v. 7. *Forasmuch as I exalted thee*. See 2 Sam. xii. 7, 8. 1 Kings xvi. 2.

^a *Hast done evil above all that were before thee*.—King Saul was not so bad: nor Solomon; for though he was drawn aside himself, yet he did not study to make the people idolaters.—Bishop Patrick.

^b *The child shall die*.—This was an immediate sign that all his threatenings should be fulfilled.

^c *In him there is found some good thing*.—The Jews say, that it was his disapproval of the golden calves; and that he had persuaded his father to withdraw the guards which had been placed on the frontier to prevent the Israelites from going to Jerusalem at the three great festivals.

Judah.

Israel.

SECT. II. ABIJAH—3D YEAR.

B.C. 956.

JEROBOAM—20TH YEAR.

§ 1.

PROPHET—AHIJAH.

1 KINGS XIV.

as a reed is shaken in the water^a, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because 16 of the sins of Jeroboam, who did sin, and who made Israel to sin.

And Jeroboam's wife arose and departed, and came 17 to Tirzah: *and* when she came to the threshold of the door, the child died; And they buried him; and all 18 Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

Death of Abijam.

1 KINGS XV. 7, 8. 2 CHRON. XIV. 1.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

1 KINGS XV.

2 CHRON. XIV. 1.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead. 1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

SECT. III.

THE REIGN OF ASA. B.C. 955.

Asa's good reign.

1 KINGS XV. 9, 10. 2 CHRON. XIV. 1.

9 And in the twentieth year of Jeroboam king of Israel 10 reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's¹ name *was* Maachah^b, the daughter of Abishalom.

2 CHRON. XIV. 1.

1 In his days the land was quiet ten years.

MARG. 1 v. 10. *mother's*, that is, *grandmother's*, ver. 2.

^a *As a reed is shaken in the water.*—That is, they shall be in perpetual commotions by civil wars, having no quiet, but frequently changing their kings. Thus Bochartus excellently expounds it, in an Epistle to our Bishop Morley, p. 106. The reason of this expression was, that several of the kings were afterwards killed, and the government passed

into new families, so that the minds of the people fluctuated and wavered, and they knew not where to fix themselves and rest in quiet. Their condition is thus described, 2 Chron. xv. 5: There was no peace to him that went in, or to him that came out.—Bishop Patrick.

^b *Asa* doth uprightly in the sight of the Lord, says Dr. Lightfoot, though he was educated

Judah.

Israel.

SECT. II. ASA—2D YEAR.

B. C. 954.

JEROBOAM—22D YEAR.

§ 1.

Death of Jeroboam.

1 KINGS xiv. 19, 20.

And the rest of the acts of Jeroboam, how he warred, 19
and how he reigned, behold, they *are* written in the
book of the chronicles of the kings of Israel^a. And 20
the days which Jeroboam reigned *were* two and twenty
years: and he slept with his fathers^b, and Nadab his
son reigned in his stead.

THE REIGN OF NADAB.

§ 2.

*Nadab's wicked reign. Baasha, conspiring against him,
executeth Ahijah's prophecy. Nadab's acts and death.*

1 KINGS xv. 25—28, 31.

And Nadab^c the son of Jeroboam began to reign¹ 25
over Israel in the second year of Asa king of Judah,
and reigned over Israel two years. And he did evil 26
in the sight of the LORD, and walked in the way of his
father, and in his sin wherewith he made Israel to sin.

B. C. 953.

And Baasha the son of Ahijah, of the house of 27
Issachar, conspired against him; and Baasha smote
him at Gibbethon, which *belonged* to the Philistines;
for Nadab and all Israel laid siege to Gibbethon^d. Even 28
in the third year of Asa king of Judah did Baasha slay
him, and reigned in his stead.

Now the rest of the acts of Nadab, and all that he 31
did, *are* they not written in the book of the chronicles
of the kings of Israel?

MARG. ¹ v. 25. *began to reign. Heb. reigned.*

and brought up by his idolatrous grandmother
Maachah, who is therefore said to be his mother.

^a *Book of the chronicles of the Kings of
Israel.*—Not in the canonical books of
Scripture, but in the annals or diaries in
which the events of the kingdom were re-
corded as they occurred. All the kings, as
Abarbinel thinks, maintained some wise men,
who wrote all that passed in their reign; and
that out of these annals the sacred writer of
this history took what he thought most useful.

^b *He slept with his fathers.* Heb. *lay down.*
—He liveth and dieth in his idolatry, says Dr.
Lightfoot, and so do all the kings of Israel
after him. And herein are they, and the
kingdom of the ten tribes, like the papacy,
revolters from, and opposers of the true reli-

gion.—Lightfoot's Works, vol. II. p. 210.

^c *Nadab.*—Dr. Lightfoot thinks that Nadab
began to reign in the lifetime of his father,
whom God smote with some sad disease, so that
he could not rule the kingdom. 2 Chron. xiii. 20.

^d *Nadab and all Israel laid siege to Gib-
bethon.*—This city of the Philistines was in
the tribe of Dan, Josh. xix. 44. and was as-
signed to one of the families of the Levites,
Josh. xxi. 23. The Levites seem to have been
dispossessed of the towns they held in the ten
tribes, which may have afforded the Philistines
an opportunity of getting Gibbethon into
their own hands. And, notwithstanding the
frequent attempts of the Israelites to take it,
the Philistines long continued to keep pos-
session of it.—Poole, Bishop Patrick.

Judah.

Israel.

SECT. III. ASA—3D YEAR.

B. C. 953.

THE REIGN OF BAASHA.

§ 3.

Baasha's wicked reign. He destroyeth Jeroboam's house.

1 KINGS xv. 33, 34, 29, 30, 32.

In the third year of Asa king of Judah began Baasha 33
the son of Ahijah^a to reign over all Israel in Tirzah,
twenty and four years. And he did evil in the sight 34
of the LORD, and walked in the way of Jeroboam, and
in his sin wherewith he made Israel to sin.

And it came to pass, when he reigned, *that* he smote 29
all the house of Jeroboam; he left not to Jeroboam any
that breathed, until he had destroyed him, according
unto the saying of the LORD, which he spake by his
servant Ahijah the Shilonite: Because of the sins of 30
Jeroboam which he sinned, and which he made Israel
sin, by his provocation wherewith he provoked the LORD
God of Israel to anger.

And there was war between Asa and Baasha king 32
of Israel all their days.

B. C. 951.

*Asa destroyeth idolatry. He putteth down Maachah his mother
for her idolatry. He bringeth dedicated things into the house
of God, and enjoyeth a long peace. Having peace, he strength-
neth his kingdom with forts and armies. Calling on God, he
overthroweth Zerah, and spoileth the Ethiopians.*

1 KINGS xv. 11—15.

2 CHRON. xiv. 2—8. xv. 16—18.

xiv. 9—15.

11 And Asa did *that which*
was right in the eyes
of the LORD^b,
as *did* David his father.

2 And Asa did *that which*
was good and right in the eyes
of the LORD his God:

1 KINGS xv.

12 And he took away the sodomites out of the land, and
removed all the idols that his fathers had made.

2 CHRON. xiv.

3 For he took away the altars of the strange *gods*, and
the high places¹, and brake down the images², and cut

4 down the groves: And commanded Judah to seek the
LORD God of their fathers, and to do the law and the

MARG. ¹ v. 3. *high places.* See 1 Kings xv. 14. Chap. xv. 17. ² *images.* Heb. *statues.*

^a *Baasha the son of Ahijah* performeth
against the house of Jeroboam what the pro-
phet Ahijah had denounced against it; yet
forsaketh he not the idolatry of Jeroboam,
for which he himself had been raised an in-
strument to destroy that house.—Dr. Light-
foot's Works, vol. II. p. 211.

^b *Right in the eyes of the Lord.*—He aimed

at pleasing God, and studied to approve himself
to him. Happy they that walk by this rule,
not to do that which is right in their own
eyes, or in the eye of the world, but which is
so in God's eyes! He saw God's eye always
upon him, and that helped much to keep him
to that which is good and right.—Henry.

Judah.

Israel.

SECT. III.

ASA—5TH YEAR.

B. C. 951.

BAASHA—3D YEAR. § 3.

2 CHRON. XIV.

5 commandment. Also he took out of all the cities of Judah the high places and the images¹: and the kingdom was quiet before him^a. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest^b.
 7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built
 8 and prospered. And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

1 KINGS XV.

2 CHRON. XV.

13 And also Maachah his mother, even her he removed from <i>being</i> queen, because she had made an idol in a grove; and Asa destroyed ⁴ her idol, and burnt it by the brook Kidron.	16 And also <i>concerning</i> Maachah the mother ² of Asa the king, he removed her from <i>being</i> queen, because she had made an idol ³ in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.
--	--

14 But the high places were
 not removed:
 nevertheless Asa's heart⁵
 was perfect with the LORD
 all his days.

17 But the high places were
 not taken away out of Israel:
 nevertheless the heart of Asa
 was perfect
 all his days.

MARG. ¹ v. 5. *the images*. Heb. *sun-images*. ² v. 16. *mother*, that is, *grandmother*. 1 Kings xv. 2. 10.

³ v. 16. *idol*. Heb. *horror*. ⁴ v. 13. *destroyed*. Heb. *cut off*. ⁵ v. 14. *heart*. See verse 3.

^a *The kingdom was quiet before him.*—Though they were much in love with their idols, and very lothe to leave them, yet the convictions of their consciences sided with the commands of Asa, and they could not for shame but comply with them. They that have power in their hands, and will use it vigorously for the suppression of profaneness and the reformation of manners, will not meet with so much difficulty and opposition therein as perhaps they feared.—Henry.

^b *The Lord had given him rest.*—Asa takes notice of the rest they had, both as the

gift of God and as the reward of the reformation begun. God must be acknowledged with thankfulness in the rest we are blessed with, both of body and mind, family and country. As the frowns and rebukes of providence should be observed as a check to us in an evil way, so the smiles of providence should be taken notice of for our encouragement in that which is good. See Hag. ii. 18, 19. Mal. iii. 10. We find, by experience, that it is good to seek the Lord: it gives us rest; and while we pursue the world we must meet with nothing but vexation.—Henry.

Judah.

Israel.

SECT. III.

ASA—5TH YEAR.

B. C. 951.

BAASHA—3D YEAR. § 3.

1 KINGS XV.

2 CHRON. XV.

15 And he brought
in

the things¹ which his father
had dedicated, and the things
which himself had dedicated,
into the house of the Lord,
silver, and gold, and vessels.

18 And he brought
into the house of God
the things that his father
had dedicated, and that
he himself had dedicated,
silver, and gold, and vessels.

2 CHRON. XIV.

B. C. 941.

9 And there came out against them Zerah the Ethiopian^a
with an host of a thousand thousand, and three hun-
dred chariots; and came unto Mareshah^b. Then Asa
went out against him, and they set the battle in array
11 in the valley of Zephathah at Mareshah. And Asa
cried unto the LORD^c his God, and said, LORD, *it is*

MARG. ¹ v. 15. *things*. Heb. *holy*.

^a *Zerah the Ethiopian*, king of the Arabians, as Cush here signifies; and must necessarily be so understood in chap. xxi. 16. and 2 Kings xix. 9. Bishop Patrick in loc. See Bochart. Phaleg. lib. iv. cap. 2. The family of Cush, says Calmet, appears to have been numerous; and the establishments of this family to have been proportionately dispersed, not in one region only, but in several. We find them in

1. Bactria, west of the Gihon, Gen. x. 7, 8.

2. Assyria, west of the Caspian.

3. Arabia, east of the Red Sea, on the coast.

4. Southern Ethiopia, or Ethiopia south of Egypt. This is the Ethiopia best known to the Greeks and Romans.

The land of Cush, Shuckford remarks, was at first within the compass of the river Gihon; for that river, says Moses, compassed the whole land of Cush, Gen. ii. 13. Perhaps somewhere hereabouts, Cush, the son of Ham, lived and died, honoured by his sons, who were fond of calling their countries after his name; for we find the name Cush, though at first confined to a small tract of ground, was in time made the name of several countries. The children of Cush spread in time into several parts of Arabia, over the borders of the land of Edom into Arabia Felix, up to Midian and Egypt; and we find instances in Scripture of all these countries being called by the name of the land of Cush. We constantly render the land of Cush the land of

Ethiopia; but there is not any one place in Scripture where it should be so rendered. By the land of Cush is always meant some part of Arabia, for there are some texts which cannot possibly have any meaning if we render Cush Ethiopia; but the sense of all is clear and easy, if we translate it Arabia.—Shuckford's Connection, vol. I. Bk. iii. pp. 146, 147.

Jahn says that by Cush is here meant undoubtedly both the Arabian and Ethiopian Cush.—Heb. Commonwealth, Bk. v. sect. 37.

^b *Maresha*.—A fenced city in the plain of the tribe of Judah, Josh. xv. 44. The prophet Micah was a native of this city.

^c *Asa cried unto the Lord*.—Though they still sought God, yet this fear came upon them, says Henry, that their faith in God might be tried, and that God might have an opportunity of doing great things for them. Asa's prayer is short but comprehensive. He gives to God the glory of His infinite power: *It is nothing with thee to help, whether with many, or with them that have no power*. See 1 Sam. xiv. 6. He pleads their covenant relation to God: *O Lord, thou art our God*. He refers to their dependence upon God: *We rest on thee, and in thy name we go against this multitude*. He interests God in their cause: *Let not man prevail against thee*. If he prevail against us, it will be said that he prevails against Thee; because Thou art our God, and we rest on Thee, and go forth in thy name, which Thou hast encouraged us to do.

Judah.

Israel.

SECT. III.

ASA—15TH YEAR.

B. C. 941.

BAASHA—13TH YEAR. § 3.

PROPHET—AZARIAH, THE SON OF ODED.

2 CHRON. XIV.

nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let
 12 not man¹ prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and
 13 the Ethiopians fled. And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed² before the LORD, and before his host; and they carried away
 14 very much spoil. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there
 15 was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Asa, with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God.

2 CHRON. XV. 1—15, 19.

1 And the Spirit of God came upon Azariah the son of
 2 Oded: And he went out to meet Asa³, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him^a; and if ye seek him, he will be found of you; but if ye forsake
 3 him, he will forsake you. Now for a long season Israel *hath been* without the true God, and without a
 4 teaching priest, and without law. But when they in their trouble did turn unto the LORD God of Israel,
 5 and sought him, he was found of them. And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all
 6 the inhabitants of the countries. And nation was destroyed⁴ of nation, and city of city: for God did

MARG. ¹ v. 11. *let not man*, or, *mortal man*.² v. 13. *destroyed*. Heb. *broken*.³ v. 2. *to meet Asa*. Heb. *before Asa*.⁴ v. 6. *destroyed*. Heb. *beaten in pieces*.

^a *The Lord is with you*, &c.—He told them plainly upon what terms they stood with God: let them do well, and it would be well with them, otherwise not. *The Lord is with you, while ye be with him*. This is both a word of comfort, that those who keep close to God shall always have his presence with them;

and also a word of caution, *He is with you, while ye be with him*, but no longer; you have now a signal token of his favourable presence with you, but the continuance of it depends upon your perseverance in the way of duty.

Judah.

Israel.

SECT. III.

ASA—15TH YEAR.

B.C. 941.

BAASHA—13TH YEAR. § 3.

PROPHET—AZARIAH, THE SON OF ODED.

2 CHRON. XV.

- 7 vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work
 8 shall be rewarded. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols¹ out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the
 9 LORD. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD
 10 his God *was* with him. So they gathered themselves together at Jerusalem in the third month^a, in the
 11 fifteenth year of the reign of Asa. And they offered unto the LORD the same time², of the spoil *which* they had brought, seven hundred oxen and seven thousand
 12 sand sheep. And they entered into a covenant to seek the LORD God of their fathers with all their heart
 13 and with all their soul; That whosoever would not seek the LORD God of Israel should be put to death,
 14 whether small or great, whether man or woman. And they sware unto the LORD with a loud voice, and with
 15 shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.
 19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

B.C. 940.

Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. Being reprov'd thereof by Hanani, he putteth him in prison.

1 KINGS XV. 16—22. 2 CHRON. XVI. 7—10.

- 16 And there was war between Asa and Baasha^b king of Israel all their days.

MARG. ¹ v. 8. *abominable idols.* Heb. *abominations.* ² v. 11. *the same time.* Heb. *in that day.*

^a *The third month*—in which the feast of Pentecost was celebrated. but seven years Asa was quiet from him. For Baasha coming to the kingdom by a conspiracy against the king, must needs have

^b *There was war between Asa and Baasha.* —Baasha proved a desperate enemy to Asa; some time and pains to settle and confirm

Judah.

Israel.

SECT. III.

ASA—16TH YEAR.

B. C. 940.

BAASHA—14TH YEAR.

§ 3.

PROPHET—HANANI, THE SEER.

1 KINGS XV.

The war between Baasha and Asa.

2 CHRON. XVI. 1—6.

In the six and thirtieth year^a of the reign of Asa, 1

17 And Baasha king of Israel went up against Judah, and built Ramah,

Baasha king of Israel came up against Judah, and built Ramah, to the intent

that he might not suffer any to go out or come in to Asa king of Judah.

that he might let none go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his

Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and 2

servants: and king Asa

sent them to Ben-hadad,

sent to Ben-hadad

the son of Tabrimon, the son of Hezion^b,

king of Syria, that dwelt at

Damascus, saying,

king of Syria, that dwelt at

Damascus¹, saying,19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha^c king of Israel, that he may depart² from me.*There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. 3

20 So Ben-hadad hearkened unto king

And Ben-hadad hearkened unto king 4

MARG. ¹ v. 2. *Damascus.* Heb. *Darmesek.* ² v. 19. *depart.* Heb. *go up.*

himself in it: and so his employment at home about this business giveth Asa rest and respite a long time: The land was quiet in his days ten years, 2 Chron. xiv. 1: that is, the three years of the beginning of his own reign, before Baasha was king, and seven years of the reign of Baasha. Jeroboam was so broken by Abijah, when he lost his five hundred thousand men, that neither he nor Nadab could recover it, to disturb Asa in the beginning of his reign: nor could Baasha do it, for his employments at home in the beginning of his. — Dr. Lightfoot's Works, vol. II. p. 211. By *war between Asa and Baasha all their days*, Buddæus understands dissensions and animosities, which at length terminated in open war, after the conquest of the Ethiopians.

^a *The six and thirtieth year.*—From the rending of the Ten Tribes from Judah, over which Asa was now king.—Marginal note. See also Lightfoot's Works, vol. II. p. 213. and Usher's Annals, A.M. 3053.

^b *Hezion, or Resen*, the first king of Damascus.—Usher.

^c *Come and break thy league with Baasha.*—Now doth Asa exceeding ill; for he relieth upon an arm of flesh, the king of Syria: he hireth him with dedicated things, which himself had dedicated but a year or two before: he bringeth a foreign enemy into the land of Israel, and imprisoneth the prophet that reproveth him for it. Here is the first captivity of any Israelites; and Dan, the place of the golden calf, falleth under the sword. — Dr. Lightfoot's Works, vol. II. p. 213.

Judah.

Israel.

SECT. III.

ASA—16TH YEAR.

B.C. 940.

BAASHA—14TH YEAR.

§ 3.

PROPHET—HANANI, THE SEER.

1 KINGS XV.

1 CHRON. XVI.

Asa, and sent the captains of the hosts which he had against the cities of Israel; and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah,

Asa, and sent the captains of his armies¹ against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

And it came to pass, when Baasha 5 heard *it*, that he left off building of Ramah, and let his work cease.

and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none *was* exempted²:

and they took away the stones of Ramah^a, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

Then Asa the king took all Judah; 6 and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

2 CHRON. XVI.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria^b, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped

MARG. ¹ v. 4. *of his armies.* Heb. *which were his.* ² v. 22. *exempted.* Heb. *free.*

^a *Ramah.* — Rama, Ramathaim, or Arimatea, now called *Ramla*, was a small town or village in the tribe of Benjamin, about thirty miles north of Jerusalem; and is frequently mentioned in the Old Testament. It was the birth-place of the prophet Samuel; and the residence of Joseph, who begged the body of Jesus. It stood in a pass between the kingdoms of Judah and Israel. Here Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners, after their capital was taken, which occasioned a great lamentation among the daughters of Rachel, Jer. xl. 1—3. xxxi. 15. Oriental geographers speak of this place as having formerly been the metropolis of Palestine; and Mr. Buckingham informs us that every appearance of its ruins even now confirms the opinion of its having been once a considerable city. The dwellings of Ramah, Mr. Buckingham says, are scattered widely over the face of the level plain on which it stands. The inhabitants are estimated at little

more than five thousand persons, of whom about one-third are Christians of the Greek and Roman-Catholic communion, and the remaining two-thirds Mohammedans, chiefly Arabs; the men of power and the military being Turks, and no Jews residing there.—Buckingham's Travels in Palestine, p. 168.

^b *Because thou hast relied on the king of Syria.* — Therefore was the king of Syria escaped out of his hand: for the Syrian was in league with Baasha; and had Asa let him alone, he had sided with Baasha; and Asa, if he had relied on God, had conquered Israel and the Syrian both: but now he had lost that victory, by seeking thereunto for help. And on this reliance upon Syria he declineth exceedingly from his former goodness: for he grows not only harsh to the prophet Hanani, that reproved him, but he also began to use harshness and to tyrannize over his subjects; and for this his alteration he is in continual wars and troubles.

Judah.

Israel.

SECT. III.

ASA—16TH YEAR.

B.C. 940.

BAASHA—14TH YEAR. § 3.

PROPHET—HANANI, THE SEER.

2 CHRON. XVI.

8 out of thine hand. Were not the Ethiopians and the Lubims a huge host¹, with very many chariots and horsemen? yet, because thou didst rely on the
 9 LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong² in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt
 10 have wars. Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed³ *some* of the people the same time.

B.C. 930.

Jehu's prophecy against Baasha. Elah succeedeth Baasha.

1 KINGS XVI. 1—7.

Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; Behold, 3 I will take away the posterity of Baasha^a, and the posterity of his house; and will make thy house like the house of Jeroboam^b the son of Nebat. Him 4 that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat. Now the rest of the acts 5 of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers; 6

MARG. ¹ v. 8. *a huge host*. Heb. *in abundance*. ² v. 9. *to shew himself strong*, or, *strongly to hold with them*, &c. ³ v. 10. *oppressed*. Heb. *crushed*.

^a *I will take away the posterity of Baasha*. — Baasha, says Henry, was a man likely enough to have raised and established his family, active, politic, and daring; but he was an idolater, and that brought destruction upon his family. God sent him warning of it before, that if he were thereby wrought upon to repent and reform, the ruin might be prevented; for God threatens, that he may not strike as one that desires not the death of sinners: and that, if not, it might appear that the destruction, when it did come, was the act

of God's justice, and the punishment of sin.

^b *Like the house of Jeroboam*.—As Nadab the son of Jeroboam reigned but two years, so Elah the son of Baasha reigned no more; and as Nadab was killed with the sword, so also was Elah. Thus, Abarbinel observes, there was a wonderful similarity between Jeroboam and Baasha, in their lives and in their deaths, in their sons and in their family.

Asa sees an end of his great enemy Baasha, and the ruin of that family, as he had seen the ruin of the family of Jeroboam.

Judah.

Israel.

SECT. III. ASA—26TH YEAR.

B. C. 930.

BAASHA—24TH YEAR.

§ 3.

PROPHET—JEHU, SON OF HANANI.

1 KINGS xvi.

and was buried in Tirzah^a: and Elah his son reigned in his stead. And also by the hand of the prophet 7
Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him^b.

B. C. 930. THE REIGN OF ELAH.

§ 4.

Zimri, conspiring against Elah, succeedeth him.

1 KINGS xvi. 8—14.

In the twenty and sixth year of Asa king of Judah 8
began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of 9
half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk^c in the house of Arza, steward^d of *his* house in Tirzah.

B. C. 929.

And Zimri went in and smote him^d, and killed him, 10
in the twenty and seventh year of Asa king of Judah, and reigned in his stead. Now the rest of the acts of 14
Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

B. C. 929. THE REIGN OF ZIMRI.

§ 5.

Zimri executeth Jehu's prophecy.

1 KINGS xvi. 15. 11—13.

In the twenty and seventh year of Asa king of 15
Judah did Zimri reign seven days in Tirzah. And the

MARG. ¹ v. 9. *steward.* Heb. *which was over.*

^a *Tirzah*, situated between Shechem and the Jordan, was a pleasant and exceedingly beautiful city, and the royal seat of the kings of Israel, from Jeroboam the son of Nebat, to Omri, who built the city of Samaria, which then became the capital of his kingdom. Josh. xii. 24. 1 Kings xiv. 17. 2 Kings xv. 14. The pleasantness of its situation is referred to in Sol. Song. vi. 4.

^b *And because he killed him.*—Baasha sinned, says Buddæus, in killing Nadab the son of Jeroboam, because he had received no command from God to do so: this crime therefore, among his other transgressions, was to be visited on himself and his posterity.—Hist. Eccles. tom. II. sect. iv. § vii.

^c *Drinking himself drunk.*—This is a year

of great turbulency in the State of Israel. Elah, a drunkard of Ephraim, is slain by Zimri, and Baasha's house is utterly destroyed with him.

^d *Zimri smote him.*—Baasha's son Elah, like Jeroboam's son Nadab, reigned two years, and then was slain by Zimri, one of his own soldiers, as he was by Baasha; so like was his house made to that of Jeroboam, as was threatened, verse 3, because his idolatry was like his: and one of the sins for which God contended with him being the destruction of Jeroboam's family, the more like the destruction of his own was to that, the nearer did the punishment resemble the sin, as face answers face in a glass.—Henry.

Judah.

SECT. III. ASA—27TH YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

ZIMRI.

§ 5.

1 KINGS XVI.

people *were* encamped against Gibbethon, which *belonged* to the Philistines.

And it came to pass, when he began to reign, 11 as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his 'kinsfolks^a, nor of his friends. Thus did Zimri destroy all the house of 12 Baasha, according to the word of the LORD, which he spake against Baasha by Jehu² the prophet, For all 13 the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

B.C. 929.

THE REIGN OF OMRI.

§ 6.

ZIMRI AND OMRI.

Omri, made king by the soldiers, forceth Zimri desperately to burn himself.

1 KINGS XVI. 16—20.

And the people *that were* encamped heard say, Zimri 16 hath conspired, and hath also slain the king: wherefore all Israel made Omri^b, the captain of the host, king over Israel that day in the camp. And Omri went up 17 from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw 18 that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, For his sins which he sinned in 19 doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and 20 his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

MARG. ¹ v. 11. *neither of his kinsfolks, or, both his kinsmen and his friends.*

² v. 12. *by Jehu. Heb. by the hand of.*

^a *His kinsfolks.*—His cruelty seems to have extended further than Baasha's did against the house of Jeroboam, for he left to Elah none of his *kinsfolks* or friends, none of his *avengers*, so the word is, none that were likely to avenge his death: yet divine justice soon avenged it, so remarkably, that it was used as a proverb long after, *Had Zimri peace, who slew his master?* 2 Kings ix. 31. In this the word of God was fulfilled, verse 12; and the sins of Baasha and Elah were reckoned for, with which

they provoked God with their vanities.—Henry.

^b *All Israel made Omri king.*—Solomon observes, Prov. xxviii. 2, that for the transgression of a land many are the princes thereof; so it was here in Israel: but by a man of understanding the State thereof shall be prolonged; so it was with Judah, at the same time, under Asa. When men forsake God, says Henry, they are out of the way of rest and establishment. Zimri and Tibni and Omri are here striving for the crown.

Judah.

SECT. III. ASA—27TH YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

B.C. 929.

OMRI AND TIBNI.

§ 6.

The kingdom being divided, Omri prevailed against Tibni.

1 KINGS xvi. 21, 22.

Then were the people of Israel divided into two 21 parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against 22 the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned^a.

B.C. 925.

OMRI—5TH YEAR.

§ 6.

Omri buildeth Samaria. His wicked reign. Ahab succeedeth him.

1 KINGS xvi. 23—28.

In the thirty and first year of Asa^b king of Judah 23 began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill 24 Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria^c.

^a *So Tibni died, and Omri reigned.*—In this civil war, into which they fell by God's just judgment upon them, many of the people in all likelihood died together with him. Then Omri reigned without a competitor. The Jews in *Seder Olam Rabba*, whom *Rasi* and others follow, say it contributed much to his advancement that Asa king of Judah married his son Jehoshaphat to Omri's daughter; for which, says Bishop Patrick, they have no other ground but that it is said, 2 Chron. xviii. 1, he joined affinity with Ahab.

^b *In the thirty and first year of Asa.*—Tibni died in the thirty-first year of Asa, and from that time Omri reigned without a rival; but the twelve years which he reigned commenced when Zimri died in the twenty-seventh year, and ended in the thirty-eighth year of Asa, when Ahab succeeded to the throne of Israel.

Asa sees now a third change in the kingdom of Israel; first the family of Jeroboam, then of Baasha, now of Omri. Thus speedily does idolatry root out families; and thus little stability is there in those who forsake God. Omri did worse than all that were before him. His cursed statutes are referred to in Micah vi. 16.

^c *Samaria*, Heb. *Shomeron*, now called *Sebaste*, or *Kalaat Sanour*, was only a few miles

to the north of Shechem, the middle of Samaria. The situation is extremely beautiful and strong by nature. It stands on a fine large insulated hill, surrounded by a broad, deep valley; which is environed by four hills, one on each side, that are cultivated with terraces up to the top, sown with grain, and, as the valley also is, planted with fig and olive trees. The hill of Samaria likewise rises in terraces, to a height equal to any of the adjoining mountains. The population of Samaria in 1819 was computed by Mr. Rae Wilson at nearly 10,000 souls, composed of Turks, Arabs, Greeks, and a few Jews of the Samaritan sect. Travels, I. p. 377. It was destroyed by Shalmanaser, who reduced it to a heap of stones: Micah i. 6. 2 Kings xvii. 6. Samaria seems to have risen again from its ruins during the reign of Alexander, B.C. 549; after whose death it was subject to the Egyptian and Syrian kings, until it was besieged, taken, and rased to the ground by the high-priest Hircanus, B.C. 129 or 130. It was afterwards rebuilt and considerably enlarged by Herod, surnamed the Great, who gave it the name of Sebaste, and erected a temple there in honour of the Emperor Augustus (Sebastos) Cæsar. See Horne's Crit. Introd. and the Eton Compendium of Anc. and Mod. Geog.

Judah.

SECT. III. ASA—31ST YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

B.C. 925.

OMRI—5TH YEAR.

§ 6.

1 KINGS xvi.

But Omri wrought evil in the eyes of the LORD, 25 and did worse than all that *were* before him. For he 26 walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. Now the rest of the acts of Omri which he 27 did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and 28 was buried in Samaria: and Ahab his son reigned in his stead.

B.C. 918.

THE REIGN OF AHAB.

§ 7.

Ahab's most wicked reign. Joshua's curse upon Hiel, the builder of Jericho.

1 KINGS xvi. 29—34.

And in the thirty and eighth year of Asa king of 29 Judah began Ahab^a the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab 30 the son of Omri did evil in the sight of the LORD above all that *were* before him. And it came to pass, 31 as if it had been a light thing¹ for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal^b king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house 32 of Baal, which he had built in Samaria. And Ahab 33 made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho^c: 34

MARG. ¹ v. 31. *as if it had been a light thing.* Heb. *was it a light thing, &c.*

^a *Ahab* was the seventh king who sat upon the throne of Israel during the reign of Asa. He introduces into the kingdom the worship of the Sidonian idol Baal, and marries an abandoned woman and an idolater, Jezebel, the daughter of the king of Sidon. No wonder, says Dr. Lightfoot, if Ahab grew to a pitch of wickedness indeed, when he had such a father as Omri to bring him up, and such a wife as Jezebel to lie in his bosom.

^b *Ethbaal* is mentioned by Menander, under the name of Ithobalus. Josephus against Apion, i. 18.

^c *Jericho*.—The site of this ancient city has generally been thought to be marked by the wretched village of *Rah*, or *Rihhah*, about three or four miles from the Jordan. But Mr. Buckingham has with greater probability discovered it in the ruins of a large settlement about four miles to the west; and which more

Judah.

SECT. III. ASA—38TH YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

AHAB—1ST YEAR.

§ 7.

1 KINGS xvi.

he laid the foundation^b thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD^c, which he spake by Joshua the son of Nun.

B.C. 917.

Among Asa's other acts, in his disease he seeketh not to God, but to the physicians. His death and burial. Jehoshaphat succeedeth Asa.

1 KINGS xv. 23, 24.

2 CHRON. xvi. 11—14.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built,

are they not written in the book of the chronicles of the kings of Judah?

Nevertheless in the time of his old age he was diseased in his feet.

11 And, behold, the acts of Asa, first and last,

lo, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet,

nearly corresponds with the description given of its position by Josephus, who says that it is situated in a plain, but a naked and barren mountain of very great length hangs over it. This mountain extends to the lands about Scythopolis northward, and southward as far as the country of Sodom, and the utmost limits of the Lake Asphaltites. It is all of it very uneven, and uninhabited by reason of its barrenness. De Bello Jud. lib. iv. c. 8. sect. 2. He also says, in another place, that Jericho is one hundred and fifty furlongs from Jerusalem and sixty from the Jordan, and that the country as far as Jerusalem is desert and stony; but that as far as the Lake Asphaltites it lies low, though equally desert and barren. The site of the ruins Mr. Buckingham conceives to correspond exactly with this description. After the erection of Jericho by Hiel, it was ennobled by the schools of the prophets which were established there: 2 Kings ii. 5. The country about Jericho was the most fertile part of Palestine, abounding in roses and palm-trees; whence, Deut. xxxiv. 3, it is called the city of palm-trees; and yielding also great quantities of the opobalsamum, or balm of Gilead, so highly esteemed in Oriental courts;

and which, being an article of commerce, accounts for the mention of publicans and a chief publican in that region, Luke xix. 2. Jericho was one of the cities of the priests and Levites, 12,000 of whom dwelt there; and as the way thither from Jerusalem was rocky and desert, it was, as it still is, infested with thieves: Luke x. 30—37.

^b *He laid the foundation, &c.*—that is, his first-born son died when he commenced the building, and his other children during its progress; the youngest dying at the moment of its completion.

^c *According to the word of the Lord.*—See Joshua vi. 26. This is a remarkable instance of the certainty of Divine threatenings, and that God never forgets what he has said, but continues always the same. This sentence, which was pronounced more than 440 years before, was now fulfilled with minute exactness: and thus a warning was given to the whole nation, not to despise the long-suffering and patience of God, who, though he had not yet carried them out of their good land, according to the word of Ahijah, 1 Ki. xiv. 15, would certainly do so, if they continued in their impenitence.—Bishop Patrick.

Judah.

Israel.

SECT. III.

ASA—39TH YEAR.

B.C. 917.

AHAB—2D YEAR. § 7.

PROPHET—JEHU, SON OF HANANI.

1 KINGS xv.

2 CHRON. xvi.

until his disease *was* exceed-
ing *great*: yet in his disease
he sought not to the LORD,
but to the physicians^a.

B.C. 914.

24 And Asa slept with
his fathers,

13 And Asa slept with
his fathers,

and died in the one and for-
tieth year of his reign.

and was buried with
his fathers

14 And they buried him in
his own sepulchres,

which he had made¹ for himself

in the city of David his father:

in the city of David,
and laid him in the bed which
was filled with sweet odours
and divers kinds of *spices*
prepared by the apotheca-
ries' art: and they made a
very great burning for him.

and Jeshoshaphat his son
reigned in his stead.

MARG. ¹ v. 14. *which he had made.* Heb. *digged.*

^a *Physicians.*—His name **NDN** signifies “a physician,” in the Chaldee tongue. This is the first time we read of physicians among the Hebrews, as a distinct class of persons. Whatever has a medical appearance in the books of the law, we find associated with the priest, see Lev. xiii. 2; and subsequently we find diseased or injured persons resorting to gods and prophets, 1 Kings xiv. 2 Kings i. and viii. chiefly, it would seem, for the purpose of learning whether or not they should recover.

It appears to have been the general feeling, that in diseases, medical and human agencies were of no avail, and that a cure was to be looked for to the immediate exercise of the Divine power. This feeling is still very general in the East: therefore priests and prophets were resorted to in most nations, for the purpose, as it were, of drawing the attention of the God to the care of propitiating his favour.—Pict. Bible.

PART II.

FROM THE BEGINNING OF THE REIGN OF JEHOSEPHAT, AND THE REFORMATION OF RELIGION IN JUDAH BY HIS MEANS, TO THE DEATH OF AHAZIAH KING OF JUDAH, AND OF JORAM KING OF ISRAEL, BY THE HAND OF JEHU THE SON OF NIMSHI EXECUTING THE WRATH OF GOD UPON THE HOUSE OF AHAB. B.C. 914 TO 884—THIRTY YEARS.

Judah.

Israel.

SECTION I.—THE REIGN OF JEHOSEPHAT. B.C. 914. AHAB—5TH YEAR. § 1.

JEHOSEPHAT, succeeding Asa, reigneth well, and prospereth. He sendeth Levites with the princes to teach Judah. His enemies being terrified by God, some of them bring him presents and tribute. His greatness, captains, and armies.

1 KINGS xxii. 41—43, 47.

2 CHRON. xvii. xx. 31—33.

41 And Jehosephat
the son of Asa

1 And Jehosephat
his son

reigned in his stead,
and strengthened himself^a
against Israel.

2 CHRON. xx.

began to reign¹
over Judah

31 And Jehosephat reigned
over Judah :

in the fourth year of Ahab
king of Israel.

42 Jehosephat was
thirty and five years old
when he began to reign;
And he reigned twenty and
five years in Jerusalem.
And his mother's name *was*
Azubah, the daughter of Shilhi.

he was
thirty and five years old
when he began to reign,
and he reigned twenty and
five years in Jerusalem.
And his mother's name *was*
Azubah, the daughter of Shilhi.

43 And he walked in all the
ways of Asa his father;
he turned not aside from it,
doing *that which was* right
in the eyes of the LORD :

32 And he walked in the
way of Asa his father,
and departed not from it,
doing *that which was* right
in the sight of the LORD.

MARG. ¹ V. 41. *began to reign.* Began to reign alone, verse 51.

^a *Strengthened himself against Israel*—Not to act offensively against Israel, or invade them, but only to maintain his own; which he did, by fortifying the cities which were on the frontier, or putting stronger garrisons in the cities of Ephraim, of which he was master.

He did not strengthen himself, as his father did, by a league with the king of Syria, but by fair and regular methods, on which he might expect the blessing of God, and in which he trusted in God.

Judah.

Israel.

SECT. I.

JEHOSHAPHAT—1ST YEAR.

B.C. 914.

AHAB—5TH YEAR. § 1.

PROPHET—JEHU, SON OF HANANI.

2 KINGS xxii.

2 CHRON. xx.

nevertheless the high places 33 Howbeit the high places
 were not taken away; were not taken away :
 for the people for as yet the people
 had not prepared their hearts
 unto the God of their fathers.

offered and burnt incense yet
 in the high places.

2 CHRON. xvii.

- 2 And he placed forces in all the fenced cities of Judah,
 and set garrisons in the land of Judah, and in the
 cities of Ephraim, which Asa his father had taken.
 3 And the LORD was with Jehoshaphat, because he
 walked in the first ways of his father David^a, and
 4 sought not unto Baalim; But sought to the LORD God
 of his father, and walked in his commandments, and
 5 not after the doings of Israel. Therefore the LORD
 stablished the kingdom in his hand; and all Judah
 brought¹ to Jehoshaphat presents^b; and he had riches
 and honour in abundance.

B.C. 913.

- 6 And his heart was lifted up² in the ways of the
 LORD: moreover he took away the high places and
 groves out of Judah.

MARG. ¹ v. 5. brought. Heb. gave. ² v. 6. lifted up, that is, was encouraged.

^a *The first ways of his father David; or, of his father, and of David, margin.*—In the characters of the kings, David's ways are often made the standard, as 1 Kings xv. 3, 11. 2 Kings xiv. 3. xvi. 2. xviii. 3; but never with such a distinction, says Henry, as here between his *first* ways and his last ways, for the last were not so good as the first: his ways before he fell so foully in the matter of Uriah, which is mentioned long after as the bar in his escutcheon, 1 Kings xv. 5, were good ways; and, though he happily recovered from that fall, yet perhaps he never while he lived fully retrieved the spiritual strength and comfort which he lost by it. Jehoshaphat followed David as far as he followed God, and no further. St. Paul himself thus limits our imitation of him, 1 Cor. xi. 1, *Be ye followers of me, even as I also am of Christ*, and not otherwise. The words here will admit of another reading—*He walked in the ways of David his father*, הַרְאִשׁוֹנִים, those first ways, or those an-

cient ways: he proposed to himself for his example the primitive times of the royal family, those purest times before the corruptions of the late reigns came in. See Jer. vi. 16. The LXX leaves out David, and so refers it to Asa—*He walked in the first ways of his father*, and did not imitate him in what was amiss in him towards the latter end of his time.

^b *All Judah brought him presents.*—He was happy in the affections of his people. The more there is of true religion among a people, the more there will be of conscientious loyalty. A government which answers the end of Government will be supported. The effect of the favour both of God and his kingdom was, that *he had riches and honour in abundance*. It is undoubtedly true, though few will believe it, that true religion is the best friend to outward prosperity. It is worthy of remark, that it immediately follows, *his heart was lifted up in the ways of the Lord*. Riches and honour in abundance prove to many a

Judah.

Israel.

SECT. I.

JEHOSHAPHAT—2D YEAR.

B.C. 913.

AHAB—6TH YEAR. § 1.

PROPHET—JEHU, SON OF HANANI.

1 KINGS xxii.

47 *There was* then no king in Edom: a deputy *was* king.

2 CHRON. xvii.

B.C. 912.

7 Also in the third year of his reign he sent to his princes^a, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach8 in the cities of Judah. And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and
9 with them Elishama and Jehoram, priests. And they taught in Judah, and *had* the book of the law of the LORD^b with them, and went about throughout all the cities of Judah, and taught the people.10 And the fear of the LORD fell¹ upon all the kingdoms^c of the lands that *were* round about Judah, so that they
11 made no war against Jehoshaphat. Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.12 And Jehoshaphat waxed great exceedingly; and he
13 built in Judah castles², and cities of store. And he had much business in the cities of Judah: and the men of war^d, mighty men of valour, *were* in Jerusalem.MARG. ¹ v. 10. *fell*. Heb. *was*. ² v. 12. *castles*, or, *palaces*.

clog and a hindrance in the ways of the Lord, or occasion of pride, security, and sensuality: but they had quite a contrary effect upon Jehoshaphat; his abundance was oil to the wheels of his obedience; and the more he had of the wealth of this world, the more was his heart lifted up in the ways of the Lord.—Henry.

^a *He sent to his princes*.—Jehoshaphat, being very desirous to have the people understand their duty, took this singular and extraordinary course to send some princes together with the priests and Levites upon this weighty business; the latter, that they might teach the people; the former, to see them do it carefully, and require the people to come and receive instruction, and to be obedient to what they heard.—Bishop Patrick.

^b *The book of the law of the Lord*.—From this, Vitringa argues that the Books of Moses were scarce among the people in those days:

for if there had been then public synagogues, in which the law had been read, as it was afterward, every Sabbath-day, there had been no need to carry a copy of the law with them, which they might have had in every synagogue.

^c *The fear of the Lord fell upon all the kingdoms*.—God, says Henry, so influenced and governed their spirits, that they had all a reverence for him, and *none of them made war against him*. God's good providence so ordered it, that while the princes and priests were instructing and reforming the country, none of his neighbours gave him any molestation, to take him off from that good work. Thus, when Jacob and his sons were going to worship at Beth-el, the terror of God was upon the neighbouring cities, that they *did not pursue after them*. Gen. xxxv. 5. and see Exod. xxxiv. 24.

^d *The men of war*.—If we put all these numbers of valiant men together, they make a

Judah.

Israel.

SECT. I. JEHOSEPHAT—3^D YEAR.

B.C. 912.

AHAB—7TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. xvii.

- 14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty
 15 men of valour three hundred thousand. And next to him *was* Jehohanan the captain, and with him two
 16 hundred and fourscore thousand. And *next* him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred
 17 thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed
 18 men with bow and shield two hundred thousand. And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.
 19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

B.C. 910.

PROPHET—ELIJAH.

Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. He is sent to the widow of Zarephath. He raiseth the widow's son. The woman believeth him.

1 KINGS xvii.

And Elijah^a the Tishbite, *who was* of the inhabitants 1
 of Gilead, said unto Ahab, *As* the LORD God of Israel

MARG. ¹ v. 15. *next to him. Heb. at his hand.*

great demonstration of the wonderful blessing of God upon Jehoshaphat; who, though he had little more than the third part of the kingdom which David had, yet went much beyond him, in proportion, in the number of able men who were subject to him. For David, when he numbered the people, found but thirteen hundred thousand; and Jehoshaphat had several bodies of good troops, which altogether amounted to eleven hundred and sixty thousand, not reckoning the garrisons which were in the strong-holds.—Bishop Patrick.

^a *Elijah the Tishbite*—Heb. *Elijahu*; Luke i. 17. and iv. 25. called *Elias*; the most eminent of the prophets, Matt. xvii. 3; is here introduced, like Melchisedeck, Gen. xiv. 18. Heb. vii. 3, without any mention of his father or mother, or beginning of his days; a man raised by God's special providence, as a witness for God in this most degenerate time, that by his zeal and courage, and power in

working miracles, he might give some check to the various and abominable idolatries which prevailed, as well as some revival to that small number of God's prophets and people who yet remained in Israel.—Poole.

His name, *אליהו*, Bishop Patrick remarks, carries something divine in it, being compounded, as *Ægid. Camartus* imagines, of three of the names of God, and signifies God the Lord, or The strong Lord. He was indeed an eminent messenger of God, sent to call the Israelites to repentance: from whence our learned Dr. Lightfoot thinks that he had the name of Tishbite, *תִּשְׁבִּי*, from the word *שוב*, which signifies *to return*; for he was sent to be the *converter* of the nation. See Luke i. 17. The most probable explanation of the word is that of Kimchi, who says that he was called the Tishbite from *Thisbe* a town or region where he was born, as *Ahijah* is termed the Shilonite from *Shilo*, where he was born or dwelt. According to the learned *Adr.*

Judah.

SECT. I. JEHOSHAPHAT—5TH YEAR. B. C. 910. AHAB—9TH YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

§ 1.

PROPHET—ELIJAH.

1 KINGS xvii.

liveth, before whom I stand, there shall not be dew nor
rain^a these years, but according to my word. And 2
the word of the LORD came unto him, saying, Get 3
thee hence, and turn thee eastward, and hide thy-
self by the brook Cherith, that *is* before Jordan.
And it shall be, *that* thou shalt drink of the brook; 4
and I have commanded the ravens to feed thee
there. So he went and did according unto the word 5
of the LORD: for he went and dwelt by the brook

Relandus, Elijah was called the Tishbite from Thisbe, $\Theta\iota\sigma\beta\eta$, a town of Galilee, in the tribe of Naphtali; whence, also, Tobit was carried into captivity by the king of Assyria, Tob. i. 1. *Palæstina Illustrata*, tom. II. lib. iii. pag. 1035. —He was, says Horne, a strenuous vindicator of the worship of the true God, in opposition to the idolatrous kings under whom he lived: he was miraculously translated to heaven: and many ages after, a still more distinguished honour awaited him. Elijah and Moses are the only men whose history does not terminate with their departure out of this world. Elijah appeared, together with Moses, on Mount Tabor, at the time of Christ's transfiguration, and conversed with him respecting the great work of Redemption which he was about to accomplish: Matt. xvii. 1—3, and the parallel passages in Mark and Luke.

In the degenerate and most wicked times of Ahab, says Dr. Lightfoot, appeared the glorious piety and prophetic spirit of Elias, a seasonable reformer when times were come to the very worst. He was of Jabesh-Gilead: he shutteth up heaven, that there is no rain for three years and six months, till the Baalites be destroyed; and then there is rain enough. He is fed by birds of prey; he feedeth the Sareptan widow; and becometh the first prophet to the Gentiles. He raiseth her dead child; destroyeth hundreds of false prophets; bringeth fire from heaven, and rain ere long after it; fasteth forty days and forty nights; seeth the Lord where Moses had seen him; accuseth Israel to him; is appointed to anoint Hazael king of Syria, who should plague Israel for their idolatry, and to anoint Jehu king of Israel, who should destroy the house of incorrigible Ahab; and to anoint Elisha a prophet in his stead, to go on with the reformation that he had begun. John Baptist

was a second Elias, a man in a hairy garment and leathern girdle, 2 Kings i. 8. Matt. iii. 4; of a powerful and operative ministry, and a great reformer in corrupt times. — Dr. Lightfoot's Works, vol. II. pp. 216, 217,

^a *There shall not be dew nor rain.*—Josephus mentions that Menander speaks of this remarkable drought, saying, that in the reign of Eth-baal, king of the Tyrians, the father of Jezebel, it continued from the month of Hyperberetæus, or Tigri, to the same month in the year following. Menander adds, that prayers being offered for a change of weather, violent bursts of thunder constantly succeeded. It was during the reign of Ahab that Eth-baal was king of Tyre; so that the above drought is undoubtedly that referred to by Menander. — Ant. Jud. viii. xiii. 2.

Abarbinel connects this chapter with the preceding, stating, that Elijah admonished Ahab to lay to heart the punishment of Hiel the Beth-elite, saying, Fear the Lord, lest he be angry with thee, as he was with Hiel for breaking his commands; but Ahab despised his admonition, and said that it was chance; adding, you say that we are idolaters, and yet the threatening of the law of Moses is not come upon us, Deut. xi. 16, 17: Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Upon which, Elijah uttered the prediction before us: As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Judah.

Israel.

SECT. 1. JEHOSEPHAT—5TH YEAR.

B.C. 910.

AHAB—9TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xvii.

Cherith, that is before Jordan. And the ravens^a 6
brought him bread and flesh in the morning, and
bread and flesh in the evening; and he drank of
the brook. And it came to pass after a while¹, that 7
the brook dried up^b, because there had been no rain
in the land.

And the word of the LORD came unto him, saying, 8
Arise, get thee to Zarephath^c, which *belongeth* to 9
Zidon, and dwell there: behold, I have commanded a
widow woman^d there to sustain thee. So he arose 10
and went to Zarephath. And when he came to the
gate of the city, behold, the widow woman *was* there
gathering of sticks: and he called to her, and said,
Fetch me, I pray thee, a little water in a vessel, that
I may drink. And as she was going to fetch it, he 11
called to her, and said, Bring me, I pray thee, a
morsel of bread in thine hand. And she said, *As* the 12
LORD thy God liveth, I have not a cake, but an hand-
ful of meal in a barrel, and a little oil in a cruse:
and, behold, I *am* gathering two sticks, that I may go
in and dress it for me and my son, that we may eat
it, and die. And Elijah said unto her, Fear not; go 13

MARG. ¹ v. 7. *after a while.* Heb. *at the end of days.*

^a *The ravens.*—They who object that these were unclean creatures, who polluted the meat which they touched, should consider that all this was done by an extraordinary dispensation. And St. Chrysostom fancies there was this moral instruction in it, that Elijah should learn to be more mild and gentle toward the deluded Israelites by these birds, which were cruel to their young but kind to him. And indeed it is very wonderful, as Victorinus Strigellius here glosses, that the ravens, who do not feed their own young ones, should constantly feed the prophet. For such is the ἀστοργία of these creatures, as naturalists report, that they forsake their young before they are fledged; whom God feeds by worms which are produced by the dung and out of the carcasses which they have brought into their nests, till they are able to fly and provide for themselves. I think he has this out of St. Ambrose, lib. x. epist. 82. The Psalmist is thought to allude to it, Psalm cxlvii. 9; and God himself, in Job xxxviii. 41.—Bishop Patrick.

Some modern commentators suggest translating ערבים Arabs, or Arabians.

^b *The brook dried up.*—Elijah seems to have continued in this situation about a year. The natural supply of water, which came by common providence, failed, because of the dry weather; but the miraculous supply of food, which was ensured to him by promise, failed not.—Scott.

^c *Zarephath.* Obad. 20. Luke iv. 26. Called *Sarepta*, margin. Josephus says it was about three-quarters of a mile from Sidon. It was about a hundred miles distant from Cherith. It is now called *Sarfend*, or *Sūrafend*.

^d *A widow woman.*—That *ravens* first, and then a poor *widow woman*, a gentile, should be employed to feed God's prophet, in preference to any of the Israelites, was a severe reflection upon the people: and Elijah's being sent to Zarephath, rather than to any other city, was an illustration of God's sovereignty, and a pre-intimation of the calling of the Gentiles.—Scott.

He thus became, says Dr. Lightfoot, the first prophet of the Gentiles.

Judah.

Israel.

SECT. I. JEHOSEPHAT—5TH YEAR. B.C. 910. AHAB—9TH YEAR.
 PROPHET—JEHU, SON OF HANANI.

§ 1.

1 KINGS xvii.

and do as thou hast said; but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the LORD 14 God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth¹ rain upon the earth. And she 15 went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days^a. And 16 the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah².

And it came to pass after these things, *that* the 17 son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I 18 to do with thee^b, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. 19 And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, 20 O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched³ himself upon the child three times, 21 and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again⁴. And the LORD heard the voice of Elijah; and the soul 22 of the child came into him again, and he revived. And Elijah took the child, and brought him down out 23 of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know 24 that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

MARG. ¹ v. 14. *sendeth*. Heb. *giveth*. ² v. 16. *by Elijah*. Heb. *by the hand of*.

³ v. 21. *stretched*. Heb. *measured*.

⁴ v. 21. *into him again*. Heb. *into his inward parts*.

^a *Many days*; or, *a full year*, margin.—Some, says Bishop Patrick, by many days understand a full year, as it is in the margin; but it rather signifies *two years*; for one year was named before he came from the brook

Cherith, see verse 7; and therefore they lived upon this meal and oil two years more, till the end of the famine.

^b *What have I to do with thee*?—See Luke chap. v. 8.

Judah.

SECT. I. JEHOSEPHAT—9TH YEAR.

PROPHET—JEHU, SON OF HANANI.

Israel.

AHAB—13TH YEAR.

PROPHET—ELIJAH.

§ 1.

In the extremity of famine, Elijah, sent to Ahab, meeteth good Obadiah. Obadiah bringeth Ahab to Elijah. Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

1 KINGS xviii.

And it came to pass *after* many days^a, that the word 1
of the LORD came to Elijah in the third year^b, saying,
Go, shew thyself unto Ahab; and I will send rain
upon the earth. And Elijah went to shew himself 2
unto Ahab. And *there was* a sore famine in Samaria.
And Ahab called Obadiah¹, which *was* the governor² 3
of *his* house. (Now Obadiah feared the LORD greatly:
For it was *so*, when Jezebel³ cut off the prophets of
the LORD, that Obadiah took an hundred prophets,
and hid them by fifty in a cave, and fed them with
bread and water.) And Ahab said unto Obadiah, Go 5
into the land, unto all fountains of water, and unto
all brooks: peradventure we may find grass to save
the horses and mules alive, that we lose not all the
beasts⁴. So they divided the land between them to 6
pass throughout it: Ahab went one way by himself,
and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met 7
him: and he knew him, and fell on his face, and
said, *Art* thou that my lord Elijah? And he answered 8
him, *I am*: go, tell thy lord, Behold, Elijah *is here*.
And he said, What have I sinned, that thou wouldest 9

MARG. ¹ v. 3. Obadiah. Heb. Obadiahu. ² the governor, &c. Heb. over his house.

³ v. 4. Jezebel. Heb. Izebel.

⁴ v. 5. that we lose not all the beasts. Heb. that we cut not off ourselves from the beasts.

^a *After many days.*—See the note on the 15th verse of the former chapter. Grotius expounds it *after six months*, on St. Luke iv. 25.

^b *In the third year.*—Our Saviour says, and so does St. James, that the drought continued three years and six months, Luke iv. 25. James v. 17; which does not disagree with these words, which Bishop Patrick says are thus to be explained: At the beginning of the drought, it is probable that Ahab imputed the want of rain to natural causes, and so did not seek to slay Elijah; but after six months, neither the former nor the latter rain falling in their season, he began to be enraged at him as the cause of the drought, which forced Elijah, at

the command of God, to save his life by flight. And from that time the three years here mentioned are to be computed, before the word of the Lord came to him; he being one year at the brook Cherith, and two years at Sarepta; at the end of which time God took pity upon the country, having fulfilled the words of Elijah, xvii. 1. I see no ground for Abibarnel's observation that the famine continued three years, to shew that it was a punishment inflicted for the sins of three families—Jeroboam the son of Nebat and his son Nadab, Baasha the son of Elah, and Omri and his son Ahab. The observation of Grotius is far better. See Grotius on Luke iv. 25.—Bishop Patrick.

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR.

B.C. 906.

AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XVIII.

deliver thy servant into the hand of Ahab, to slay me?
As the LORD thy God liveth, there is no nation or 10
 kingdom, whither my lord hath not sent to seek thee:
 and when they said, *He is not there*; he took an oath
 of the kingdom and nation, that they found thee not.
 And now thou sayest, Go, tell thy lord, Behold, Elijah 11
is here. And it shall come to pass, *as soon as* I am 12
 gone from thee, that the Spirit of the LORD shall carry
 thee whither I know not; and *so* when I come and
 tell Ahab, and he cannot find thee, he shall slay me:
 but I thy servant fear the LORD from my youth.
 Was it not told my lord what I did when Jezebel slew 13
 the prophets of the LORD, how I hid an hundred men
 of the LORD's prophets by fifty in a cave, and fed
 them with bread and water? And now thou sayest, 14
 Go, tell thy lord, Behold, Elijah *is here*: and he shall
 slay me. And Elijah said, *As* the LORD of hosts 15
 liveth, before whom I stand, I will surely shew myself
 unto him to-day. So Obadiah went to meet Ahab, 16
 and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that 17
 Ahab said unto him, *Art* thou he that troubleth
 Israel^a? And he answered, I have not troubled 18
 Israel; but thou, and thy father's house, in that ye
 have forsaken the commandments of the LORD, and
 thou hast followed Baalim. Now therefore send, *and* 19
 gather to me all Israel unto mount Carmel^b, and the

^a *Art thou he that troubleth Israel?*—How unlike was this to the salutation of his servant Obadiah: *Art thou that my lord Elijah?* Obadiah feared God greatly; Ahab had sold himself to work wickedness; and both discovered their character in the manner of their address to the prophet. One may suspect how people stand affected to God, by observing how they regard his people and ministers.—Henry.

^b *Mount Carmel* is situated about ten miles to the south of Acre or Ptolemais, on the shore of the Mediterranean Sea. It is a range of hills extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho or Acre. It is very rocky; and is composed of a whitish stone, with

flints imbedded in it. On the east is a fine plain watered by the river Kishon; and on the west, a narrower plain descending to the sea. Its greatest height, Mr. Buckingham thinks, does not exceed 1500 feet. The summits of the mountain are said to abound with oaks, pines, and other trees; and among brambles, wild vines and olive-trees are still to be found, proving that industry had formerly been employed on this ungrateful soil; nor is there any deficiency of fountains and rivulets, so grateful to the inhabitants of the East. There are many caves in this mountainous range, particularly on the western side; the largest of which, called the School of Elijah, is much venerated both by Mohammedans and Jews. On the summit facing the sea, tradition says that the prophet stood when he prayed

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR. B. C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xviii.

prophets of Baal four hundred and fifty, and the prophets of the groves^a four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of 20 Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and 21 said, How long halt ye between two opinions¹? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word. Then 22 said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. Let them therefore give us 23 two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*: And call 24 ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken². And Elijah said unto 25 the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*. And they took the bullock which was given them, and 26 they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us^b.

MARG. ¹ v. 21. *opinions, or, thoughts.* ² v. 24. *It is well spoken.* Heb. *the word is good.*

for rain and beheld the cloud arise out of the sea; and on the side next the sea is a cave, to which some commentators have supposed that the prophet Elijah desired Ahab to bring Baal's prophets, on this occasion. Carmel appears not only to have been the name of this mountain, but of the whole surrounding district. No part of the Promised Land, says Carne, creates a deeper interest in the traveller than the rich and extensive bosom of Mount Carmel: while barrenness is felt on every side, and the curse of the withered soil is felt on hill, valley and shore, this beautiful mountain seems to retain its ancient excellency of flowers, trees and perpetual verdure.—See Horne's Crit. Introd., and Carne's Recollections of the East, p. 43.

^a *The prophets of the groves.*—Mr. Selden understands by these the prophets of Astarte, the great goddess of the Zidonians, which he

proves by comparing many places of Scripture together: L. de Diis Syris Syntag. 2. cap. 3. —Maimonides has a peculiar notion, that the prophets of Baal and of the groves were such as had imbibed the opinion of the ancient Zabii, who made images to receive the influences of the stars; golden ones for the sun, and silver ones for the moon &c., which gave to men the gift of prophecy, and shewed what was good for them. The same they said of trees, which were some under the influence of one star, some under the influence of another; and were planted in their names, and made men prophets. This he states that he found expressly in their books.—Maimonides More Nevochim, Pars III. cap. 29.

^b *O Baal, hear us, or, answer, margin.*—I conclude, says Shuckford, from the manner of the worshipping of Baal in Elijah's time,

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR. B.C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xviii.

But *there was* no voice, nor any that answered¹. And they leaped upon² the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud³: for he is a god; either he is talking⁴, or he is pursuing⁵, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out⁶ upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering⁷ of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded⁸. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down. And Elijah took twelve stones^a, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar^b in the

MARG. ¹ v. 26. *answered*, or, *heard*. ² *leaped upon*, or, *leaped up and down at the altar*.

³ v. 27. *Cry aloud*. Heb. *with a great voice*. ⁴ *he is talking*, or, *he meditateth*.

⁵ *pursuing*. Heb. *hath a pursuit*.

⁶ v. 28. *till the blood gushed out*. Heb. *poured out blood upon them*.

⁷ v. 29. *offering*. Heb. *ascending*. ⁸ *regarded*. Heb. *attention*.

that men did not at first wander away from the true God, but they set up lords many, or false mediators, in whose names they worshipped; and in time they went farther, and lost all notion of the true God. Baal was a false lord, and the worshippers of Baal invoked in his name. Elijah called upon the God of Abraham, Isaac, and Israel, verse 36, invoking God in or by his name. The worshippers of Baal, in opposition to him, invoked in the name of Baal. They called or invoked, not *upon the name*, for the words are not to be translated, but *by* or *in the name of Baal*. Shuckford's Connect. vol. ii. pp. 132, 133. ed. 5.

^a *Elijah took twelve stones*, that he might shew he worshipped the God of the patriarchs and no other; and that all the people, though divided in civil government, ought to be united in the same religion, and have but one altar, being the sons of one man who had great power with God. Gen. xxxv. 2—4, 10, 13, 15.

Though ten of the tribes, says Henry, were revolted to Baal, he will look upon them as belonging to God still, by virtue of the ancient covenant with their fathers; and though those ten were unhappily divided from the other two in civil interest, yet in the worship of the God of Israel they had communion with each other, and they twelve were one. Mention is made of God's calling their father Jacob by the name of Israel, *a prince with God*, to shame his degenerate seed who worshipped a god that could not hear or answer them, and to encourage the prophet, who was now to wrestle with God as Jacob did;—he also shall be a prince with God. Ps. xxxiv. 6. Hos. xii. 4.

^b *He built an altar*.—Gen. xxii. 7. If we in sincerity offer our hearts to God, he will, by his grace, kindle a holy fire in them. Elijah was no priest, nor his attendants Levites; Carmel had neither tabernacle nor temple; it was a great way distant from the ark of the testimony, and the place God had chosen:

Judah.

Israel.

SECT. I. JEHOSHAPHAT—9TH YEAR. B.C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xviii.

name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in 33 pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second 34 time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran¹ round about the altar; and he 35 filled the trench also with water. And it came to pass 36 at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and that I *am* thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people 37 may know that thou *art* the LORD God, and that thou hast turned their heart back again. Then the fire of 38 the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the 39 people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets² of 40 Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon^a, and slew them there^b.

And Elijah said unto Ahab, Get thee up, eat and 41

MARG. ¹ v. 35. *ran.* Heb. *went.* ² v. 40. *Take the prophets,* or, *apprehend.*

this was none of the altar that sanctified the gift, yet never was any sacrifice more acceptable to God than this. The particular Levitical institutions were so often dispensed with, as in the time of the Judges, Samuel's time, and now, that one would be tempted to think they were more designed for types to be fulfilled in the evangelical anti-types, than for laws to be fulfilled in the strict observance of them. Their perishing thus in the using, as the Apostle speaks of them, Col. ii. 22, was to intimate the utter abolishing of them after a while, Heb. viii. 13.—Henry.

^a *The brook Kishon*, now called *Moukattoua*, or *Mukatta*, issues from the mountains of

Carmel, at the foot of which it forms two streams; one flows eastward into the sea of Galilee; and the other, taking a westerly course, through the plain of Jezreel or Esdraelon, discharges itself into the Mediterranean sea, at a short distance from the south of Acre. The latter is the stream referred to here: when swollen by heavy rains, it is impassable.—See Carne's Letters, p. 250, &c.

^b *And slew them there.*—He slew them, not with his own hand, but but by means of the people, to whom, as the minister of God's justice, he gave orders to execute the judgment which was denounced against the teachers of idolatry: Deut. xiii. 1—5. xviii. 20—22.

Judah.

Israel.

SECT. I. JEHOSHAPHAT—9TH YEAR. B.C. 906. AHAB—12TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xviii.

drink; for *there* is a sound of abundance of rain¹.
 So Ahab went up to eat and to drink. And Elijah 42
 went up to the top of Carmel; and he cast himself
 down upon the earth, and put his face between his
 knees, And said to his servant, Go up now, look 43
 toward the sea. And he went up, and looked, and
 said, *There* is nothing. And he said, Go again seven
 times. And it came to pass at the seventh time, that 44
 he said, Behold, there ariseth a little cloud out of the
 sea, like a man's hand. And he said, Go up, say unto
 Ahab, Prepare² *thy* chariot, and get thee down, that
 the rain stop thee not. And it came to pass in the 45
 mean while, that the heaven was black with clouds
 and wind, and there was a great rain. And Ahab
 rode, and went to Jezreel. And the hand of the LORD 46
 was on Elijah; and he girded up his loins, and ran
 before Ahab³ to the entrance of Jezreel⁴.

Elijah, threatened by Jezebel, fleeth to Beer-sheba. In the wilderness, being weary of his life, he is comforted by an angel. At Horeb, God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. Elisha, taking leave of his friends, followeth Elijah.

1 KINGS xix.

And Ahab told Jezebel all that Elijah had done, 1
 and withal how he had slain all the prophets^b with
 the sword. Then Jezebel sent a messenger unto 2
 Elijah, saying, So let the gods do *to me*, and more also,
 if I make not thy life as the life of one of them by

MARG. v. 41. a sound of abundance of rain, or, a sound of a noise of rain.

v. 44. Prepare. Heb. tie, or, bind.

v. 46. to the entrance of Jezreel. Heb. till thou come to Jezreel.

^a *And ran before Ahab*—Hanway tells us, that Nadir Shah, or Kouli Khan, as he is commonly called, vol. I. pp. 249, 251, had nine hundred *chanters*, who went before him, and frequently chanted moral sentences and encomiums on the Shah, occasionally proclaiming his victories also. Dandani, the Pope's Nuncio to the Maronites, says, ch. 17. p. 68, We were always accompanied with the better sort of people, who walked on foot before our mules; and out of the respect they bore to the Pope, and in honour of us, they would sing certain songs and spiritual airs, which they

usually sung as they marched before the Patriarch and other persons of quality. So Harmer thinks Elijah may have run before Ahab, singing the praises of Him that had given them rain, and intermingling due encomiums on the prince, who had permitted the extermination of the priests of Baal. See ch. vi. ob. 41.

^b *All the prophets*—That is the prophets of Baal, the prophets of the groves, who are supposed to have been Zidonians, not Israelites having been spared: Chap. xviii. 19, 22, 25. xxii. 6.

Judah.

Israel.

SECT. 2. JEHOSHAPHAT—9TH YEAR. B. C. 906. AHAB—18TH YEAR.

§ 1.

PROPHET—JEREM. SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XIX.

to-morrow about this time. And when he saw *that*. 3
he arose, and went for his life^a, and came to Beersheba^b, which *belongeth* to Judah, and left his servant there.

But he himself went a day's journey into the wil- 4
derness, and came and sat down under a juniper-
tree^c; and he requested for himself^d that he might

MARG. ¹ v. 4. *for himself*. Heb. *for his life*.

^a He arose, and went for his life—*קָם וַיֵּלֶךְ*: *qam va-yelék* *acced*, Sept.; *secundum animam suam*, Vatablus, Pagninus, *according to his own mind and will*: not taking counsel of God, or any direction from him, as Abarbanel interprets it. He had not been afraid to meet Ahab, and contend single-handed with 450 priests of Baal, in the face of all Israel; now he is terrified, *ἐκδοξέη* Sept., by the threats of a woman; which shews that the spirit and courage he had before, were of the Lord, and not of himself; and that those who have the greatest zeal for God and His worship, if left to themselves become weak and timorous. He passed, says Scott, through the whole kingdom of Judah, where doubtless pious Jehoshaphat would have welcomed and protected him. But he seems on this occasion to have been left to himself, for his humiliation; and consequently he was seized with unreasonable terror. Instead of venturing all consequences, assured of the protection of the Almighty, and pushing his advantage by leading the people to destroy the temple and worship of Baal and restore the worship of JEHOVAH, he fled from the important service, and impatiently wished and prayed for death. How great the contrast to his intrepidity, as recorded in the preceding chapter!

^b *Beer-sheba*.—Still called Bir-es-Scha'; where there are two wells, some distance apart: they are circular, and stoned up very neatly with solid masonry, apparently very ancient. The larger one is twelve and a half feet in diameter, and forty-four and a half feet deep to the surface of the water; sixteen feet of which, at the bottom, is excavated in the solid rock. The other well lies fifty-five rods W.S.W., and is five feet in diameter and forty-two feet deep. The water in both is pure and sweet, and in great abundance; the finest, indeed,

we had found since leaving Sinai. Both wells are surrounded with drinking-troughs of stone, for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn, by the friction of the ropes in drawing up the water by hand. The Hebrew name *Beer-sheba* signifies *Well of the Oath*, or, as some suppose, *Well of the Seven*, referring to the seven lambs which Abraham gave to Abimelech in token of the oath between them: Gen. xxi. 28—32. The Arabic name *Bir-es-Scha'* signifies *Well of the Seven*, and also *Well of the Lion*. Here, exclaimed Robinson, when he visited it in 1838, here is the place where the patriarchs, Abraham, Isaac and Jacob, dwelt. Here Abraham dug, perhaps, this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up, there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from hence Elijah wandered out into the southern desert, and sat down under a shrub of *retam*, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats—Robinson's *Biblical Researches*, vol. I. § 5. pp. 301, 302.

^c *Juniper-tree*.—One of the principal shrubs in the desert is the *Betom*, a species of the broom-plant, *Genista Roman* of Forskal. This is the largest and most conspicuous shrub of these deserts, growing thickly in the water-courses and valleys. Our Arabs, says Robinson, always selected the place of encampment.

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR. B.C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XIX.

die; and said, It is enough; now, O LORD, take away
 my life; for I *am* not better than my fathers. And 5
 as he lay and slept under a juniper-tree, behold, then
 an angel touched him, and said unto him, Arise *and*
 eat. And he looked, and, behold, *there was* a cake 6
 baked on the coals, and a cruse of water at his head¹.
 And he did eat and drink, and laid him down again.
 And the angel of the LORD came again the second 7
 time, and touched him, and said, Arise *and* eat; be-
 cause the journey *is* too great for thee. And he 8
 arose, and did eat and drink, and went in the strength
 of that meat forty days and forty nights unto Horeb^a
 the mount of God.

MARG. ¹ v.6. *head.* Heb. *bolster.*

if possible, in a spot where it grew, in order to be sheltered by it at night from the wind: and during the day, when they often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem*, to protect them from the sun. It was in this very desert, he adds, a day's journey from Beer-sheba, that the prophet Elijah lay down and slept beneath the same shrub. The Hebrew name ררם is the same as the present Arabic name. The Vulgate, Luther, English Version, and others, translate it wrongly by *juniper*. The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal. This illustrates Job xxx. 4. and Psalm cxx. 4. Compare Burckhardt, p. 483. Robinson's Bib. Researches, vol. I. § v. p. 299.

^a *Horeb*, now called Om Shomar, was not above four or five days' journey from Beer-sheba. The forty days and forty nights are understood to include the whole period from his leaving Beer-sheba till his return to the land of Israel. The Jewish writers say that the cave in which he lodged was the cleft of the rock in which Moses was put when he beheld God's glory, Exod. xxxiii. 21, 22; and that the messengers which preceded the Almighty were the host of the angels of the wind, the host of the angels of commotion, and the host of the angels of fire, Ps. civ. 4. The SHEKINAH of the Lord was not in these. They were but ministers of the Lord, to go before him and prepare the way of his glorious Majesty; and emblematic of his power, his greatness, and the

fury of his wrath, which he could display, if he would, to the ruin of his enemies. He could as easily destroy the idolatrous kingdom of Israel as the wind brake in pieces the rocks, and the earthquake rent the mountains, and the fire consumed every thing in its way; but the Lord chose not to do so now, but to use lenity and exercise mercy: and therefore *after the fire a still small voice*—a voice singing in silence, or a voice of those that praise God in silence, as it is in the Targum. All which may be considered as shewing the difference between the two dispensations of the Law and Gospel: the Law is a voice of terrible words, and was given amidst a tempest of wind, thunder and lightning, attended with an earthquake, Heb. xii. 18, 19. Ex. xix. 18; but the Gospel is a gentle voice of love and grace, of peace and mercy, of pardon and righteousness, and of everlasting salvation by Christ: and it may also point out the manner of the Lord's dealings with the souls of men. He usually, by the Law, breaks their rocky hearts in pieces, shakes their consciences, and fills their minds with a sense of the fiery wrath and indignation they deserve, and then *speaks comfortably* to them, proclaiming peace and pardon through the ministration of the Gospel by the Spirit. *Blessed is the people that know the joyful sound, the still small voice of love:* Ps. lxxxix. 15.

There are many pious meditations, says Bishop Patrick, which this appearance of the Divine Majesty has suggested to interpreters: particularly, Strigelius looks upon it as repre-

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR. B.C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XIX.

And he came thither unto a cave, and lodged there; 9
 and, behold, the word of the LORD *came* to him, and he
 said unto him, What doest thou here, Elijah? And 10
 he said, I have been very jealous of the LORD God of
 hosts: for the children of Israel have forsaken thy
 covenant, thrown down thine altars, and slain thy
 prophets with the sword; and I, *even* I only, am left*;
 and they seek my life, to take it away. And he 11
 said, Go forth, and stand upon the mount before the
 LORD. And, behold, the LORD passed by, and a great
 and strong wind rent the mountains, and brake in
 pieces the rocks before the LORD; *but* the LORD *was*
 not in the wind: and after the wind an earthquake;
but the LORD *was* not in the earthquake: And after 12
 the earthquake a fire; *but* the LORD *was* not in the
 fire: and after the fire a still small voice. And it was 13
so, when Elijah heard *it*, that he wrapped his face in
 his mantle, and went out, and stood in the entering
 in of the cave. And, behold, *there came* a voice unto
 him, and said, What doest thou here, Elijah? And he 14
 said, I have been very jealous for the LORD God of
 hosts: because the children of Israel have forsaken
 thy covenant, thrown down thine altars, and slain thy
 prophets with the sword; and I, *even* I only, am
 left; and they seek my life, to take it away. And 15
 the LORD said unto him, Go, return on thy way to
 the wilderness of Damascus: and when thou comest,
 anoint Hazael *to be* king over Syria: And Jehu the 16
 son of Nimshi shalt thou anoint *to be* king over
 Israel: and Elisha¹ the son of Shaphat of Abel-

MARG. ¹ v. 16. *Elisha*. Luke iv. 27. called *Eliseus*.

* Rom. xi. 3.

senting the Divine Nature to be inclined not to terrify and destroy, but placidly to invite and preserve. God easily lays aside his anger, as Nazianzen speaks in his oration upon his father, and delights to exercise mercy: for he is compelled to anger by us, but to mercy he is very prone. To the same purpose Rablag discourses among the Jews. Others look upon all this as a figure of the Gospel dispensation, which came not in such a terrible manner as the Law did, with storms, thunder, lightnings

and earthquakes, but with great lenity and sweetness, God speaking to us by his Son in the most mild and gentle manner. And herein also some think God intended to shew Elijah that he had all the elements ready armed at his command, if he pleased to make use of them to destroy idolaters; but by that still voice he declared the divine patience and tenderness, which he would have the prophet to imitate, by bridling his anger, to which he was by nature very prone.

Judah.

Israel.

SECT. I. JEHOSEPHAT—9TH YEAR. B.C. 906. AHAB—13TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XIX.

meholah shalt thou anoint *to be* prophet in thy room. And it shall come to pass, *that* him that escapeth the 17 sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left¹ *me* seven thousand in Israel, all the 18 knees which have not bowed unto Baal*, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of 19 Shaphat, who *was* plowing *with* twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And 20 he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again²: for what have I done to thee? And he 21 returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

B.C. 901.

Ben-hadad, not content with Ahab's homage, besiegeth Samaria. By the direction of a prophet, the Syrians are slain. As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. By the word of the prophet, and God's judgment, the Syrians are smitten again. The Syrians submitting themselves, Ahab sendeth Ben-hadad away with a covenant. The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

1 KINGS XX.

And Ben-hadad^a the king of Syria gathered all his 1 host together: and *there were* thirty and two kings^b

MARG. ¹ v. 18. *I have left*, or, *I will leave.* ² v. 20. *Go back again.* Heb. *go return.*

* Rom. xi. 4.

^a *Ben-hadad* — the son of Hadad, who was of the seed royal of Edom, and escaped into Egypt when David slew all the males of Edom, chap. xi. 16—22. He endeavoured to recover his kingdom from Solomon; but not succeeding, it is probable he established himself in Syria. He is called Adad by Josephus, and Ader by the LXX, and Adores by Justin; such changes of names being usual in

translations into other languages by different authors. His object was to extend the conquests which had been made by his father, chap. xv. 20; but the purpose of God was to punish the Israelites for their apostacy and idolatry.

^b *Thirty and two kings* — Petty princes tributary to him, and bound to help him in war, but under their own laws and rulers.

Judah.

Israel.

SECT. I. JEHOSEPHAT—14TH YEAR. B.C. 901. AHAB—18TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XX.

with him, and horses, and chariots: and he went up
 and besieged Samaria, and warred against it. And he 2
 sent messengers to Ahab king of Israel into the city,
 and said unto him, Thus saith Ben-hadad, Thy silver 3
 and thy gold is mine; thy wives also and thy children,
even the goodliest, are mine. And the king of Israel 4
 answered and said, My lord, O king, according to thy
 saying, I *am* thine, and all that I have. And the mes- 5
 sengers came again, and said, Thus speaketh Ben-
 hadad, saying, Although I have sent unto thee, saying,
 Thou shalt deliver me thy silver, and thy gold, and 6
 thy wives, and thy children; Yet I will send my
 servants unto thee to-morrow about this time, and
 they shall search thine house, and the houses of thy
 servants; and it shall be, *that* whatsoever is pleasant¹
 in thine eyes, they shall put *it* in their hand, and take
it away. Then the king of Israel called all the elders 7
 of the land, and said, Mark, I pray you, and see how
 this *man* seeketh mischief: for he sent unto me for
 my wives, and for my children, and for my silver, and
 for my gold; and I denied him not². And all the 8
 elders and all the people said unto him, Hearken not
unto him, nor consent. Wherefore he said unto the 9
 messengers of Ben-hadad, Tell my lord the king, All
 that thou didst send for to thy servant at the first I
 will do: but this thing I may not do. And the mes-
 sengers departed, and brought him word again. And 10
 Ben-hadad sent unto him, and said, The gods do so
 unto me, and more also, if the dust of Samaria shall
 suffice for handfuls for all the people that follow me³.
 And the king of Israel answered and said, Tell *him*, 11
 Let not him that girdeth on *his harness* boast himself
 as he that putteth it off. And it came to pass, when 12
Ben-hadad heard this message⁴, as he *was* drinking,
 he and the kings in the pavilions⁵, that he said unto his
 servants, Set *yourselves in array*. And they set *them-*
*selves in array*⁶ against the city.

MARG. ¹ v. 6. *pleasant*. Heb. *desirable*. ² v. 7. *I denied him not*. Heb. *I kept not back from him*.³ v. 10. *follow me*. Heb. *are at my feet*.⁴ v. 12. *this message*. Heb. *word*. ⁵ *pavilions*, or, *tents*.⁶ *Set yourselves in array*, &c. or, *place the engines: and they placed engines*.

Judah.

Israel.

SECT. I. JEHOSHAPHAT—14TH YEAR. B.C. 901. AHAB—18TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XX.

And, behold, there came¹ a prophet unto Ahab king 13
of Israel, saying, Thus saith the LORD, Hast thou seen
all this great multitude? behold, I will deliver it into
thine hand this day; and thou shalt know that I *am*
the LORD. And Ahab said, By whom? And he said, 14
Thus saith the LORD, *Even* by the young men² of the
princes of the provinces³. Then he said, Who shall
order³ the battle? And he answered, Thou. Then 15
he numbered the young men of the princes of the
provinces, and they were two hundred and thirty two:
and after them he numbered all the people, *even* all
the children of Israel, *being* seven thousand. And they 16
went out at noon. But Ben-hadad *was* drinking him-
self drunk in the pavilions, he and the kings, the thirty
and two kings that helped him. And the young men 17
of the princes of the provinces went out first; and
Ben-hadad sent out, and they told him, saying, There
are men come out of Samaria. And he said, Whether 18
they be come out for peace, take them alive; or
whether they be come out for war, take them alive.
So these young men of the princes of the provinces 19
came out of the city, and the army which followed
them. And they slew every one his man: and the 20
Syrians fled; and Israel pursued them: and Ben-
hadad the king of Syria escaped on an horse with the
horsemen. And the king of Israel went out, and smote 21
the horses and chariots, and slew the Syrians with a
great slaughter.

And the prophet came to the king of Israel, and said 22
unto him, Go, strengthen thyself, and mark, and see
what thou doest: for at the return of the year the king
of Syria will come up against thee. And the servants 23
of the king of Syria said unto him, Their gods *are* gods
of the hills; therefore they were stronger than we;
but let us fight against them in the plain, and surely
we shall be stronger than they. And do this thing, 24
Take the kings away, every man out of his place, and
put captains in their rooms: And number thee an 25

MARG. ¹ v. 13. *came*. Heb. *approached*. ² v. 14. *young men*, or, *servants*.³ *Who shall order*. Heb. *bind*, or, *tie*.^a *The princes of the provinces*—the officers who supplied the royal table.—Horne, Crit. Introd. vol. III. Part II. ch. i. § vii.

Judah.

Israel.

SECT. I. JEHOSEPHAT—14TH YEAR. B.C. 901. AHAB—18TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XX.

army, like the army that thou hast lost¹, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

B.C. 900.

And it came to pass at the return of the year, 26 that Ben-hadad numbered the Syrians, and went up to Aphek^a, to fight against Israel². And the children 27 of Israel were numbered, and were all present³, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the 28 king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD. And they pitched 29 one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to 30 Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber⁴.

And his servants said unto him, Behold now, we 31 have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and *put* ropes 32 on their heads, and came to the king of Israel, and

MARG. ¹ v. 25. *that thou hast lost.* Heb. *that was fallen.*

² v. 26. *to fight against Israel.* Heb. *to the war with Israel.*

³ v. 27. *were all present, or, were victualled.*

⁴ v. 30. *into an inner chamber, or, from chamber to chamber.* Heb. *into a chamber within a chamber.* chap. xxii. 25.

^a *Aphek* — a city of Syria, one of the principal in Ben-hadad's kingdom. Probably in this city Aphek, or Aphaca, situated in Li-

banus, on the river Adonis, stood the famous temple of Venus the Aphacite. This city lay between Heliopolis and Biblos.—Horne.

Judah.

Israel.

SECT. I. JEHOSEPHAT—15TH YEAR. B.C. 900. AHAB—19TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XX.

said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my brother.* Now the men did diligently observe whether *any thing* 33 *would come* from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And 34 *Ben-hadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man^a of the sons of the prophets 35 said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou 36 hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another 37 man, and said, Smite me, I pray thee. And the man smote him, so that in smiting¹ he wounded *him*. So 38 the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: 39 and he said, Thy servant went out into the midst of the battle^b; and, behold, a man turned aside, and

MARG. ¹ v. 37. *so that in smiting, &c. Heb. smiting and wounding.*

^a *A certain man.*—The Jews say this was Micaiah, the same who appeared to Ahab before, v. 13; and he spoke to one brought up, as it would appear, in the same school of the prophets, desiring him, not as from himself, but *in the word of the Lord*, to smite him. The refusal of this man was therefore an act of direct disobedience to the command of the Lord; and for his disobedience he was slain by a lion, like the prophet who came to Jeroboam, chap. xiii. 24. This was intended not only to shew generally how displeasing to God disobedience is, Col. iii. 6, but to intimate to Ahab, that if a good prophet were thus punished for disobeying God in sparing his friend, much more might he

himself expect divine judgment, for allowing that man to escape whom God had devoted to utter destruction: compare 1 Sam. xvi. The former part of the decree against Ahab and his people was fulfilled three years afterwards, when Ahab was killed in battle against the Syrians, chap. xxii: the latter part was deferred till the reign of Hazael, who proved such a scourge to the children of Israel: 2 Kings x. 32, 33.

^b *Thy servant went out into the midst of the battle.*—This was a parable, an usual way of instruction in Eastern countries, and most suitable for this occasion, when an obscure prophet was about to speak to a great king

Judah.

Israel.

SECT. I. JEHOSEPHAT—15TH YEAR. B.C. 900. AHAB—19TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XX.

brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay¹ a talent of silver. And as thy servant was busy here and there, he was 40 gone². And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And 41 he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the 42 LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and 43 displeased, and came to Samaria.

B.C. 899.

Ahab being denied Naboth's vineyard, is grieved. Jezebel writing letters against Naboth, he is condemned of blasphemy. Ahab taketh possession of the vineyard. Elijah denounceth judgments against Ahab and Jezebel. Wicked Ahab repenting, God deferreth the judgment.

1 KINGS XXI.

And it came to pass after these things, that Naboth 1 the Jezreelite had a vineyard, which was in Jezreel^a, hard by the palace of Ahab king of Samaria. And 2 Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee³, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid 3 it me^b, that I should give the inheritance of my

MARG. ¹ v. 39. pay. Heb. weigh. ² v. 40. he was gone. Heb. he was not.

³ v. 2. seem good to thee. Heb. be good in thine eyes.

who was impatient of direct reproof. By this means Ahab was led to condemn himself before he was aware, and thus compelled to receive the prophet's just sentence with more patience and submission.

^a Jezreel.—This city, called Esdraelon by the Greeks, was situated in the southernmost part of the province, and on the borders of Samaria: the kings of Israel frequently resided here, particularly Ahab. Jezreel stood in the midst of a great plain named after the

city, and bounded on the north by Mount Tabor, on the east by Hermon, and on the south by Gilboa.

^b The LORD forbid it me.—This account immediately following his culpable clemency to the king of Syria, sets forth the extreme wickedness of Ahab, who spared Ben-hadad, an impious enemy, as Saul spared the king of the Amalekites, and foully murdered Naboth, a just Israelite, that he might seize upon his vineyard. God had expressly forbidden the

Judah.

Israel.

SECT. I. JEHOSEPHAT—16TH YEAR. B.C. 899. AHAB—20TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS XXI.

fathers unto thee. And Ahab came into his house 4
heavy and displeased because of the word which
Naboth the Jezreelite had spoken to him: for he had
said, I will not give thee the inheritance of my
fathers. And he laid him down upon his bed, and
turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto 5
him, Why is thy spirit so sad, that thou eatest no
bread? And he said unto her, Because I spake unto 6
Naboth the Jezreelite, and said unto him, Give me thy
vineyard for money; or else, if it please thee, I will
give thee *another* vineyard for it: and he answered,
I will not give thee my vineyard. And Jezebel his 7
wife said unto him, Dost thou now govern the king-
dom of Israel? arise, *and* eat bread, and let thine
heart be merry: I will give thee the vineyard of
Naboth the Jezreelite. So she wrote letters in Ahab's 8
name, and sealed *them* with his seal^a, and sent the
letters unto the elders and to the nobles that *were* in
his city, dwelling with Naboth. And she wrote in the 9
letters, saying, Proclaim a fast, and set Naboth on
high^b among the people. And set two men, sons of 10
Belial, before him, to bear witness against him,
saying, Thou didst blaspheme God and the king^c.
And *then* carry him out, and stone him, that he may
die. And the men of his city, *even* the elders and 11
the nobles who were the inhabitants in his city, did

alienation of lands from the tribes and families to which they were allotted, Lev. xxv. 25—28. Numb. xxxvi. 7. Ezek. xlv. 18: and although, in cases of poverty, they might be alienated till the year of Jubilee, yet Naboth was not poor, nor durst he sell it to the king till that time, because he might with good reason fear, that if it should once be added to the royal demesne, especially as a pleasure-garden attached to the palace, he would never be able to recover it again, which would be displeasing to God, and unjust toward his posterity: and being a conscientious man, one it is supposed who would not bow the knee to Baal, he deemed it a religious duty not to accede to the request of Ahab.

^a *Sealed them with his seal.*—These signets

were worn upon one of the fingers, and never taken off night or day, except for use.—Bp. Patrick.

^b *Set Naboth on high*, Heb. *in the top of the people*.—He was set in an honourable place in this religious assembly, as Josephus remarks, because he was of an illustrious house.

^c *Thou didst blaspheme God and the king.*—The Jews had such a horror of the crime of blasphemy that they would not express it by its proper name, but said *bles* instead of *curse*, as here, and in the Book of Job. The punishment of death was attached to blasphemy, by the Law of Moses, Lev. xxiv. 16; and by custom, it was death to blaspheme the king.—Bishop Patrick.

Judah.

Israel.

SECT. I. JEHOSEPHAT—16TH YEAR. B.C. 899. AHAB—20TH YEAR.
PROPHET—JEHU, SON OF HANANI.

§ 1.

PROPHET—ELIJAH.

1 KINGS XXI.

as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. They 12 proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of 13 Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones^a, that he died. Then they sent to Jezebel, saying, Naboth is stoned, 14 and is dead.

And it came to pass, when Jezebel heard that 15 Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard^b of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And 16 it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tish- 17 bite, saying, Arise, go down to meet Ahab king of 18 Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus 19 saith the LORD, Hast thou killed and also taken possession? And thou shalt speak unto him saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth^c shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, 20

^a *Stoned him with stones.*—It is thought by many, from 2 Kings ix. 26, that his sons were stoned with him, as accessories to him in the alleged crime.

^b *Arise, take possession of the vineyard.*—When any man was executed for treason against the king, the Hebrew Doctors tell us his estate was forfeited to the Exchequer.

^c *Where dogs licked the blood of Naboth.*—This was fulfilled in his sons, who were his flesh and blood, 2 Kings ix. 26: for, on his repentance and humiliation, the punishment was respited in his days, and transferred to his sons: see ver. 29. Yet dogs did lick his blood, according to this prophecy,

though not in the same place: see chap. xxii. 38. Some, therefore, read these words not as expressive of the place, but the cause or reason for which it should be done, and read the words, *inasmuch* or *because* dogs have licked &c. במקום אשר; *pro eo quod*, Junius and Tremellius; *propterea quod*, Grotius. He declares, says Bishop Patrick, the causes of this judgment upon him, but does not assign the place; for the dogs licked Ahab's blood in Samaria, chap. xxii. 38. Therefore these words should be translated; As the dogs licked, or, In like manner as they licked Naboth's blood, so shall they lick thine. But may we not say, observes Scott, that as dogs

Judah.

Israel.

SECT. I. JEHOSHAPHAT—16TH YEAR. B. C. 899. AHAB—20TH YEAR.

§ 1.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

1 KINGS xxi.

O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah^a, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel^b. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness^c in the sight of the LORD, whom Jezebel his wife stirred up¹. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself^d before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

MARG. ¹ v. 25. *stirred up, or, incited.*

licked the blood of Ahab *literally*, when his chariot was washed in the pool of Samaria, so they licked *his* blood as flowing through and from the veins of his son Joram, when Joram was slain by Jehu, and his body thrown into this very spot: see 2 Kings ix. 25, 26.

^a *Will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.*—These two families were utterly extirpated, see xv. 29. xvi. 11. as Ahab's was also to be.

^b *The dogs shall eat Jezebel by the wall of Jezreel, or ditch, margin.*—In the territory where Naboth was judged and unjustly condemned: see 2 Kings ix. 30—36. In the inheritance or portion of Jezreel, as the Targum

interprets it.

^c *Did sell himself to work wickedness.*—Ahab's crime with respect to Naboth was not a detached part of his conduct, contrary to the general course of his life, as David's sin in the matter of Uriah had been; but it was a specimen of his continued rebellion against God. Having sold himself to work wickedness in the sight of the Lord, as if in contempt and defiance of him, he was openly and constantly employed in it; and it was requisite that his punishment should be as notorious as his crime had been.—Scott.

^d *Because he humbleth himself.*—This gracious respite proves the merciful goodness of God tempering the rigour of his justice, not

Judah.

Israel.

SECT. I. JEHOSEPHAT—17TH YEAR. B.C. 898. AHAB—21ST YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELIJAH.

Ahaziah's evil reign.

1 KINGS xxii. 51—53.

Ahaziah the son of Ahab began to reign^a over Israel 51 in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he 52 did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: For he served Baal, and worshipped him, 53 and provoked to anger the LORD God of Israel, according to all that his father had done.

JEHORAM, PROREX.

B.C. 897.

Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. The dogs lick up his blood; and Ahaziah succeedeth him.

2 CHRON. xviii.

1 KINGS xxii. 44. 1—40.

And Jehoshaphat made peace with 44 the king of Israel.

1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab^b.

willing that *any* should perish, but that *all* should come to repentance, even the most wicked. The sincere though imperfect and short-lived sorrow and contrition of Ahab shews that the Spirit of the Lord is rarely *quenched* altogether, even in the worst men; while the fall of David and Solomon &c., and the failings of Moses and Elijah &c., prove that it is liable to be *grieved* through the frailty and infirmity of human nature, even in the best.—Hale's Anal. vol. II. p. 391.

Though his humiliation was formal and hypocritical, it acknowledged the justice of God and his own sin, and put an outward honour on the Divine law. Neither Jeroboam nor Baasha had ever thus far humbled themselves. Inadequate as it was, Ahab would have acted still worse if he had vindicated and gloried in his crimes, or attempted to put the prophet to death: and therefore the Lord recompensed his outward temporary repentance with a similar reward; for he granted him a respite of the judgment as far as it respected his family, and spared him the an-

guish of witnessing the slaughter of his children.—Scott.

^a *Ahaziah the son of Ahab began to reign.*—

It appears that both Ahab and Jehoshaphat, when they went to the wars at Ramoth-gilead, left their sons at home, with kingly power. Poole thinks, that, by comparing this verse with verse 41, it appears that Ahaziah was made king by his father, and reigned in conjunction with him, a year or perhaps two years before Ahab's death, and as long after it.

^b *Joined affinity with Ahab.*—He married his son Jehoram to Athaliah the daughter of Ahab, 2 Kings viii. 18. Perhaps he did this from absurd maxims of policy; it might be from the expectation of uniting the two kingdoms again under his own posterity; but it was displeasing to God, extremely hurtful to himself, and a mischievous example to his subjects. Alliances of this kind, with such as have no true regard to God, have been fatal to thousands who once appeared eminent in religion.—Robinson's Script. Characters.

Judah.

Israel.

SECT. I. JEHOSHAPHAT—18TH YEAR.

B. C. 897.

AHAB—22D YEAR.

§ 1.

JEHORAM, PROREX.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHET—JEHU, SON OF HANANI.

PROPHETS—ELIJAH AND MICAIAH.

2 CHRON. XVIII.

1 KINGS XXII. 1—40.

2 And after *certain years*¹
he

went down to Ahab to Samaria.

And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead^b.

And they continued three years 1
without war^a between Syria and Israel.
And it came to pass in the third year, 2
that Jehoshaphat the king of Judah
came down to the king of Israel.

3 And Ahab king of Israel said unto
Jehoshaphat king of Judah, Wilt thou
go with me to Ramoth-gilead^c?

And he answered him,

And the king of Israel said unto his 3
servants, Know ye that Ramoth in
Gilead *is* ours, and we *be* still², and take
it not out of the hand of the king of
Syria?

And he said unto 4
Jehoshaphat, Wilt thou
go with me to battle to Ramoth-gilead?
And Jehoshaphat said to the king of Israel,

MARG. ¹ V. 2. *after certain years.* Heb. *at the end of years.*

² V. 3. *still.* Heb. *silent from taking it.*

^a *They continued three years without war.*—Because of the humiliation and repentance of Ahab, it is thought, by Ben Gersom and others, that the punishment to be inflicted was respited for three years.

^b *Ramoth-gilead*—now called *Ramsa*, or, as some think, the ruined town of *Djelaad*, on the mountain called *Djebel Djelaad*, or *Djebel Djelaoud*. The mountains of Gilead are situated beyond the Jordan, and extend from Anti-Libanus or Mount Hermon southward into Arabia Petræa. The northern part of them, known by the name of Bashan, was celebrated for its stately oaks, and numerous herds of cattle pastured on its fertile soil, to which there are many allusions in Scripture. See, among other passages, Deut. xxxii. 14. Psalm xxii. 12. and lxviii. 15. Isa. ii. 13. Ez. xxxix. 18. Amos iv. 1. The oak, says Buckingham, which in ancient times supplied the Tyrians with oars, Ez. xxvii. 6. is still frequently to be found here; the soil is most luxuriantly fertile; and the nomadic Arab inhabitants are as robust and comely as we may conceive its ancient possessors to have

been, according to the notices which incidentally occur in the sacred volume. See his *Travels*, p. 325. The middle part of this mountainous range, in a stricter sense, was termed Gilead. Ramoth-gilead is sometimes called Ramoth, and sometimes Ramoth-mizpeh, or *The watch-tower*, Josh. xiii. 26. This city belonged to the tribe of Gad. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan, Deut. iv. 43. Josh. xx. 8. xxi. 38. The kings of Damascus had taken it, and now the king of Israel sought to regain it. Near this place Jacob and Laban raised a heap of stones in token of mutual friendship, and called the place Gilead, i.e. *The heap of witness*: and it was here that Jehu was anointed king. It seems to have been notorious for idolatry, Hos. vi. 8. and xii. 11.

^c *Wilt thou go with me to Ramoth-gilead?*—This was one of the cities of refuge, Josh. xx. 8; and that consideration, says Dr. Lightfoot, might engage Jehoshaphat in this business, the rather because that also concerned his kingdom as well as the kingdom of Israel.

Judah.

SECT. I. JEHOSEPHAT—13TH YEAR.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. XVIII.

*I am as thou art, and my people as
thy people;*

and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king
of Israel, Enquire, I pray thee, at the
word of the LORD to-day.

5 Therefore the king of Israel gathered
together of prophets four hundred
men^a, and said unto them,

Shall we go to Ramoth-gilead to battle,
or shall I forbear? And they said,
Go up; for God will deliver *it* into
the king's hand^b.

6 But Jehoshaphat said, *Is there* not
here a prophet of the LORD besides^c,
that we might enquire of him?

7 And the king of Israel said unto
Jehoshaphat, *There is* yet one man,

by whom we may enquire of the LORD:

^a *Four hundred men*—false prophets, as the Targum and Arabic version expresses it; and they are called Ahab's prophets, and not the LORD's, verse 23. Perhaps these were the prophets of the groves who ate at Jezebel's table, and were preserved when the prophets of Baal were destroyed, since the number agrees with them.

^b *God will deliver it into the king's hand.*—These words are very ambiguous, like the oracles of the heathen; for they do not express who or what should be delivered up, for the word *it* is supplied; nor to what king the delivery should be made; whether the Syrians, and the place they held, should be given up to king Ahab, which they would have understood; or whether the Israelites would be delivered up to king Ben-hadad; so that, whichever had been the case, the credit of the prophecy would be secured. They used the word LORD in compliment to Jehoshaphat, and perhaps as directed by Ahab.—Gill.

^c *A prophet of the Lord besides.* Heb. *yet*, or, *more*, marg.—The prophets spake as if they

Israel.

B. C. 897. AHAB—22D YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHETS—ELIJAH AND MICAIAH.

1 KINGS XXII.

*I am as thou art, my people as
thy people,
my horses as thy horses.*

And Jehoshaphat said unto the king 5
of Israel, Enquire, I pray thee, at the
word of the LORD to-day.

Then the king of Israel gathered 6
the prophets together, about four hundred
men, and said unto them,

Shall I go against Ramoth-gilead to battle,
or shall I forbear? And they said,
Go up; for the Lord shall deliver *it* into
the hand of the king.

And Jehoshaphat said, *Is there* not 7
here a prophet of the LORD besides,
that we might enquire of him?

And the king of Israel said unto 8
Jehoshaphat, *There is* yet one man,
Micaiah the son of Imlah,

by whom we may enquire of the LORD:

were inspired by the LORD, and in his name promise good success; for they knew Jehoshaphat regarded not Baal or Astarte. He does not reject them as no prophets of the LORD, though he suspected them; and therefore desired to know if there was any other that was accounted a prophet of the LORD, from whom he might receive further satisfaction. And, indeed, it is not likely that Ahab would venture to send for such prophets as were professed servants of Baal, from whom Jehoshaphat, he knew, would receive no advice; but they professed themselves to be the servants of the LORD, for whom Elijah's late miracle had wrought in Ahab some respect: and *Dr. Jackson*, says Bishop Patrick, seems to have produced a good argument for this, from Jehoshaphat's continuing his resolution to accompany Ahab to battle notwithstanding all that Micaiah said against it, which he would never have done had he believed that Micaiah alone belonged to the LORD, and his adversaries to Baal. Book 2. upon the Creed, chap. xviii. par. 2.

Judah.

Israel.

SECT. I. JEHOSEPHAT—13TH YEAR.

B.C. 897. AHAB—22D YEAR.

§ 1.

JEHORAM, PROREX.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHET—JEHU SON OF HANANI.

PROPHETS—ELIJAH AND MICAIAH.

2 CHRON. xviii.

1 KINGS xxii.

but I hate him^a; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla.

but I hate him; for he doth not prophesy good concerning me, but evil.

And Jehoshaphat said, Let not the king say so.

And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly² Micaiah the son of Imla.

Then the king of Israel called an officer¹, and said, Hasten hither Micaiah the son of Imlah.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place³ at the entering in of the gate of Samaria: and all the prophets prophesied before them.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed⁴.

And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent⁵;

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth:

let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

MARG. ¹ v. 9. officer, or eunuch.

² v. 8. fetch quickly. Heb. hasten.

³ v. 9. void place, or floor.

⁴ v. 10. they be consumed. Heb. thou consume them.

⁵ v. 12. one assent. Heb. with one mouth.

^a *I hate him.*—Those are wretchedly hardened in sin, and are ripening apace for ruin, who hate God's ministers because they deal plainly with them and faithfully warn them

of their misery and danger by reason of sin, and reckon those their enemies who tell them the truth.—Henry.

Judah.

SECT. I. JEHOSHAPHAT—18TH YEAR.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. xviii.

- 14 And when he was come to the king,
the king said unto him, Micaiah,
shall we go to Ramoth-gilead to
battle, or shall I forbear? And he
said, Go ye up, and prosper,
and they shall be delivered into
your hand.
- 15 And the king said to him, How
many times shall I adjure thee that
thou say nothing but the truth to me
in the name of the LORD?
- 16 Then he said, I did see all Israel
scattered upon the mountains, as sheep
that have no shepherd: and the LORD
said, These have no master: let them
return *therefore* every man to his
house in peace.
- 17 And the king of Israel said to Jeho-
shaphat, Did I not tell thee *that* he
would not prophesy good unto me,
but evil¹?
- 18 Again he said, Therefore
hear the word of the LORD; I saw the
LORD sitting upon his throne^a, and all
the host of heaven standing on his
right hand and *on* his left.
- 19 And the LORD said, Who shall entice
Ahab king of Israel, that he may go up
and fall at Ramoth-gilead? And one
spake saying after this manner, and
another saying after that manner.
- 20 Then there came out a spirit,
and stood before the LORD and said,
I will entice him.
And the LORD said unto him,
Wherewith?

Israel.

B. C. 897.

AHAB—22D YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHETS—ELIJAH AND MICAH.

1 KINGS xxii.

- So he came to the king. And 15
the king said unto him, Micaiah,
shall we go against Ramoth-gilead to
battle, or shall we forbear? And he
answered him, Go, and prosper:
for the LORD shall deliver *it* into
the hand of the king.
- And the king said unto him, How 16
many times shall I adjure thee that
thou tell me nothing but *that which is* true
in the name of the LORD?
- And he said, I saw all Israel 17
scattered upon the hills, as sheep
that have not a shepherd: and the LORD
said, These have no master: let them
return every man to his
house in peace.
- And the king of Israel said unto Jeho- 18
shaphat, Did I not tell thee that he
would prophesy no good concerning me,
but evil?
- And he said, Hear thou therefore 19
the word of the LORD: I saw the
LORD sitting on his throne, and all
the host of heaven standing by him on his
right hand and on his left.
- And the LORD said, Who shall persuade² 20
Ahab, that he may go up
and fall at Ramoth-gilead? And one
said on this manner, and
another said on that manner.
- And there came forth a spirit, 21
and stood before the LORD, and said,
I will persuade him.
- And the LORD said unto him, 22
Wherewith?

MARG. ¹ v. 17. *but evil, or but for evil.* ² v. 20. *persuade or, deceive.*

^a *I saw the Lord sitting upon his throne.*
—This is a parabolical speech, as Abarbinel
calls it, signifying that there was a greater

king than Ahab, who would judge him ac-
cording to his works.—Bishop Patrick.

Judah.

SECT. I. JEHOSEPHAT—18TH YEAR.

JEHORAM, PROREX.

PROPHET—Jehu, son of HANANI.

2 CHRON. xviii.

21 And he said, I will go out,
and be a lying spirit in the mouth
of all his prophets.

And *the LORD* said, Thou shalt entice *him*,
and thou shalt also prevail :
go out, and do *even so*.

22 Now therefore, behold,
the LORD hath put a lying spirit
in the mouth of these thy prophets,
and the LORD hath spoken evil
against thee.

23 Then Zedekiah the son of Chenaanah
came near, and
smote Micaiah upon the cheek, and said,
Which way went the Spirit of the LORD
from me to speak unto thee ?

24 And Micaiah said,
Behold, thou shalt see on that day
when thou shalt go into an inner chamber
to hide thyself.

25 Then the king of Israel said,
Take ye Micaiah, and carry him back
to Amon the governor of the city,
and to Joash the king's son ;

26 And say, Thus saith the king,
Put this *fellow* in the prison,
and feed him with bread of affliction
and with water of affliction,
until I return in peace.

27 And Micaiah said,
If thou certainly return in peace,
then hath not the LORD spoken by me.
And he said, Hearken, all ye people.

28 So the king of Israel
and Jehoshaphat the king of Judah
went up to Ramoth-gilead.

29 And the king of Israel said

Israel.

B.C. 897.

AHAB—22D YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHETS—ELIJAH AND MICAIAH.

1 KINGS xxii.

And he said, I will go forth,
and I will be a lying spirit in the mouth
of all his prophets.

And he said, Thou shalt persuade *him*,
and prevail also :
go forth, and do so.

Now therefore, behold, 23
the LORD hath put a lying spirit
in the mouth of all these thy prophets,
and the LORD hath spoken evil
concerning thee.

But Zedekiah the son of Chenaanah 24
went near, and
smote Micaiah on the cheek, and said,
Which way went the Spirit of the LORD
from me to speak unto thee ?

And Micaiah said, 25
Behold, thou shalt see in that day,
when thou shalt go into an inner chamber¹
to hide thyself.

And the king of Israel said, 26
Take Micaiah, and carry him back
unto Amon the governor of the city,
and to Joash the king's son ;

And say, Thus saith the king, 27
Put this *fellow* in the prison,
and feed him with bread of affliction
and with water of affliction,
until I come in peace.

And Micaiah said, 28
If thou return at all in peace,
the LORD hath not spoken by me.
And he said, Hearken, O people,
every one of you.

So the king of Israel 29
and Jehoshaphat the king of Judah
went up to Ramoth-gilead.

And the king of Israel said 30

MARG. ¹ v. 24. *into an inner chamber, or, from chamber to chamber.* Heb. *a chamber in a chamber.* chap. xx. 30.

Judah.

SECT. I. JEHOSHAPHAT—18TH YEAR.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. xviii.

unto Jehoshaphat,

I will disguise myself, and will go to
the battle; but put thou on thy robes.

So the king of Israel disguised himself;
and they went to the battle.

30 Now the king of Syria had commanded
the captains

of the chariots that *were* with him,
saying, Fight ye not with small or
great, save only with the king of Israel.

31 And it came to pass, when the
captains of the chariots saw Jehosha-
phat, that they said, *It is the king*
of Israel. Therefore they compassed
about him to fight:

but Jehoshaphat cried out,
and the LORD helped him; and God
moved them *to depart* from him^b.

32 For it came to pass, that when the
captains of the chariots perceived that
it was not the king of Israel, they
turned back again from pursuing² him.

MARG. ¹ v. 30. *I will disguise, or, when he was to disguise himself, and enter into the battle.*

² v. 32. *from pursuing.* Heb. *from after him.*

^a *His thirty and two captains.*—This was the number of his kings in the first battle with Israel, and of his captains in the second, chap. xx. 24, 25. Probably his army was divided into so many battalions. He ordered them to fight only with the king of Israel, either in policy, truly supposing this to be the best way to put an end to the war, or with a design to take him prisoner, that thereby he might wipe out the stain of his own captivity and recover the honour and advantage which then he lost; or rather, by the power and providence of God, who disposes the hearts of kings as he pleases, and inclined them to this course that they might, though ignorantly, accomplish his word and counsel.—Poole.

Ahab was justly repaid for sparing Benhadad, who, as the seed of the serpent commonly do, stung the bosom in which it was fostered and saved from perishing.—Henry.

Israel.

B. C. 897.

AHAB—22D YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHETS—ELIJAH AND MICAH.

1 KINGS xxii.

unto Jehoshaphat,

I will disguise¹ myself, and enter into
the battle; but put thou on thy robes.

And the king of Israel disguised himself,
and went into the battle.

But the king of Syria commanded 31
his thirty and two captains^a
that had rule over his chariots,
saying, Fight neither with small nor
great, save only with the king of Israel.

And it came to pass, when the 32
captains of the chariots saw Jehosha-
phat, that they said, Surely it *is* the king
of Israel. And they turned
aside to fight against him:
and Jehoshaphat cried out.

And it came to pass, when the 33
captains of the chariots perceived that
it *was* not the king of Israel, that they
turned back from pursuing him.

^b *God moved them to depart from him.*—Jehoshaphat accompanied Ahab to the battle in direct opposition to the Lord's prophet: and there his life was exposed to the most imminent danger, and rescued from the assaults of the Syrians only by a miracle. The Lord suffered him to come into the utmost extremity, to convince him of his guilt; and then interposed for his deliverance. While the enemy compassed him about to kill him, he cried, and the Lord helped him, and *God moved them to depart from him.* He was permitted to escape; but what profit had he received from his visit? The Lord, who spared him in mercy, sent a very solemn reproof to him, and a denunciation of wrath for associating with the ungodly, teaching us that the peculiar sin into which he fell is most hateful and pernicious.—Robinson.

Judah.

SECT. I. JEHOSEPHAT—18TH YEAR.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. xviii.

33 And a *certain* man drew a bow at a venture^a, and smote the king of Israel between the joints of the harness¹: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded².

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in his chariot against the Syrians until the even: and about the time of the sun going down he died^b.

Israel.

B. C. 897. AHAB—22D YEAR.

§ 1.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHETS—ELIJAH AND MICAIAH.

1 KINGS xxii.

And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints² of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

And the battle increased⁴ that day: 35 and the king was stayed up in his chariot against the Syrians,

and died at even:

and the blood ran out of the wound into the midst⁵ of the chariot.

MARG. ¹ v. 33. *between the joints of the harness.* Heb. *between the joints and between the breastplate.*

² v. 34. *joints.* Heb. *joints and the breastplate.* ³ *wounded.* Heb. *made sick.*

⁴ v. 35. *increased.* Heb. *ascended.*

⁵ *midst.* Heb. *bosom.*

^a *At a venture.* Heb. *in his simplicity*, marg. i.e. ignorantly, without care or choice, or any design or thought of reaching Ahab; or, *according to his perfection*, i.e. with his perfect and utmost strength, which is mentioned as the reason why it pierced through the joints of his armour.—Poole. That which men do at a venture, says Bishop Wilson, that is, without any certain design, God directs to certain ends, to serve his own glory. Oh! exclaims Bishop Hall, the just and mighty hand of that divine providence which directs all His actions to His own ends; which orders where every shaft shall light, and guides the arrow of the strong archer into the joints of Ahab's harness! It was shot at a venture; it falls by a destiny; and there falls where it may carry death to a hidden debtor. In all actions, both voluntary and casual, Thy will, O God, shall be done by us, with whatever intentions! Little did the Syrian know whom he had stricken, no more than the arrow with which he struck. An Invisible Hand disposed of both, to the punishment of Ahab, to the vindication of Micaiah. How worthily art Thou, O God, to be adored in Thy justice and wisdom, and to be feared in Thy judgments! —Bishop Hall.

^b *About the time of the sun going down he*

died.—As Saul sparing the Amalekites was slain by an Amalekite, so Ahab sparing the Syrians is slain by them. *Perdere quos vult Deus, dementat*; otherwise might Ahab have taken cautions enough for meddling in this war. He had not only the warning of Micaiah the son of Imlah, when he is setting forward; not only the guilt of Naboth's blood and his own idolatry; not only the terrible threatenings of Elijah denounced against him; but he might read how heinously he had sinned in sparing Ben-hadad and the Syrians, and accordingly might expect vengeance by the Syrians as the prophet had told him, by what the Lord had demonstrated about that matter. He had called the Syrian king The man of his curse, *אִישׁ-חָרָמִי*, 1 Kings xx. 42; He had therefore given Ahab two great victories over him; He had not only cast down the wall of Aphek, Jericho-like, to make the city undefensible to the Syrians that were fled thither, but had slain twenty-seven thousand with the fall of it; He had slain a man with a lion, as 1 Kings xiii. 24, which refused to forward and to help to set on an admonition to him; yet, seeing all these things, he would not see; for as he had sold himself to sin, so had the Lord sold him to destruction. It is somewhat observable, that this murderer of

Judah.

Israel.

SECT. I. JEHOSEPHAT—18TH YEAR.

B.C. 897. AHAB—22D YEAR.

§ 1.

JEHORAM, PROREX.

AHAZIAH, ASSOCIATED WITH AHAB.

PROPHET—JEHU, SON OF HANANI.

PROPHETS—ELIJAH AND MICAH.

1 KINGS xxii.

And there went a proclamation throughout the host 36
about the going down of the sun, saying, Every man
to his city, and every man to his own country.

So the king died, and was brought¹ to Samaria; and 37
they buried the king in Samaria. And *one* washed 38
the chariot in the pool of Samaria; and the dogs licked
up his blood; and they washed his armour; according
unto the word of the LORD which he spake. Now the 39
rest of the acts of Ahab, and all that he did, and the
ivory house which he made, and all the cities that he
built, *are* they not written in the book of the chronicles
of the kings of Israel? So Ahab slept with his fathers; 40
and Ahaziah his son reigned in his stead.

B.C. 896.

AHAZIAH, ALONE.

§ 1.

*Jehoshaphat, reproved by Jehu, visiteth his
kingdom. His instructions to the judges.*

*Moab rebelleth. Ahaziah, sending to Baal-
zebub, hath his judgment by Elijah. Elijah
twice bringeth fire from heaven upon them
whom Ahaziah sent to apprehend him. He
pitieth the third captain, and, encouraged
by an angel, telleth the king of his death.
Jehoram succeedeth Ahaziah.*

2 CHRON. xix. 1—7. 1 KINGS xxii. 46.

2 KINGS iii. 4, 5. 2 KINGS i.

1 And Jehoshaphat the king of Judah
returned to his house in peace to Je-
2 rusalem. And Jehu the son of Hanani
the seer went out to meet him, and
said to king Jehoshaphat, Shouldest
thou help the ungodly, and love them

And Mesha king of Moab was a 4
sheepmaster, and rendered unto the
king of Israel an hundred thousand
lambs^a, and an hundred thousand
rams, with the wool. But it came to 5
pass, when Ahab was dead, that the

MARG. ¹ v. 37. *was brought.* Heb. *came.*

Naboth, and sparer of Ben-hadad, is slain at
a city of refuge, by Ben-hadad's army, and by
a shot made at random. Comp. Deut. xix. 4.
—Dr. Lightfoot's Works, vol. II. p. 219.

The last years of the reign of Ahab, Dr.
Lightfoot disposes thus: Three years he is
about the business of Ramoth, viz. his twen-
tieth, twenty-first, and twenty-second; three
years before he is without war with Syria,
1 Kings xxii. 1. viz. his nineteenth, eighteenth,
and seventeenth; in this space of time he
murders Naboth. The year before these, viz.
his sixteenth, he hath great victory over Syria,
slayeth one hundred thousand men, and taketh

Ben-hadad; and the year before that, he hath
another victory over them, viz. in his fifteenth.

^a *A hundred thousand lambs, &c.*—See Isa.
xvi. 1. It is not stated how often this tribute
was paid by the king of Moab. Some assert
that it was an annual payment; but others
think it was too large an amount for a yearly
tribute, and was therefore exacted on every
accession of a new king to the throne of
Israel. Mesha refused to render the stipu-
lated amount of cattle both to Ahaziah and
Joram, when they ascended the throne.—
Buddæus Hist. Eccles. Vit. Test. tom. II. sect.
4. § 13.

Judah.

SECT. I. JEHOSEPHAT—19TH YEAR.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

2 CHRON. xix.

that hate the LORD? therefore is wrath upon thee from before the

3 LORD^b. Nevertheless there are good things^c found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and he went out¹ again through the people from Beer-sheba to mount

MARG. ¹ v. 4. *he went out.* Heb. *he returned and went out.*

^a *Moab rebelled against the king of Israel.*—In the division of the kingdom, Moab fell to Israel, as Edom did to Judah. The Moabites were a people descended from Moab, the son of Lot. Their habitation was beyond Jordan and the Dead Sea, on both sides of the river Arnon. Their capital city was situated on that river, and was called Ar, or Rabbath-Moab, that is, The capital of Moab; or Kirheres, that is, a city with brick walls. This country was originally possessed by a race of giants, called Emims, Deut. ii. 11, 12. The Moabites conquered them; and afterwards the Amorites took a part from the Moabites. Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God had restricted him, Deut. ii. 9; but there always was great antipathy between the Moabites and Israelites, which occasioned many wars between them. Balaam seduced the Hebrews to idolatry and uncleanness by means of the daughters of Moab, Numb. xxv. 1, 2; and Balak, king of this people, endeavoured to prevail on Balaam to curse Israel. God ordained that the Moabites should not enter into the congregation of the people, even to the tenth generation, Deut. xxiii. 3, because they had the inhumanity to refuse the Israelites a passage through their country, and would not supply them with bread and water in their necessity. Eglon king of the Moabites was one of the first that oppressed Israel, after the death of Joshua. Ehud killed Eglon, and Israel expelled the Moabites. Hanun king of the Ammonites having insulted David's ambassadors, David made war against him; and subdued Moab and Ammon, under

Israel.

B. C. 896.

AHAZIAH—3D YEAR.

§ 1.

PROPHETS—ELIJAH AND MICAIAH.

2 KINGS iii.

king of Moab rebelled against the king of Israel^a.

2 KINGS i.

Then Moab rebelled against Israel 1 after the death of Ahab. And Ahaziah 2 fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub^d the god of

which subjection they continued till the separation of the ten tribes. The Ammonites and Moabites continued in subjection to the kings of Israel to the death of Ahab, when they threw off the yoke.—Horne.

^b *Wrath is upon thee from before the Lord.*—The prophet told him plainly that he had done very ill in joining with Ahab: Shouldst thou, a godly man, help the ungodly, give them a hand of fellowship, and lend them a hand of assistance? or, Shouldst thou love them that hate the Lord? wilt thou lay those in thy bosom whom God beholds afar off? It is the black character of wicked people, that they are haters of God, Rom. i. 30. Those whom the grace of God has dignified ought not to debase themselves. Let God's people be of God's mind.—Henry. Only on account of this sin, says Bishop Patrick, God threatens to punish him; which some think he did by raising such numerous enemies to invade him, as we read in the next chapter; but most of all by suffering all his sons to be murdered by their elder brother, 2 Chron. xxi. 4. and his grandchildren by Jehu, 2 Kings ix. 27. x. 13, 14; which, says Poole, was the proper fruit of his alliance with Ahab.

^c *Good things.*—See chap. xii. 12. xvii. 4, 6. The prophet takes notice of that which is praiseworthy, as is proper for us to do when we give a reproof. And therefore, though God was displeased with him, he does not cast him off. His abolishing idolatry with a heart fixed for God, and engaged to seek him, was a good thing, of which God accepted, and would have him go on with notwithstanding.—Henry.

^d *Baal-zebub.*—The origin of this name,

Judah.

SECT. I. JEHOSHAPHAT—19TH YEAR.

B.C. 896.

AHAZIAH—3D YEAR.

§ 1.

JEHORAM, PROREX.

PROPHETS—JEHU, SON OF HANANI, AND ELIEZER.

2 CHRON. XIX.

Ephraim, and brought them back unto the LORD God of their fathers.

1 KINGS XXII.

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

2 CHRON. XIX.

5 And he set judges in the land throughout all the fenced cities of
6 Judah, city by city, And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment². Wherefore now let the fear of the LORD be upon you^b; take heed

Israel.

PROPHET—ELIJAH.

2 KINGS I.

Ekron^a whether I shall recover of this disease. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?* Now therefore thus saith the LORD, Thou shalt not come down¹ from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And

MARG. ¹ v. 4. *Thou shalt not come down*, &c. Heb. *the bed whither thou art gone up, thou shalt not come down from it.*

² v. 6. *in the judgment.* Heb. *in the matter of judgment.*

which in Hebrew denotes *the god of the flies*, it is difficult to ascertain. As the vicinity of this country was long after infested with minute flies which stung severely all on whom they settled, it is not improbable that Ekron was infested in a similar manner, and that its inhabitants had a deity whom they supplicated for the prevention or removal of this plague. The Jews in the time of Christ called the prince of the devils by the name of Beelzebub, Matt. xii. 24. Luke xi. 15.—See Harmer's Observations, vol. III. pp. 323—325.

^a *Ekron*, called by the Greeks *Accaron*, was one of the five chief cities of the Philistines. It was situated near the mouth of the brook Sorek, now called *Roubin*; not far from the Mediterranean Sea, between Ashdod or Azotus, still called *Shdood*, and Jamnia or Jabneel, now called *Yebna*, and was a place of great power and wealth. It was allotted to Judah by Joshua, Josh. xv. 45. but afterwards given to Dan, Josh. xix. 43; but it does not appear that the Jews ever peaceably possessed it. It held out for a long time against the Israelites, and was the place to which the ark of God was brought before it was sent back to them at Bethshemesh. The Ekronites were the first who proposed to send it back, to

be delivered from the calamities which it brought on their country, 1 Sam. v. 10, 11. Horne, and the Eton Compendium of Geog.

^b *Let the fear of the LORD be upon you.*—The motives he assigns are three, all taken from God: 1st, That from him they had their commission; his ministers they were. The powers that be, are ordained by him, and for him: *Ye judge not for man, but for the Lord*: your business is, to glorify him, and serve the interests of his kingdom among men. 2. That his eye was upon them: He is *with you in the judgment*, to take notice of what you do, and call you to an account if you do amiss. 3. That He is the great example of justice to all magistrates: *There is no iniquity with him*, no bribery, nor respect of persons. Magistrates are called gods, and therefore must endeavour to resemble them.—Henry. He gave them this very solemn admonition when he settled them in their places, which the Targum thus translates: *Ye do not judge before the sons of men, but before the Word of the LORD*; and His glorious presence resides among you in the act of judgment;—which is the most illustrious testimony that the ancient Jews believed more Persons than one in the Deity.—Bishop Patrick.

Judah.

Israel.

SECT. I. JEHOSEPHAT—19TH YEAR.

B.C. 896.

AHAZIAH—3D YEAR.

§ 1.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, AND ELIEZER.

PROPHET—ELIJAH.

2 CHRON. XIX.

2 KINGS I.

and do it: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

The Psalmist, having exhorted the Judges, and reproved their negligence, prayeth God to judge.

PSALM LXXXII.^aA Psalm of Asaph.¹

- 1 God standeth in the congregation of the mighty;
He judgeth among the gods.
- 2 How long will ye judge unjustly,
And accept the persons of the wicked?
Selah.
- 3 Defend³ the poor and fatherless:
Do justice to the afflicted and needy.
- 4 Deliver the poor and needy:
Rid *them* out of the hand of the wicked.
- 5 They know not, neither will they understand;
They walk on in darkness:
All the foundations of the earth are out of course⁵.
- 6 I have said, *Ye are gods*;
And all of you *are* children of the Most High.

MARG. ¹ A Psalm of Asaph, or, for Asaph.² v. 7. *What manner of man?* Heb. *What was the manner of the man?*³ v. 3. *Defend.* Heb. *judge.* ⁴ v. 8. *an hairy man.* See Zech. xiii. 4. Matt. iii. 4.⁵ v. 5. *out of course.* Heb. *moved.*

^a Psalm lxxxii.—Dr. Wells is of opinion that this psalm was probably composed in the reign of Hezekiah, to admonish the judges or magistrates in the highest courts. Mr. Townsend judges however, from its internal evidence, that it is more suited to this reign, and has therefore inserted it in this place.

According to Kimchi, this psalm was written about the time of Jehoshaphat, who appointed new judges throughout the land, those that were before being very corrupt; to whom he gave a charge, agreeably to the purport of this psalm, 2 Chron. xix. 5—7.—Gill.

Our Lord cites a passage out of this psalm,

they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man² *was he* which came up to meet you, and told you these words? And they answered him, *He was* an hairy man⁴, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, if *I be* a man of God, then let fire come down^b from heaven, and consume thee and thy

7

8

9

10

in vindication of himself from the charge of blasphemy, John x. 34—36.

^b *If I be a man of God, then let fire come down, &c.*—No doubt Elijah was moved to call for fire from heaven on these men by immediate revelation. He was influenced by a holy zeal for the honour of the Lord, which was attacked in his person, as a man of God, by the worshippers of Baalim; for if he had been actuated by resentment or selfish passions, the fire from heaven would not have come at his word. He had before demonstrated Jehovah to be the only true God by fire from heaven consuming the sacrifice.

Judah.

Israel.

SECT. I. JEHOShAPHAT—19TH YEAR.

B. C. 896.

AHAZIAH—3D YEAR.

§ 1.

JEHORAM, PROREX.

PROPHETS—Jehu son of HANANI, AND ELIEZER.

PROPHET—ELIJAH.

PSALM LXXXII.

2 KINGS I.

- 7 But ye shall die like men,
And fall like one of the princes.
8 Arise, O God, judge the earth :
For thou shalt inherit all nations.

Jehoshaphat's instructions to the priests and Levites.

2 CHRON. XIX. 8—11.

- 8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD^b, and for controversies, when
9 they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren : this do, and ye shall not trespass.

fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him 11 another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah 12 answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down^a from heaven, and consumed him and his fifty.

And he sent again a captain of the 13 third fifty with his fifty. And the third captain of fifty went up, and came and fell¹ on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from 14 heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be

MARG. ¹ v. 13. *fell.* Heb. *bowed.*

1 Kings xviii. 32—39, yet the nation in general, and especially the rulers, adhered to the worship of Baal : it was therefore proper that they should receive a more awful proof and be made sensible that all the enemies of the Lord would at length be destroyed. The officers and soldiers who were slain not only deserved death as idolaters, but doubtless they had been the instruments of Ahab and Jezebel in persecution, and the example would have salutary effects on many in Israel. See Dan. iii. 19—23. Luke ix. 51—56. Acts xii. 18, 19.—Scott.

^a *The fire of God came down.*—The two captains and their men were slain to vindicate the power of God, which was insulted in the person of his prophet. The third, who came

to the man of God in a different spirit, was spared.

^b *For the judgment of the Lord, &c.*—This was the great court of judicature, consisting of princes, priests, and Levites, of ecclesiastics and political persons ; for causes of both sorts were brought thither for *the judgment of the Lord*,—things sacred, which related to the worship of God and the support of it ; and for controversies of a civil kind, between man and man, whether pecuniary or capital, of a more private or public kind : *when they returned to Jerusalem*, that is, this court was set up at Jerusalem, when Jehoshaphat, the priests, Levites, and chief men who went with him, returned thither.—Gill. See the note on the eleventh verse of this chapter.

Judah.

Israel.

SECT. I. JEHOSEPHAT—19TH YEAR.

B.C. 896.

AHAZIAH—3D YEAR.

§ 1.

JEHOREM, PROREX.

PROPHETS—JEHU SON OF HANANI, AND ELIEZER.

PROPHET—ELIJAH.

2 CHRON. XIX.

2 KINGS I.

11 And, behold, Amariah the chief priest^a is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters^c: also the Levites shall be officers before you. Deal courageously¹, and the LORD shall be with the good.

Jehoshaphat in his fear proclaimeth a fast. His prayer. The prophecy of Jahaziel. Jehoshaphat exhorteth the people, and setteth singers to praise the Lord. The great overthrow of the enemies.

2 CHRON. XX. 1—26.

1 It came to pass after this also, that the children of Moab, and the children

precious in thy sight. And the 15 angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went^b down with him unto the king. And 16 he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died^d according to the word 17 of the LORD which Elijah had spoken. And Jehoram reigned^e in his stead in

MARG. ¹ V. 11. Deal courageously. Heb. take courage and do.

^a *Amariah the chief priest.*—It is especially to be observed here, that Jehoshaphat appointed Amariah the chief priest to be over the people in all matters of the LORD, and Zebadiah, the ruler of the house of Judah, for all the king's matters. A distinction is made between דבר יהוה and דבר-המלך, λόγον κυρίου and λόγον βασιλέως, as it is rendered by the LXX. He constituted two tribunals; one for ecclesiastical causes, and the other for civil. It is hence evident that the Hebrew nation had not the Sanhedrim at that time.—Buddai Hist. Eccles. Vet. Test. tom. II. sect. 4. § 11.

^b *And he arose, and went.*—Elijah had sent a most unwelcome message to Ahaziah; he had recent proof of the daring hardihood of the king, in sending three companies of soldiers in succession, under such awful circumstances, to apprehend the man of God; he knew the malice of Jezebel, who had sworn that she would take away his life; yet he hesitates not, at the command of God, to go to the royal palace and stand in the midst of his enemies. This is an eminent instance of the prophet's faith and obedience.

^c *The king's matters.*—Many understand, by the matters of the LORD, all sacred things; and by the king's matters, all civil and political causes: but Grotius has judiciously ob-

served, in his book De Imperio sum. Potest. circa Sacra, cap. xi. sect. 15. that it is most agreeable to the Scripture to understand by the things of God those that were defined by the law of God, and were to be judged by that law; and by the king's matters, such as, not being defined by the divine law, were left to the judgment of the king. And thus, he observes, the most learned of the Jewish interpreters explain these words in his book De Jure Belli et Pacis, lib. i. cap. 3. sect. 20. Yet, observes Bishop Patrick, one and the same court took cognisance of them both; only with this difference, that the court had different presidents, according to the nature of the causes. In things pertaining to God, Amarias the high-priest sat as the first judge; in things pertaining to the king, Zebadiah, a principal person about the king, had the chair, and was the moderator.—Bp. Patrick.

^d *So he died.*—According to Dr. Lightfoot, Ahaziah began to reign in the twentieth year of his father Ahab, and died before his father. See his Works, vol. II. pp. 217, 219.

^e Calmet says that Jehoram king of Israel began to reign in the eighteenth year of Jehoshaphat king of Judah, which was the second year after this same Jehoshaphat had given the vice-royalty to his son Jehoram; and afterwards Jehoshaphat communicated

Judah.

SECT. I. JEHOSHAPHAT—19TH YEAR.

B. C. 896.

AHAZIAH—3D YEAR.

§ 1.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, AND ELIEZER.

2 CHRON. XX.

of Ammon^a, and with them *other* beside the Ammonites, came against
 2 Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which is
 3 En-gedi^c. And Jehoshaphat feared, and set himself¹ to seek the LORD,

MARG. ¹ v. 3. *himself*. Heb. *his face*.

the *royalty* to Jehoram his successor *two* years before his death, and the *fifth* year of Jehoram king of Israel.

^a The children of Moab, and the children of Ammon—וְעַמְּהֶם מִהַעֲמֹנִים, and the inhabitants of Mount Seir, that lay upon Ammon borders, for the rest of Edom rebelled not yet: see 2 Kings viii. 20. These people are elsewhere called מַעֲרִי, Maonites, Judg. x. 12, or Meahunims, 2 Chron. xxvi. 7: and so should they be expressed, 1 Chron. iv. 41: *And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Maonites that were found there.* The Lxx render it well here, *οἱ τοῦ Μωὰβ καὶ οἱ τοῦ Ἀμμὼν, καὶ μετ' αὐτῶν ἐκ τῶν Μιναιῶν.* And they are called עַמְּוִי here and 2 Chron. xxvi. 8, either by inversion of the word מַעֲרִי, עַמְּוִי, which kind of thing is very common in Scripture; as Heres and Serah, Josh. xxiv. 30, compared with Judges ii. 9. Betah and Tibhath: compare 2 Sam. viii. 8, with 1 Chron. xviii. 8. Eliam and Ammiel, 2 Sam. xi. 3, compared with 1 Chron. iii. 5; and abundance more might be alleged: or because of their mixture with the Ammonites in their habitation; as Midianites and Ishmaelites are all one, Gen. xxxvii: and observe how roundly the text comes off with this inversion, and how clearly it argues this cohabitation, 2 Chron. xxvi. 7, 8: *And God helped Uziah against the מַעֲרִי Mehunims, and the וְהַעֲמֹנִים Ammonites gave gifts to Uziah.* This company that came against Jehoshaphat is said to come *from beyond the sea from Syria*, ver. 2: now this sea was the Dead Sea, as it appeareth by the words immediately

Israel.

2 KINGS I.

the second year of Jehoram^b the son of Jehoshaphat king of Judah; because he had no son. Now the rest 18 of the Acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

following: *And behold they be in Hazazon-tamar, which is Engedi*, which lay upon the southern point of the Dead Sea. Now, neither that place nor these men's country was in Syria; but that in Canaan, and their country in Arabia: and therefore, when it is said they came from Syria, it is to be understood they came in the king of Syria's quarrel, and upon his war which he now raised upon Jehoshaphat, to be avenged on him for taking part with Ahab at Ramoth-gilead.—Dr. Lightfoot's Works, vol. II. pp. 220, 221.

^b In the second year of Jehoram.—The second year that Jehoram was *Prorex*, and the eighteenth of Jehoshaphat, chap. iii. 1, margin. The meaning is, the second year which he reigned with his father Jehoshaphat, who was then living.—Bishop Patrick.

^c Engedi, now 'Ain Jidy.—The more ancient name was Hazazon-tamar. As such it was first mentioned before the destruction of Sodom, as being inhabited by Amorites, and near to the Cities of the Plain. Under the name of Engedi it occurs as a city of Judah in the Desert, giving its name to a part of the Desert, to which David withdrew for fear of Saul. The Moabites and Ammonites came up against Jehoshaphat, apparently round the south end of the Dead Sea as far as to Engedi, by the very same route, it would seem, which is taken by the Arabs in their marauding expeditions in the present day, along the shore as far as to 'Ain Jidy, and then up the pass, and so northwards below Tekoa. According to Josephus, Engedi lay upon the lake Asphaltis, and was celebrated for beautiful palm-trees and opobalsam; while its

Judah.

Israel.

SECT. I. JEHOSEPHAT—19TH YEAR. B.C. 896. REIGN OF JORAM OR JEHOSEPHAT. § 2.

JEHOSEPHAT, PROPHET.

PROPHET—ELIJAH.

2 CHRON. XX.

Jehoram's reign.

2 KINGS iii. 1—3.

- and proclaimed a fast throughout all
 4 Judah. And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.
 5 And Jehoshaphat stood^a in the congregation of Judah and Jerusalem, in the house of the LORD, before the
 6 new court, And said, O LORD God of our fathers^b, *art* not thou God in

- Now Jehoram the son of Ahab 1
 began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the 2
 sight of the LORD; but not like his father, and like his mother: for he put away the image¹ of Baal that his father had made. Nevertheless he 3

MARG. ¹ v. 2. *image.* Heb. *statue.*

vineyards are likewise mentioned in the Old Testament. Joseph. lib. iii. Cant. i. 14. Plin. H. N. v. 17. From it towards Jerusalem there was an ascent *by the cliff Ziz*, which seems to have been none other than the present pass. Looking back upon this pass from below, it seemed utterly impossible that any road could exist there; yet, by a skilful application of zig-zag, the path is actually carried down without any insuperable difficulties, so that even loaded camels often pass up and down. Here, in the chasm of the sea, we encountered an Egyptian climate and Egyptian productions. At Carmel the thermometer at sun-rise had stood at 51° F.; at two o'clock P.M. near the brow of the cliff it stood at 82°; and at sun-set, on the shore, at 80° F. The next morning at sun-rise it was at 68° F. Indeed, shut in as this deep caldron is between walls of rock, the heat of the burning summer sun cannot be otherwise than very great. And such is the richness of the soil, both along the descent below the fountain and on the little plain, and such the abundance of water, that nothing but tillage is wanting to render this a most prolific spot. It would be admirably adapted to the cultivation of tropical fruits.—Robinson's Biblical Researches, vol. II. § 10. pp. 208—215.

^a *Jehoshaphat stood.*—This, says Josephus, was agreeable to the custom of our ancestors from the first erection of that building; for on all appearances of danger from an enemy, the people used to assemble there, and offer up their united prayers that God would maintain the inheritance which he had bestowed on them.

^b *And said, O Lord God of our fathers.*—This, says Bishop Patrick, is the most admirable prayer of which we read any of the kings to have made, expressing the greatest confidence in God, and representing to him the justice of his cause. 1. He acknowledges, says Henry, the sovereign dominion of the divine providence; gives to God the glory of it; and takes to himself the comfort of it. *Art not thou God in heaven?* Is there not in thine hand power and might, which none are able to withstand. 2. He lays hold of their covenant relation to God and interest in him: *Thou art the God of our fathers, and our God.* 3. He sets forth the title they had to the good land of which they were in possession. *Thou gavest it to the seed of Abraham, thy friend.* 4. He makes mention of the sanctuary, the temple which they had built in God's name; not as if that merited any thing at God's hand, but it was such a token of God's favourable presence as that they had assured themselves he would hear and help them when in their distress they cried to him before that house. 5. He pleads the ingratitude and injustice of his enemies. They ill requite our ancient kindnesses. *Thou wouldst not let Israel invade them, Deut. ii. 5, 9, 19. yet now they invade us. They break in upon our ancient rights. O our God, wilt thou not judge them?* 6. He professes his entire dependence upon God for deliverance; though he had a great army on foot, and well disciplined, yet he says, *We have no might against this great company, none without thee. Our eyes are upon thee; we rely on thee, and from thee is all our expectation; the eye of acknow-*

Judah.

SECT. I. JEHOSEPHAT—19TH YEAR.

B. C. 896.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, AND ELIEZER.

2 CHRON. XX.

heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to with-
 7 stand thee? *Art not* thou our God, *who*¹ didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham
 8 thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,
 9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and
 10 help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from
 11 them, and destroyed them not; Behold, *I say*, *how* they reward us, to come to cast us out of thy possession,

MARG. ¹ v. 7. *who*. Heb. *thou*.

ledgment and humble submission, the eye of faith and entire dependence, the eye of desire and hearty prayer, the eye of hope and patient expectation. In thee, O God, do we put our trust; our souls wait on thee.

^a *Elijah went with Elisha from Gilgal.*—Elijah, Elisha, and the sons of the prophets, had all a pre-intimation of the translation of Elijah. Gilgal, or Galgala, to which the prophet first went, is described by the Jews as a peculiarly holy place. It was here the Children of Israel encamped, when they entered into the Land of Promise; and they set up twelve stones, taken out of the midst of the Jordan, as a memorial of the miraculous dividing of the waters, and their passing through on dry ground; and they renewed their covenant with God, and kept a solemn passover;

Israel.

JORAM—1ST YEAR.

§ 2.

PROPHET—ELIJAH.

2 KINGS iii.

cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not therefrom.

Elijah, taking his leave of Elisha, with his mantle divideth Jordan, and, granting Elisha his request, is taken up by a fiery chariot into heaven. Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. The young prophets, hardly obtaining leave to seek Elijah, could not find him. Elisha with salt healeth the unwholesome waters. Bears destroy the children that mocked Elisha.

2 KINGS ii.

And it came to pass, when the LORD ¹ would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal^a. And Elijah said ² unto Elisha, Tarry² here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the pro- ³ phets that *were* at Beth-el^b came forth

² v. 2. *Tarry*. See Ruth i. 15, 16.

and the supply of manna, which they had had for forty years, ceased, and they ate of the fruit of the land, Josh. iv. It was here the camp was pitched, to which they returned continually after executing the wrath of God upon the Canaanites, Josh. x.: hence the angel of the Lord came to Bochim, to reprove them for their disobedience, Judges ii. 1. At Gilgal, Samuel judged Israel, and made Saul king over Israel: here also the Tabernacle was set up, and the Ark of the Covenant, which remained at Gilgal a long time.

^b *The sons of the prophets that were at Beth-el*;—that is, scholars of the prophets, whom they were training up in the true worship of God. It is a mark of God's love to this apostate people, that he kept up a succession of his faithful servants among them.

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SECT. I. JEHOSEPHAT—19TH YEAR.

B.C. 896.

JORAM—1ST YEAR.

§ 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELIJAH.

2 CHRON. XX.

2 KINGS II.

which thou hast given us to inherit.
 12 O our God, wilt thou not judge them?
 for we have no might against this
 great company that cometh against
 us; neither know we what to do:
 13 but our eyes *are* upon thee. And all
 Judah stood before the LORD, with
 their little ones, their wives, and their
 children.
 14 Then upon Jahaziel the son of
 Zechariah, the son of Benaiah, the
 son of Jeiel, the son of Mattaniah, a
 Levite of the sons of Asaph, came the
 Spirit of the LORD^b in the midst of the
 15 congregation; And he said, Hearken
 ye, all Judah, and ye inhabitants of
 Jerusalem, and thou king Jehosha-
 phat, Thus saith the LORD unto you,
 Be not afraid nor dismayed by reason
 of this great multitude; for the battle
 16 *is* not yours, but God's. To-morrow
 go ye down against them: behold,
 they come up by the cliff¹ of Ziz; and

to Elisha, and said unto him, Knowest
 thou that the LORD will take away thy
 master from thy head to day? And
 he said, Yea, I know *it*; hold ye your
 peace. And Elijah said unto him, 4
 Elisha, tarry here, I pray thee; for
 the LORD hath sent me to Jericho^a.
 And he said, *As* the LORD liveth, and
as thy soul liveth, I will not leave thee.
 So they came to Jericho. And the 5
 sons of the prophets that *were* at
 Jericho came to Elisha, and said unto
 him, Knowest thou that the LORD will
 take away thy master from thy head
 to day? And he answered, Yea, I
 know *it*; hold ye your peace. And 6
 Elijah said unto him, Tarry, I pray
 thee, here; for the LORD hath sent
 me to Jordan. And he said, *As* the
 LORD liveth, and *as* thy soul liveth, I
 will not leave thee. And they two
 went on. And fifty men of the sons 7
 of the prophets went, and stood to

MARG. ¹ v. 16. *cliff*. Heb. *ascent*.

Even in Beth-el, where one of the golden
 calves was set up, and in Jericho, which had
 lately been built in defiance of a Divine curse,
 were colleges of the prophets; as there were,
 according to the Jewish writers, in other
 cities of Israel. And it is still more remark-
 able, says Bishop Patrick, that prophets of
 greater excellency for their miracles were
 continued in Israel than were in Judah, be-
 cause they needed them more, to turn their
 hard hearts from the worship of idols, and to
 support the pious persons that remained among
 them, and preserve them from deserting their
 religion. For it seems very probable that
 the sons of the prophets were such ministers
 to the prophets as the evangelists were to the
 apostles, whom the prophets sent to publish
 their prophecies and instructions to the peo-
 ple when they could not go themselves. At
 Jerusalem, and in the kingdom of Judah,
 they had priests and Levites, and the Temple

service, the want of which in the kingdom
 of Israel God graciously made up by these
 colleges, whither the people could resort to
 solemnize the appointed feasts with praying
 and hearing, when they had not access to the
 Temple to sacrifice and burn incense: and
 thus true religion was preserved in a time of
 general apostacy.

^a *Jericho*, now called *Rah*, or *Râha*.

^b *Upon Jahaziel came the Spirit of the
 Lord*.—He seems not to have been a prophet
 before this time, when a sudden inspiration
 came upon him from God, to comfort this
 great assembly with assured hope of deli-
 verance, before they stirred from the place
 where they had prayed. God was so very
 gracious to them, as by this prophet not only
 to assure them of victory, but to inform them
 of the very time and place and manner of it.
 —Bishop Patrick.

Judah.

Israel.

SECT. I. JEHOHAPHAT—19TH YEAR.

B. C. 896.

JORAM—1ST YEAR.

§ 2.

JEHORAM, PROXEN.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELIJAH.

2 CHRON. XX.

2 KINGS II.

ye shall find them at the end of the brook², before the wilderness of Jeruel. Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD *will be* with you. And Jehoshaphat bowed his head^b with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa^d: and as they went

view¹ afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground^a.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me^c. And he said, Thou hast asked³ a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went

MARG. ¹ v. 7. *to view*. Heb. *in sight*, or *over against*. ² v. 16. *brook*, or *valley*.

³ v. 10. *Thou hast asked*. Heb. *Thou hast done hard in asking*.

^a *They two went over on dry ground*.—The miraculous dividing of the river Jordan preceded Elijah's translation into the heavenly Canaan, as it did the entrance of Israel into the earthly Canaan. When God will take up his faithful children to heaven, death is the Jordan through which they must pass: and they find the way safe and comfortable; for the death of Christ has divided the waters that the ransomed of the Lord may pass through.

^b *And Jehoshaphat bowed his head*.—The king and his people placing the most entire confidence in the divine promise, at once anticipated its fulfilment; and directly joined in an act of solemn adoration, and in songs of gratitude and praise for this yet unaccomplished deliverance.—Scott.

^c *Let a double portion of thy Spirit be upon me*.—There are some who think, among whom is Levi Ben Gerson, that it was an arrogant request of Elisha to demand a double

portion of the spirit of his master: but it may be observed, in reply, that he asked it not merely for his own sake, but for the sake of the Church, and doubtless by the impulse of the Holy Ghost. It is remarked by the Jewish doctors, that Elisha performed more and greater miracles than Elijah: and it may be added, that his request had respect not only to miracles, but perhaps chiefly to other spiritual gifts suited to support and revive the Church. We must not suppose that Elisha thought that his master could, at his own will, dispense the gifts of the Spirit; but, that God would not refuse, if Elijah should ask it of him in prayer: the prophet therefore gave him a sign by which he might know whether God had granted his request, namely, if he should see the fiery chariot conveying his master to heaven.—Buddai Hist. Eccles. Vet. Test. tom. II. sect. 4. § 12.

^d *Tekoa*—a village south-east of Jerusalem, not far from which the Great Desert

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SECT. I. JEHOSEPHAT—19TH YEAR.

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JORAM—1ST YEAR.

§ 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

2 CHRON. XX.

2 KINGS II.

forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God^b, so shall ye be established; believe his prophets, so shall
 21 ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, and that should praise¹ the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

22 And when they began³ to sing and to praise⁴, the LORD set ambushments^c against the children of Ammon,

up by a whirlwind into heaven^a.

And Elisha saw it, and he cried, 12 My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the 13 mantle of Elijah that fell from him, and went back, and stood by the bank² of Jordan; And he took the mantle 14 of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went

MARG. ¹ v. 21. *that should praise.* Heb. *praisers.* ² v. 13. *bank.* Heb. *lip.*

³ v. 22. *And when they began.* Heb. *and in the time that they &c.*

⁴ *to sing and to praise.* Heb. *in singing and praise.*

commenced. It was the birth-place of the prophet Amos, ch. i. l.

^a *Elijah went up by a whirlwind into heaven.*—Elijah's translation was doubtless performed by the ministration of angels, who caused the appearances and effects here described. The event was a distinguished honour put upon one who had been peculiarly zealous for the honour of God, and had ventured all consequences in his cause by opposing the idolatry of an apostate and persecuting age and nation. It was a public attestation of the doctrine of a future state of retributions for the encouragement of God's suffering people, and it was also a pre-figuration of the Redeemer's ascension.—Scott.

^b *Believe in the Lord your God.*—Jehoshaphat seems not to have greatly regarded the arrangement of his army; for he so firmly believed the words of the prophet, that he marched forth as to a triumph, and not to a battle. Accordingly, he exhorted his troops to a firm faith in God, and an entire reliance on his power, faithfulness and covenanted mercy, and a confident expectation that all his words spoken to them by his prophets should be accomplished; for thus only could they be established and prosper. Having

consulted with the chief persons that were with him, he appointed singers to go before the army, that should praise the beauty of holiness, that is, according to some expositors, exactly as they used to do at his beautiful sanctuary: but perhaps the expression rather means that they should celebrate the glories of God, which render him the perfection of beauty.—Scott. It may be translated, Should praise his most sacred majesty. Though it is commonly thought he ordered them to praise the LORD with the same state, pomp and ornament with which they worshipped in the Temple; in the same habit, in that order and magnificence wherein they appeared in the holy place.—Bishop Patrick.

^c *The Lord set ambushments.*—Immisit, says Budaëus, מִאֲרִיבִים עַל-בְּנֵי עֲמוֹן מוֹאָב וְהָרִי מִתְּמֵיִר insidiatores contra filios Ammon, Moab, et Montem Seir: which he understands to mean, that the persons who were sent to lay ambushments against the children of Judah attacked, by a blind impulse, the Moabites, Ammonites, and others, supposing them to be their enemies; and thus their hands were turned against each other to their utter destruction.—Hist. Eccles. Vet. Test. tom. II. sect. 4. § 11.

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SECT. I. JEHOSEPHAT—19TH YEAR.

B.C. 896.

JORAM—1ST YEAR.

§ 2.

JEHORAM, PROREX.

PROPHETS—Jehu son of Hanani, Eliezer, & Jahaziel.

PROPHET—ELISHA.

2 CHRON. XX.

2 KINGS II.

Moab, and mount Seir, which were come against Judah; and they were smitten¹. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy² another. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped³. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah^b; for there they blessed the LORD^c: therefore the name of the

over. And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, Behold now, there be with thy servants fifty strong men³; let them go, we pray thee, and seek thy master: lest peradventure^a the Spirit of the LORD hath taken him up, and cast him upon some mountain⁴, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren⁶. And he said, Bring me a new cruse, and put salt

MARG. ¹ v. 22. *they were smitten, or they smote one another.*

² v. 23. *to destroy.* Heb. *for the destruction.* ³ v. 16. *strong men.* Heb. *sons of strength.*

⁴ v. 16. *some mountain.* Heb. *one of the mountains.*

⁵ v. 24. *none escaped.* Heb. *there was not an escaping.*

⁶ v. 19. *barren.* Heb. *causing to miscarry.*

^a *Lest peradventure.* See 1 Kings xviii. 12. Ezek. viii. 3. Bell and Dragon, 36. Acts viii. 39.

^b *Valley of Berachah*; that is, *Blessing*, marg.—So called because it was there that Melchizedek blessed Abraham, Gen. xiv. 17—20; and from the circumstances here recorded, it was called The valley of Jehoshaphat, “The Lord will judge.”—Hale’s Anal. vol. II. p. 385.

^c *There they blessed the Lord.*—Never was victory celebrated with more solemn and en-

larged thanksgivings. They kept a day of praise in the camp, before they drew their forces out of the field. Many things were no doubt offered to God immediately; but on the fourth day they assembled in a valley, where they blessed God with so much zeal and fervency, that that day’s work gave a name to the place, The valley of Barachah, *i.e.* of Blessing. The remembrance of this work of wonder was hereby perpetuated for the encouragement of succeeding generations to

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SECT. I. JEHOSEPHAT—19TH YEAR.

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JORAM—1ST YEAR.

§ 2.

JEHORAM, PROREX.

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PROPHET—ELISHA.

2 CHRON. XX.

2 KINGS II.

same place was called, The valley of
Berachah, unto this day.

PSALM CXV.^a

*Because God is truly glorious, and idols are
vanity, he exhorteth to confidence in God.
God is to be blessed for his blessings.*

- 1 Not unto us¹, O LORD, not unto us,
But unto thy name give glory,
For thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say,
Where *is* now their God?

MARG. ¹ v. 1. See Isai. xlviii. 11. Ezek. xxxvi. 32.

trust in God. Yet did they not think this enough, but came in solemn procession, all in a body, and Jehoshaphat at the head of them, to Jerusalem, that the country, as they passed along, might join with them in their praises, and that they might give thanks for the mercy there, where they had by prayer obtained it, in the house of the Lord. Praising God must not be the work of a day only; but our praises, when we have received mercy, must be often repeated, as our prayers were when we were in the pursuit of it. Every day we must bless God: as long as we live, and while we have any being, we must praise him, spending our time in that work in which we hope to spend our eternity. Public mercies call for public acknowledgments in the courts of the Lord's house, Ps. cxvi. 19.—Henry. It is a further instance of their thankfulness to God for this victory, that they did not turn every man to his own home after this overthrow, but first went back to Jerusalem to bless God again for hearing their prayers and making good his promises.—Bishop Patrick.

^a Ps. cxv.—This psalm is thought to have been composed by Jehoshaphat after he had received encouragement to hope for victory over his enemies.—Dr. Wells. It is ascribed to various persons: by some, to Moses and the Israelites when pursued by Pharaoh; by others, to the three companions of Daniel cast into the fiery furnace; by others, to Mordecai and Esther, when Haman distressed the Jews; by others, to the heroes at the time of Antiochus and the Maccabees, so Theodoret; by some, to Jehoshaphat, when a numerous army came against him; and by

therein. And they brought *it* to him. And he went forth unto the spring of 21 the waters, and cast the salt^b in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*. So the waters were 22 healed^c unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto 23 Beth-el: and as he was going up by

others, to David. The occasion of it seems to have been some distress the Church of God was in from the heathen; and the design of it, to encourage trust and confidence in the Lord, and to excite the saints to give him the glory of all their mercies, and to expose the vanity of idols. See Isaiah xlviii. 11. Ezek. xxxvi. 32.

^b *Cast the salt*.—See Ex. xv. 25. ch. iv. 41. and vi. 6. John ix. 6. He would have a new cruse, which had never been used; and brought by them, together with the salt, that there might be no suspicion of fraud, as Abarbinel observes, nor the virtue ascribed to any thing that was in the cruse before, but merely to the power of God. The Jews also in Mechilta say that this putting salt into it made this *a miracle in a miracle*; for it makes water less portable, and ground more barren.

^c *So the waters were healed*.—There is a spring near Jericho called Elisha's Fountain, of which Mr. Maundrell says: The waters are received in a basin about nine or ten paces long and five or six broad; and from thence, issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the fields between this and Jericho, and rendering it very fruitful.—Journey from Aleppo, &c. p. 80. Pliny calls it the beautiful stream, Callirrhœ; and speaks of it as hot, wholesome, and medicinal, and of great note. Nat. Hist. lib. v. ch. 16. And Josephus relates, that Herod the Great, shortly before his death, crossed the river Jordan, and tried the warm baths of Callirrhœ, the waters of which are at once grateful to the taste and medicinal.

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SECT. I. JEHOSEPHAT—19TH YEAR.

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Joram—1st year.

§ 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

PSALM CXV.

2 KINGS II.

- 3 But our God *is* in the heavens:
 He hath done whatsoever he hath
 pleased.
- 4 Their idols *are* silver and gold,
 The work of men's hands.
- 5 They have mouths, but they speak not:
 Eyes have they, but they see not:
- 6 They have ears, but they hear not:
 Noses have they, but they smell not:
- 7 They have hands, but they handle not:
 Feet have they, but they walk not:
 Neither speak they through their throat.
- 8 They that make them are like unto them;
So is every one that trusteth in them.

the way, there came forth little children^a out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And 24 he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears^b out of the wood, and tare forty and two children of them. And he 25 went from thence to mount Carmel, and from thence he returned to Samaria.

^a *Little children.*—This word נַעֲרִים signifies *grown youth*, as well as *little children*; for Isaac, when he was twenty-five years old is called הַנָּעַר, Gen. xxii. 5, 12; and Joseph when he was thirty, xli. 12; and Rehoboam when he was forty, 2 Chron. xiii. 7. And this is to be understood here of adult persons, who had a hatred to the prophet.—Bishop Patrick. They mocked at the appearance of Elisha, and assumption of Elijah into heaven. The addition of the word *little*, says Scott, seems clearly to evince that they were not men, but young boys who had been trained up in idolatry, and taught to despise the prophets of the Lord. They had heard that Elijah was *gone up* to heaven, and they insultingly bade Elisha follow him, that they might be rid of him also; and they reviled him for the baldness of his head. Thus they united the crimes of abusing him for a supposed bodily infirmity, contemptuous behaviour towards a venerable person, and enmity against him as the prophet of God. The sin therefore, even of these children, was very heinous; yet the greater guilt was chargeable on their parents and teachers, and their fate was a severe rebuke and awful warning to them.

^b *Two she-bears.*—If the Spirit of God had not dictated Elisha's solemn curse of them, Providence would not have followed it with so terrible a judgment: chap. i. 10. Prov. xxvi. 2. The children of the city in general seem to have been present; and the insult was per-

haps the effect of a pre-concerted plan to drive the sons of the prophets from Beth-el by ill treatment. The forty-two children יְלִידִים which were devoured seem to have been only a part of the whole company, and perhaps they were the most guilty. However, the Judge of all the earth surely did right. Had he cut them off by a fever, no one would have objected to it; but while the dispensation would have been as severe towards them, it would not have been suited in any adequate measure to make the same useful impression on the minds of the survivors, or to inculcate the same important instructions to other ages and nations as this solemn sentence and immediate execution were: Numb. xxxi. 2. Josh. vi. 21. Acts v. 1—11. It seems that the inhabitants of Beth-el were so overawed, that they no more ventured to molest Elisha or the sons of the prophets.—Scott. O fearful example of Divine justice! This was not the revenge of an angry prophet; it was the punishment of a righteous judge. God and His seer looked, through these children, at the parents, at all Israel. He would punish the parents' bad education of their children to the contemptuous usage of a prophet, with the death of those children whom they mistaught. He would teach Israel what it is to misuse a prophet; and if He would not endure such conduct unrevenged in the young, what vengeance was enough for aged persecutors? — Bishop Hall.

Judah.

Israel.

SECT. I.

JEHOSHAPHAT—19TH YEAR.

B. C. 896.

JORAM—1ST YEAR.

§ 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

PSALM CXV.

- 9 O Israel¹, trust thou in the LORD:
He *is* their help and their shield.
- 10 O house of Aaron, trust in the LORD:
He *is* their help and their shield.
- 11 Ye that fear the LORD, trust in the LORD:
He *is* their help and their shield.
- 12 The LORD hath been mindful of us: he will bless *us*;
He will bless the house of Israel;
He will bless the house of Aaron.
- 13 He will bless them that fear the LORD,
Both small and great².
- 14 The LORD shall increase you more and more,
You and your children.
- 15 Ye *are* blessed of the LORD
Which made heaven and earth.
- 16 The heaven, *even* the heavens, *are* the LORD's:
But the earth hath he given to the children of men.
- 17 The dead praise not the LORD,
Neither any that go down into silence.
- 18 But we will bless the LORD
From this time forth and for evermore.
Praise the LORD.

*The confidence which the Church hath in God.**An exhortation to behold it.*PSALM xlvī.^aTo the chief Musician for the Sons of Korah³.A song upon Alamoth⁴.

- 1 God is our refuge and strength,
A very present help in trouble.
- 2 Therefore will not we fear,
Though the earth be removed,
And though the mountains be carried into the midst of the sea⁵;
- 3 *Though* the waters thereof roar *and* be troubled,

MARG. ¹ v. 9. *O Israel*. See Ps. cxviii. 2—4. and cxxxv. 19, 20. ² v. 13. *and great*. Heb. *with*.³ *for the Sons of Korah*, or *of*.⁴ *Alamoth*. Psalms xlviii. lxvi. 1 Chron. xv. 20.⁵ v. 2. *the midst of the sea*. Heb. *the heart of the seas*.

^a Ps. xlvī.—This psalm was probably composed in the reign of Jehoshaphat, 2 Chron. xx. Rosenmüller. Kimchi says this psalm belongs to future times, either to the gathering of the captives, or to the war of Gog and

Magog; to which also R. Obadiah refers it: and Jarchi interprets it of time to come. According to the Targum, it was written by the sons of Korah, when their father was hid from them, and they were delivered.—Dr. Gill.

Judah.

Israel.

SECT. I. JEHOSEPHAT—19TH YEAR. B. C. 896. JORAM—1ST YEAR. § 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

PSALM xli.

Though the mountains shake with the swelling thereof. Selah.4 *There is a river*¹,

The streams whereof shall make glad the city of God,

The holy *place* of the tabernacles of the Most High.5 God *is* in the midst of her;

She shall not be moved:

God shall help her, *and that* right early².

6 The heathen raged, the kingdoms were moved:

He uttered his voice, the earth melted.

7 The LORD of hosts *is* with us;The God of Jacob *is* our refuge³. Selah.

8 Come, behold the works of the LORD,

What desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth;

He breaketh the bow, and cutteth the spear in sunder;

He burneth the chariot in the fire.

10 Be still, and know that I *am* God:

I will be exalted among the heathen,

I will be exalted in the earth.

11 The LORD of hosts *is* with us;The God of Jacob *is* our refuge. Selah.*The people, having blessed God at Berachah, return in triumph.*

2 CHRON. XX. 27—30.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront⁴ of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies^a. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the

29 enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

MARG. ¹ v. 4. *a river*. See Isai. viii. 7. ² v. 5. *and that right early*. Heb. *when the morning appeareth*. See Exod. xiv. 24, 27. 2 Chron. xx. 20. Psalm xxx. 5. and cxliii. 8.

³ v. 7. *our refuge*. Heb. *an high place for us*. Ps. ix. 9. ⁴ v. 27. *forefront*. Heb. *head*.

^a *The Lord had made them to rejoice over their enemies*.—Was there ever a more exemplary proof of the efficacy of prayer and faith in God? How visible was his interposition in behalf of his servants, who had only to stand still and see his salvation! To him,

therefore, the glory was devoutly ascribed; for the men of Judah, conducted by their prince, returned as they went, with songs of joy, confessing that the Lord had given them the victory.—Robinson.

Judah.

Israel.

SECT. I.

JEHOSHAPHAT—19TH YEAR.

B. C. 896.

JORAM—1ST YEAR.

§ 2.

JEHORAM—PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

Jehoshaphat's convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, unhappily perished.

1 KINGS xxii. 48, 49.

2 CHRON. XX. 35—37.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who

36 did very wickedly: And he joined himself¹ with

48 Jehoshaphat made ships² of Tharshish^a him to make ships to go to Tarshish:

to go to Ophir for gold:

and they made the ships in Ezion-gaber^b.

but they went not;
for the ships were broken
at Ezion-geber.

2 CHRON. XX.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.*

MARG. ¹ v. 36. *he joined himself*.—At first Jehoshaphat was unwilling: 1 Kings xxii. 49.

² v. 48. *made ships, or, had ten ships*.

^a *Ships of Tharshish*.—From a comparison of these parallel passages, it appears that the ships were designed to go from Ezion-geber, a port in the Red Sea, both to Ophir and Tharshish; which places were situated, as Huetius, Dr. Prideaux, and others think, on the eastern coast of Africa, or in the East Indies. The Chaldee, on 1 Kings xxii. 48, renders תרשיש Tarshish by אפריקה Aphricah; and Josephus speaks of the Indian Ocean as the Tarsic Sea.—Antiq. lib. 8. ch. 7. sect. 2. Houbigant renders this passage, Jehoshaphat built ships of burden at Ezion-geber to go to Ophir for gold. Bruce, in his Travels, endeavours to prove that Tarshish was Moka,

near Milinda in the Indian Ocean, about three degrees south latitude. The Targum, 1 Kings x. 22, calls The navy of Tharshish the navy of Africa. There were other places meant by Tharshish in Scripture. For a further explication of the term, see the note on Isaiah lx. 9.

^b *Ezion-gaber*.—A very convenient harbour of Idumea, on the Red Sea, or Elanitic Gulf. It was afterwards called Berenice, from an Egyptian queen of that name, and is now known as *Aszyoun*. Dr. Shaw supposes it to be the same port which is now called by the Arabs Meenah-el-Dsahab, or *the Port of Gold*.—Travels, vol. II. pp. 118, 119.

* [This passage, by a misapprehension of the copy, has been inserted out of place. It should have preceded 2 Kings i. 2. on the 74th page.]

Judah.

Israel.

SECT. I.

JEHOSHAPHAT—19TH YEAR.

B.C. 896.

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§ 2.

JEHORAM, PROREX.

PROPHETS—JEHU SON OF HANANI, ELIEZER, & JAHAZIEL.

PROPHET—ELISHA.

1 KINGS xxii.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not^a.

B. C. 895.

Mesha rebelleth. Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. The Moabites, deceived by the colour of the water, coming to spoil, are overcome. The king of Moab, by sacrificing the king of Edom's son, raiseth the siege.

2 KINGS iii. 6—27.

And king Jehoram went out of Samaria the same 6
time, and numbered all Israel. And he went and sent 7
to Jehoshaphat the king of Judah, saying, The king
of Moab hath rebelled against me: wilt thou go with
me against Moab to battle? And he said, I will go
up^b: I *am* as thou *art*, my people as thy people, and
my horses as thy horses. And he said, Which way 8
shall we go up? And he answered, The way through
the wilderness of Edom^c. So the king of Israel went, 9
and the king of Judah, and the king of Edom: and
they fetched a compass of seven days' journey: and
there was no water for the host, and for the cattle
that followed them¹. And the king of Israel said, 10
Alas! that the LORD hath called these three kings
together, to deliver them into the hand of Moab! But 11
Jehoshaphat said, *Is there* not here a prophet of the
LORD, that we may enquire of the LORD by him? And
one of the king of Israel's servants answered and
said, Here *is* Elisha the son of Shaphat, which poured
water on the hands of Elijah. And Jehoshaphat said, 12
The word of the LORD is with him. So the king of

MARG. ¹ v. 9. *cattle that followed them.* Heb. *at their feet.* See Exod. xi. 8.

^a *Jehoshaphat would not.*—Good Jehoshaphat being warned and chastised by God for his sin in joining himself with Ahaziah, would not be persuaded to repeat it, by which he shewed the sincerity of his repentance.—Poole.

^b *I will go up.*—Jehoram had put away the image of Baal, probably in hopes of obtaining better success in his war with Moab: and Jehoshaphat agreed to accompany him, partly to encourage Jehoram in the reforma-

tion which he had begun, and partly to chastise the Moabites for their invasion of Judah, 2 Chron. xx. 1.

^c *Through the wilderness of Edom.*—Jehoshaphat chose this way, that they might fall upon Moab where they were least expected; and also to take the king of Edom, his deputy, along with them, that they might both have his aid, and also prevent his revolting from Judah, for which he might have thought the absence of Jehoshaphat a favourable occasion.

Judah.

Israel.

SECT. I. JEHOSEPHAT—20TH YEAR. B.C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iii.

Israel and Jehoshaphat and the king of Edom went down to him^a. And Elisha said unto the king of 13 Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha 14 said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

But now bring me a minstrel^b. And it came to 15 pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the 16 LORD, Make this valley full of ditches^c. For thus 17 saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is *but* a light thing in the sight of 18 the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and 19 every choice city, and shall fell every good tree, and stop all wells of water, and mar¹ every good piece of land with stones. And it came to pass in the morning, 20 when the meat-offering was offered, that, behold, there

MARG. ¹ v. 19. *mar.* Heb. *grieve.*

^a *The king of Israel and Jehoshaphat and the king of Edom went down to him.*—Two things are here observable; viz. how desirous Elisha was of doing good, in that he accompanied the armies into the wilderness; and also the great respect which the three kings shewed to the prophet;—they did not send for him, but went down to him.

^b *Bring me a minstrel.*—This is supposed to have been one of the Levites, who was used to the spiritual melody of David, and could play on musical instruments as he directed, and sing the praises of God. This was now done to compose the spirits of Elisha, and fit him to receive prophetic inspiration, which sometimes came on the prophets of the Lord when so employed. See 1 Sam. x. 5, 6. 1 Chron.

xxv. 1. The prophets, says Dr. Gray, in the ordinary modes of prophesying, were accustomed to compose their hymns to the sound of some musical instrument. The Jews conceived that music calmed the passions, and prepared the mind for the reception of prophetic influence. It is probable that the prophets on these occasions did not usually perform themselves on the musical instruments, but rather accompanied the strains of the minstrel with their voice. See Gray's Key to the Old Test. p. 357. ed. 5. and Lowth's Prælect. Poet. 18 et seq.

^c *Make this valley full of ditches.*—This was to be done to receive the supply of water which was promised, and would be a proof of their faith in his word.

Judah.

Israel.

SECT. I. JEHOSEPHAT—20TH YEAR. B.C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iii.

came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings 21 were come up to fight against them, they gathered¹ all that were able to put on armour², and upward, and stood in the border. And they rose up early in 22 the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This *is* blood: the kings are 23 surely slain³, and they have smitten one another: now, therefore, Moab, to the spoil. And when they 24 came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting⁴ the Moabites, even in *their* country. And they beat down the cities, and 25 on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth^a left they the stones thereof; howbeit the slingers went about *it*, and smote it.

And when the king of Moab saw that the battle 26 was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. Then he took his 27 eldest son^b that should have reigned in his stead, and

MARG. ¹ v. 21. *gathered*. Heb. *were cried together*.

² *put on armour*. Heb. *gird himself with a girdle*. ³ v. 23. *slain*. Heb. *destroyed*.

⁴ v. 24. *they went forward smiting*, or *they smote in it even smiting*.

^a *Only in Kir-haraseth*. Heb. *until he left the stones thereof in Kir-haraseth*, margin.—That was the royal city, which was exceedingly strong. See Isai. xvi. 7, 11.

^b *He took his eldest son*.—He hoped to obtain help from his God by the sacrifice of the most precious thing that belonged to him. It is well known, not only by the Holy Scriptures but by heathen writers, that, in great distress, men were sometimes wont to offer their own children upon the altars, imagining that God would not be appeased unless the life of a man were rendered for the life of a man, Nisi pro vita hominis reddatur vita hominis.—Bishop Patrick. See also Buddæi Hist. Eccles. Vet. Test. tom. II. sect. 4. § 13.

According to Dr. Lightfoot, the king of Moab, besieged in Kir-haraseth with seven hundred men, would break through the king of Edom's squadron, but cannot: howbeit, he taketh the prince of Edom, the king's eldest son, prisoner, brings him into Kir-haraseth again, and there offers him up on the wall for a burnt-offering, &c. So he burned the bones of this young kind of Edom into lime, Amos ii. 1. And there was great indignation against Israel, both from Edom and other nations, about it; for Edom revolted and rebelled against Israel, 2 Kings viii. 20; and the Philistines and Tyrians caught up Israelites, as they could lay hold upon them, and delivered them up to Edom, שלמה גלות, *a peaceable*

Judah.

Israel.

SECT. I. JEHOSEPHAT—20TH YEAR. B. C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iii.

offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Elisha multiplieth the widow's oil. He giveth a son to the good Shunammite. He raiseth again her dead son.

2 KINGS iv. 1—37.

Now there cried a certain woman^a of the wives of 1
the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take¹ unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for 2
thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow 3
thee vessels abroad of all thy neighbours, *even* empty vessels; borrow² not a few. And when thou art come 4
in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went 5
from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. And it came to pass, when the vessels were full, 6
that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a* vessel more. And the oil stayed. Then she came and told the man of 7
God. And he said, Go, sell the oil, and pay thy debt³, and live thou and thy children of the rest.

And it fell on a day⁴, that Elisha passed to Shunem, 8
where *was* a great woman; and she constrained⁵ him to eat bread. And *so* it was, *that* as oft as he passed 9
by, he turned in thither to eat bread. And she said

MARG. ¹ v. 1. *to take*, &c. See Lev. xxv. 39. Matt. xviii. 25.

² v. 3. *borrow*, or *scant not*. See chap. iii. 16. ³ v. 7. *debt*, or *creditor*.

⁴ v. 3. *it fell on a day*. Heb. *there was a day*.

⁵ *constrained*. Heb. *laid hold on him*.

captivity, not taken by war, but by slight and deceit; or a perfect captivity, not to be recovered again.—Works, vol. II. p. 223. See also Usher's Annals, A. M. 3109.

^a *A certain woman*.—According to Josephus, she was the wife of Obadiah, steward to Ahab;

and the occasion of her distressed circumstances was the great expense which her husband had incurred in supporting the hundred prophets of the Lord in a cave, when Jezebel sought to destroy them.

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Israel.

SECT. I. JEHOSEPHAT—20TH YEAR. B.C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iv.

unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually^a. Let us make a little chamber, I pray thee, on the wall; 10 and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it 11 fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi 12 his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto 13 him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is 14 to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he 15 said, Call her. And when he had called her, she stood in the door. And he said, About this season¹, 16 according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman 17 conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, 18 that he went out to his father to the reapers. And 19 he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when 20 he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she 21 went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she 22 called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And 23

MARG. ¹ v. 16. *season.* Heb. *set time.*

^a *Passeth by us continually.*—He passed through Shunem, on his way to the schools of the prophets at Jericho, Beth-el, Carmel, and other places. Shunem was a city in the

tribe of Issachar, Josh. xix. 18. According to Eusebius there was a place called Sulem, by a commutation of *l* and *n*, five Roman miles south of Mount Tabor.

Judah.

Israel.

SECT. 1. JEHOSEPHAT—20TH YEAR. B.C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iv.

he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath^a. And she said, *It shall be well*¹. Then she saddled an ass, and said to 24 her servant, Drive, and go forward; slack not² *thy* riding for me, except I bid thee. So she went and 25 came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite! Run now, I pray thee, to meet 26 her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well*. And when she came to the man 27 of God to the hill, she caught him by the feet³: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is vexed*⁴ within her: and the Lord hath hid *it* from me^b, and hath not told me. Then she said, Did I desire a son 28 of my lord? did I not say, Do not deceive me? Then 29 he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff⁵ upon the face of the child. And the mother of the child said, *As the Lord* 30 *liveth, and as thy soul liveth, I will not leave thee*. And he arose, and followed her. And Gehazi passed 31 on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing⁶. Wherefore he went again to meet him, and told him,

MARG. ¹ v. 23. *well*. Heb. *peace*. ² v. 24. *slack not*, &c. Heb. *restrain not for me to ride*.

³ v. 27. *by the feet*. Heb. *by his feet*, Matt. xxviii. 9. ⁴ *vexed*. Heb. *bitter*, 1 Sam. i. 10.

⁵ v. 29. *lay my staff*. See Exod. vii. 19. and xiv. 16. chap. ii. 8, 14. Acts xix. 12.

⁶ v. 31. *hearing*. Heb. *attention*.

^a *It is neither new moon nor Sabbath*.—It appears by this that the prophets were the public instructors of the people; and their houses were a kind of school or synagogue, to which they resorted on the days here mentioned, to be taught their duty out of the law of God, and to be resolved of their doubts: and the prophets accordingly were constantly in some certain place upon these days, to give the people their instruction.—Bishop Patrick.

^b *The Lord hath hid it from me*.—The prophets did not know all things, but only what God was pleased to impart to them; see 2 Sam. vii. 3: for the Spirit was not in them after the manner of a supernatural faculty or infused habit, whereby they might act what and when they pleased. Moses himself, that great prophet, was not able to determine some things till he had consulted the Divine Majesty.—Bishop Patrick.

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SECT. I. JEHOSHAPHAT—20TH YEAR. B.C. 895. JORAM—2D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iv.

saying, The child is not awaked. And when Elisha 32
 was come into the house, behold, the child was dead,
 and laid upon his bed. He went in therefore, and shut 33
 the door upon them twain, and prayed unto the LORD^a.
 And he went up, and lay upon the child, and put his 34
 mouth upon his mouth, and his eyes upon his eyes,
 and his hands upon his hands: and he stretched
 himself upon the child; and the flesh of the child
 waxed warm. Then he returned, and walked in the 35
 house to and fro¹; and went up, and stretched himself
 upon him: and the child sneezed seven times, and
 the child opened his eyes. And he called Gehazi, and 36
 said, Call this Shunammite. So he called her. And
 when she was come in unto him, he said, Take up
 thy son. Then she went in, and fell at his feet, and 37
 bowed herself to the ground, and took up her son,
 and went out.

B.C. 894.

*Naaman, by the report of a captive maid, is sent to Samaria to
 be cured of his leprosy. Elisha, sending him to Jordan, cureth
 him. He refusing Naaman's gifts, granteth him some of the
 earth. Gehazi, abusing his master's name unto Naaman, is
 smitten with leprosy.*

2 KINGS v.

Now Naaman, captain of the host of the king of 1
 Syria, was a great man with his master², and honoura-
 ble³, because by him the LORD had given deliverance⁴

MARG. ¹ v. 35. *to and fro.* Heb. *once hither and once thither.*

² v. 1. *with his master.* Heb. *before.*

³ *honourable, or gracious.* Heb. *lifted up, or accepted in countenance.*

⁴ v. 1. *deliverance, or victory.*

^a *Prayed unto the Lord.*—It is instructive to compare the manner in which Elijah and Elisha wrought their miracles, especially in raising the dead, with that of Jesus Christ. Every part of their conduct expresses a consciousness of inability *in themselves*, and an entire dependence on another, and earnest application to Him for his interposition: but Jesus wrought by his own hands; *He spake and it was done*—Young man, I say unto thee, Arise—Lazarus, come forth: Mark v. 35--43. Luke vii. 11--17. John xi. 41--46. Acts ix. 36--43. On this occasion, Elisha by his

great attention shewed his earnest desire of restoring the child to his afflicted mother; and the actions which he employed were significant expressions of his expectation that God, by communicating life to the body, would enable each part to perform its proper office. The recovery of the child was gradual: life was communicated, and then one symptom and another of it appeared. As his disorder had been in his head, it has been observed that his sneezing might remove the cause of it, and restore him to health. Ezek. xxxvii. 1--10. Mark viii. 22--26.—Scott.

Judah.

Israel.

SECT. I. JEHOSEPHAT—21ST YEAR. B.C. 894. JORAM—3D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS V.

unto Syria: he was also a mighty man in valour, *but he was a leper*^a. And the Syrians had gone out by companies^b, and had brought away captive out of the land of Israel a little maid^c; and she waited on¹ Naaman's wife. And she said unto her mistress, Would God my lord *were* with the prophet² that *is* in Samaria! for he would recover³ him of his leprosy. And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him⁴ ten talents of silver^d, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes^e, and said, *Am I God*, to kill and to

MARG. ¹ v. 2. *waited on*. Heb. *was before*.² *recover*. Heb. *gather in*.² v. 3. *with the prophet*. Heb. *before*.⁴ v. 5. *with him*. Heb. *in his hand*.

^a *He was a leper*.—Leprosy did not exclude him from the society of men, the Jewish law not being in force in Syria; but it was a great affliction, and likely to prove fatal to him, as there was no cure for that disease.—Bishop Patrick.

^b *By companies*, גִּדּוּרִים That is, according to Jarchi, foraging and marauding parties of one or two hundred men: and they took captive a little Israelitish maid who had been trained up in the ways of godliness, and was, in the providence of God, made the instrument of temporal and spiritual good to at least one Syrian family, and that a family of great distinction and influence in the country.

^c *A little maid*.—The captivity of a poor Hebrew girl is a means to make the greatest Lord of Syria a subject to God. It is good to acquaint our children with the works of God, with the praises of his prophets. Little do we know how they may improve this knowledge, and whither they may carry it: perhaps the remotest nations may light their candle at this live coal from the altar. Even the weakest intimations may not be neglected: a child,

a servant, a stranger, may say that which we may bless God to have heard.—Bishop Hall.

^d *Ten talents of silver*, &c.—A talent of silver, according to Bishop Cumberland's exact calculation, was 353*l.* 11*s.* 10½*d.* The pieces of gold are by the Targum called golden pence; and a golden penny, according to Brerewood, was of the value of fifteen shillings of our money; so that these amounted to 4500*l.* sterling.—Gill. If shekels are here meant by *pieces of gold*, as the Arabic has it, then the six thousand shekels, at 1*l.* 16*s.* 5*d.*, will amount to 14,460*l.* 18*s.* 9*d.* sterling; besides the value of ten *caftans* or changes of raiment. This was a princely present, and shews us at once how high Naaman stood in the esteem of his master.—Clarke.

^e *He rent his clothes*.—Had Joram been truly religious, the injury done to his Maker in this motion, as he took it, had more afflicted him than the design of his own quarrel. Most likely Elisha was not in the thoughts of the king of Israel. He might have heard that this prophet had made alive one whom he

Judah.

Israel.

SECT. I. JEHOSHAPHAT—21ST YEAR. B.C. 894. JORAM—3D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS V.

make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash¹ in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought², He will surely come out to me, and stand, and call on the name of the LORD his God, and strike³ his hand over the place, and recover the leper. Are not Abana⁴ and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee,

MARG. ¹ v. 10. wash. See chap. iv. 41. John ix. 7.

² v. 11. I thought. Heb. I said, or, I said with myself he will surely come out, &c.

³ strike. Heb. move up and down. ⁴ v. 12. Abana, or Amana.

killed not; himself with the two other kings had been eye-witnesses of what Elisha could do; yet now the calves of Dan and Beth-el have so often taken up his heart, that there is no room for the memory of Elisha. Him whom he sent to in his extremity, now in his

prosperity he hath forgotten. Carnal hearts, when need drives them, can think of God and his prophet: when their turn is served, they can as utterly neglect them as if they were not.—Bishop Hall.

Judah.

Israel.

SECT. I. JEHOSEPHAT—21ST YEAR. B.C. 894. JORAM—3D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS v.

take a blessing of thy servant. But he said, *As the* 16
 LORD liveth, before whom I stand, I will receive¹ none.
 And he urged him to take *it*; but he refused. And 17
 Naaman said, Shall there not then, I pray thee^a, be
 given to thy servant two mules' burden of earth? for
 thy servant will henceforth offer neither burnt-offering
 nor sacrifice unto other gods, but unto the LORD. In 18
 this thing the LORD pardon thy servant^b, *that* when
 my master goeth into the house of Rimmon to worship
 there, and he leaneth on my hand, and I bow myself
 in the house of Rimmon: when I bow down myself
 in the house of Rimmon, the LORD pardon thy servant
 in this thing. And he said unto him, Go in peace. 19
 So he departed from him a little way².

MARG. ¹ v. 10. *I will receive.* See Matt. x. 8. Acts viii. 18, 20.² v. 19. *a little way.* Heb. *a little piece of ground*, as Gen. xxxv. 16.

^a *Shall there not then, I pray thee.*—This verse is understood in two different ways, which may be thus paraphrased: 1st, Shall there not be given unto thy servant, viz. Naaman, two mules' burden of this Israelitish earth, that I may build an altar with it, on which I may offer sacrifices to the God of Israel; and, 2dly, Shall there not be given to thy [Elisha's] servant, Gehazi, two mules' burden of this earth. For thy servant, Naaman, will henceforth &c. Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land, it is not easy to see. The second opinion, not without its difficulties, seems, as Dr. Adam Clarke thinks, less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present; and, impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call two or ten talents of silver by the name of earth, as well as Habakkuk, ii. 6, calls silver and gold *thick clay*: and by terms of this kind it has been frequently denominated, both by prophets and heathen writers. *Tyre heaped up silver as the dust, and fine gold as the mire of the streets*, Zech. ix. 3. Should it be said that the gold and silver

could not be two mules' burden; it is answered, that the quantity which Naaman brought with him was as much as they could well carry, being 1374 lb. troy weight. The former is, however, the generally-received interpretation.

^b *The Lord pardon thy servant.*—Some expositors understand the request of Naaman to refer to a future time, as our translation has rendered it; and they suppose, that, as Elisha perceived that Naaman was convinced that even bowing with the king in the house of Rimmon was not right, he did not forbid it, but left such convictions gradually to work their effects: if they were the result of regenerating grace, they would in time bring him to make a more public protest against idolatry, when his faith, judgment and experience were more mature. Others believe that Naaman does not ask for pardon of sin to be committed, in dissembling the worship of an idol, when he had solemnly assured the prophet that he had renounced idolatry for ever, but that he besought the forgiveness of his past transgressions, of which he was now fully sensible. The passage is thus translated by Dr. Lightfoot: For this thing the Lord pardon thy servant, for that when my master hath gone into the house of Rimmon to worship there, and he hath leaned upon mine hand, that I also have bowed myself in

Judah.

Israel.

SECT. I. JEHOSEPHAT—21ST YEAR. B.C. 894. JORAM—3D YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS V.

But Gehazi, the servant of Elisha the man of God, 20
 said, Behold, my master hath spared Naaman this
 Syrian, in not receiving at his hands that which he
 brought: but, *as* the LORD liveth, I will run after him,
 and take somewhat of him^a. So Gehazi followed after 21
 Naaman. And when Naaman saw *him* running after
 him, he lighted down from the chariot to meet him,
 and said, *Is* all well¹? And he said, All *is* well. My 22
 master hath sent me, saying, Behold, even now there
 be come to me from mount Ephraim^b two young men
 of the sons of the prophets: give them, I pray thee,
 a talent of silver, and two changes of garments. And 23
 Naaman said, Be content, take two talents. And he
 urged him, and bound two talents of silver in two
 bags, with two changes of garments, and laid *them*
 upon two of his servants; and they bare *them* before
 him. And when he came to the tower², he took *them* 24
 from their hand, and bestowed *them* in the house:
 and he let the men go, and they departed. But he 25
 went in, and stood before his master. And Elisha
 said unto him, Whence *comest thou*, Gehazi? And he
 said, Thy servant went no whither³. And he said 26
 unto him, Went not mine heart *with thee*, when the
 man turned again from his chariot to meet thee?
Is it a time to receive money, and to receive gar-
 ments, and olive-yards, and vineyards, and sheep, and
 oxen, and men-servants, and maid-servants? The 27
 leprosy therefore of Naaman shall cleave unto thee,
 and unto thy seed for ever. And he went out from
 his presence a leper *as white as snow*^c.

MARG. ¹ v. 21. *Is all well?* Heb. Is there peace? ² v. 24. tower, or secret place.³ v. 25. *no whither.* Heb. not hither or thither.

the house of Rimmon; for my worshipping
 in the house of Rimmon, the Lord pardon thy
 servant in this thing.—Dr. Lightfoot's Works,
 vol. II. p. 225. See also Whitby's Note on
 Luke xii. 8. where he renders this passage in
 the past tense.

^a *Take somewhat of him.*—The text, says
 Dr. Lightfoot, has divinely omitted a letter in
 one word, that it might the more brand him
 with a blot for his villany:—I will run after
 Naaman, he says, and will take of him מומה

a blot, instead of מומה *somewhat*.

^b *Mount Ephraim.*—From this it appears
 that there was a school of the prophets there,
 as well as at Beth-el, Jericho, Carmel, Gilgal,
 and other places.

A leper as white as snow.—He was pu-
 nished for his complicated wickedness with
 the worse kind of leprosy; which was, more-
 over, to be hereditary in his family. From
 the indulgence of feelings of covetousness
 how much evil flowed! He blamed his master

Judah.

Israel.

SECT. I. JEHOSEPHAT—22D YEAR. B.C. 893. JORAM—4TH YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.

2 KINGS vi. 1—7.

And the sons of the prophets said unto Elisha, 1
Behold now, the place where we dwell with thee is
too strait for us^a. Let us go, we pray thee, unto 2
Jordan, and take thence every man a beam, and
let us make us a place there, where we may dwell.
And he answered, Go ye. And one said, Be content, 3
I pray thee, and go with thy servants. And he
answered, I will go. So he went with them. And 4
when they came to Jordan, they cut down wood.
But as one was felling a beam, the axe head¹ fell into 5
the water: and he cried, and said, Alas, master! for
it was borrowed^b. And the man of God said, Where 6
fell it? And he shewed him the place. And he cut
down a stick, and cast it in thither; and the iron did
swim. Therefore said he, Take it up to thee. And 7
he put out his hand, and took it.

MARG. ¹ v. 5. *axe head.* Heb. *iron.*

for refusing the offered present; he deliberately resolved on pursuing a course of hypocrisy and deceit; he told a direct falsehood to Naaman; he risked the danger of alienating the captain of the host from that holy religion which he had just espoused, by lessening his good opinion of it; he, in effect, sold the cure of Naaman for so much money; he dishonoured his master, by asking for money and raiment in his name, after he had solemnly refused to accept them; he committed an act of theft, in appropriating to his own use what was given for Elisha; he sought to conceal his unjustly-gotten gain, hiding it, like Achan, Josh. vii. 21; and thinking, that as he had imposed upon the credulity of Naaman, he could also elude the Spirit of discernment in Elisha, like Ananias and Sapphira in the times of the Apostles, Acts v. 1—10; and, lastly, saying in his heart, *I am become rich, I have found me out substance, but they shall find none iniquity in me*, Hos. xii. 8. With consummate hypocrisy, he stood before his master, and uttered a deliberate lie. *They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

^a *The place where we dwell with thee is too*

strait for us.—This place is supposed to have been Gilgal, about six miles distant from the Jordan. The schools of the prophets greatly increased under the conduct of this eminent prophet; and we learn from their proposal that they were instructed in useful arts, in addition to their spiritual services and occupations. They could fell timber, and erect a suitable habitation for the members of their flourishing college.

The kings of Israel, says Bishop Hall, had succeeded in idolatry and hate of sincere religion; yet the prophets multiply. Persecution enlargeth the bounds of the Church. These very tempestuous showers bring up flowers and herbs in abundance. There would have been neither so many nor so zealous prophets in the languishment of peace.

^b *Alas, master! for it was borrowed.*—Good men are religiously careful that none suffer by their kindness to them. The circumstance here related, shews, that as these sons of the prophets wrought with their own hands, and went themselves to cut down wood for building, so some of them at least were very poor, not being furnished with tools of their own proper for the work, nor capable of replacing one which was lost.

Judah.

Israel.

SECT. I. JEHOSEPHAT—22D YEAR. B.C. 893. JORAM—4TH YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

He discloseth the king of Syria's counsel. The army, which was sent to Dothan to apprehend Elisha, is smitten with blindness. Being brought into Samaria, they are dismissed in peace.

2 KINGS vi. 8—23.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be my camp*¹. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel? And one of his servants^a said, None², my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan^b. Therefore sent he thither horses, and chariots, and a great³ host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city both with horses and chariots. And his servant⁴ said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire^c round

MARG. ¹ v. 8. *camp*, or *encamping*.³ v. 14. *great*. Heb. *heavy*.² v. 12. *none*. Heb. *no*.⁴ v. 15. *servant*, or *minister*.

^a *One of his servants*.—The fame of Elisha had been spread throughout Syria by the miraculous cure of Naaman, and perhaps by the punishment of Gehazi; and they would naturally conclude, that he who had such power, and could read the thoughts of men, would also be acquainted with their words and counsels.

^b *Dothan* was a city in the tribe of Manasseh, not far from Shechem and Samaria. It was here Joseph found his brethren, and they sold him to the Midianites, Gen. xxxvii. 17—28.

^c *Horses and chariots of fire*.—He beheld the camp or hosts of God, Gen. xxxii. 2, ready

Judah.

Israel.

SECT. I. JEHOSEPHAT—22^D YEAR. B. C. 893. JORAM—4TH YEAR.

§ 2.

JEHORAM, PROREX.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS vi.

about Elisha. And when they came down to him, 18 Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness^a according to the word of Elisha.

And Elisha said unto them, This is not the way, 19 neither is this the city: follow me¹, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come 20 into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria. And the king of Israel said 21 unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*? And he answered, 22 Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when 23 they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more^b into the land of Israel.

SECT. II. THE REIGN OF JEHORAM. B. C. 892.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

Jehoram's wicked reign. He slayeth his brethren.

2 KINGS viii. 16—19. 2 CHRON. xxi. 5—7. 2—4.

16 And in the fifth year of Joram^e the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign².

MARG. ¹ v. 19. *follow me.* Heb. *come ye after me.*² v. 16. *began to reign.* Heb. *reigned.* Began to reign in consort with his father.

to defend his master; legions of angels, Matt. xxvi. 53, far more numerous and powerful than the Syrians who encompassed the city: but he did not see these heavenly guards till God, on the prayer of Elisha, opened his eyes; that is, enabled him to see that which would otherwise have been invisible.

^a *He smote them with blindness.* — סנורים This word is used only here and in Gen. xix. 11. and signifies a dimness of sight, and disturbance on their common sense and mental

faculties, by which they were rendered unable to distinguish between different persons and places, or act with discretion.

^b *The bands of Syria came no more.*— That is, the marauding companies. The next invasion was that of a great army, as we find in the next verse: or, as Dr. Lightfoot renders the passage וּלֹא-יָסְפוּ עוֹד *So the bands of Syria came no more as yet into the land of Israel.* See also Jer. xxxvii. 5.

In the fifth year of Joram.—All the

Judah.

Israel.

SECT. II. JEHOSEPHAT—23D YEAR.

B. C. 892.

Joram—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxi. 5—7.

The famine in Samaria causeth women to eat their own children. The king sendeth to slay Elisha. Elisha prophesieth incredible plenty in Samaria. Four lepers, venturing on the host of the Syrians, bring tidings of their flight. The king, finding by spies the news to be true, spoileth the tents of the Syrians. The lord, who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. 18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife^b: and he did

5 Jehoram was thirty and two years old when he began to reign¹; and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought

2 KINGS vi. 24—33. vii.

And it came to pass after this, that 24 Ben-hadad^a king of Syria gathered all his host, and went up, and besieged Samaria^c. And there was a great 25

MARG. ¹ v. 5. *began to reign.* In consort, 2 Kings viii. 17 &c.

seeming contradictions between this verse and chap. i. 17. and iii. 1. are thus briefly reconciled by Huetius. Jehoram beginning to reign with his father Jehoshaphat in his seventeenth year, and Joram king of Israel in his eighteenth, the first year of Joram king of Israel will fall out in the second year of Jehoram king of Judah; and Ahab, dying in the twenty-second year of his reign, Jehoram king of Judah began to reign alone in the fifth year of Joram king of Israel. See Demonstr. Evang. Propos. 4. p. 204.

Dr. Lightfoot, observing three dates of the beginning of his reign, gives this account of it. The *first* was when Jehoram was made Viceroy with his father, at the time Jehoshaphat went out of the land for the recovery of Ramoth-gilead. The *second* was when his father went upon his expedition with Joram king of Israel, against Moab, chap. iii.; from which time he thinks the beginning of his reign is fixed here and in 2 Chron. xxi. 20: for after this time Jehoshaphat was little at Jerusalem, but abroad, either in his own land, which he perambulated that he might bring back the people to the true religion, or in Moab, to reduce that people to subjection. And *lastly*, at his father's death, he was completely king of Judah, 2 Chron. xxi. 1. See Harm. of the Evang. Prolegom. sect. 6. So that the clearest solution of the difficulty is

this—as Dr. Alix, a great man in this learning, and in all others, has observed—that Jehoram had three beginnings of his reign: *one* in the seventeenth year of Jehoshaphat, when his father designed him to be king; the *second* in the twenty-third year of his father, when he was crowned; and the *last* when his father, after he had reigned twenty-five years, died, and he reigned alone a little more than four years. Thus Solomon was made king before his father died, and again after his death, as Abarbinel observes, 1 Kings ii. 12. See also Matt. Henry in loc.

^a *Ben-hadad*.—The name of Ben-hadad was common to the kings of Syria, as that of Pharaoh was to the kings of Egypt.—Bishop Patrick.

^b *For the daughter of Ahab was his wife*.—It thus appears that he was seduced by his wife Athalia, ver. 26, to forsake the religion of his pious father and grandfather. Thus Ahab himself was led to the worship of Baal by his wife Jezebel; so dangerous is it to marry with idolaters: for this wife of Joram, in all probability, was the author of that cruel policy of murdering all his brethren, lest they should disturb him in the kingdom.—Bishop Patrick.

^c *Besieged Samaria*.—The Syrians had soon forgotten the kindnesses they had lately received in Samaria, and very ungratefully, and, as it would appear, without any provo-

Judah.

Israel.

SECT. II. JEHOSEPHAT—23D YEAR.

B. C. 892.

JORAM—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxi.

2 KINGS vi.

evil

that which was evil

famine in Samaria: and, behold, they

in the sight of

in the eyes of

besieged it, until an ass's head was

the LORD.

the LORD.

sold for fourscore *pieces* of silver^a,

19 Yet the LORD

7 Howbeit the LORD

and the fourth part of a cab of dove's

would not destroy

would not destroy

dung^b for five *pieces* of silver. And 26

Judah

the house of David^c,

as the king of Israel was passing by

cation, seek its destruction. The dearth which had been lately in the land was probably the occasion of the emptiness of their stores; or the siege was so sudden that they had not time to lay in provisions, so that while the sword devoured without the famine within was more grievous, Lam. iv. 9; for it should seem the Syrians designed not to storm the city, but to starve it.—Henry. Not many good turns are written in marble. Soon have these Syrians forgotten the merciful beneficence of Israel. After the forbearance of some hostile inroad, all the forces of Syria are mustered against Jehoram. That very Samaria which had relieved the distressed Aramites is by the Aramites besieged, and is famished by those whom it had fed.—Bishop Hall.

^a *Fourscore pieces of silver.*—About five pound of our money; or, as the Targum states, nine or ten pound.

^b *A cab of dove's dung.*—According to Borchart, it was a species of pulse: see his Hierozoion, P. 2. lib. 1. cap. 7. A cab, Goodwin states to have been about a quart; so that a fourth part of it, or half a pint, of these lentils or vetches was sold for eleven or twelve shillings. Moses and Aaron, B. 6. c. 9. Mr. Harmer, vol. III. p. 186, has extracted from Sir J. Chardin the observation, that they have a multitude of doves' houses in Persia, which they keep up more for the dung of these birds than for any thing else; this being the substance with which they manure their melon-beds, and which makes them so good and so large. He concludes, from hence, that the doves' dung mentioned here was not a species of food, but was bought for the purpose of manuring beds of esculents of the succulent kind, as melons, cucumbers, &c. This observation of Sir J. Chardin is confirmed by Thevenot, Part II. pp. 115, 116; Tarvernier, p. 146; Second Journey, p. 141; and others. Calmet also agrees with Harmer; and adds,

from De Vitriaco, that some delicate Egyptians pined to death when Damietta was besieged, A. D. 1218, though they had a sufficiency of corn, for want of the kinds of food they had been used to—*pompions*, garlic, onions, *fish*, birds, fruit, *herbs*, &c. It is possible that in Samaria, too, there might be those who equally pined for their accustomed delicacies; and this agrees with allusions in the Prophets to the extravagance of the Samaritan females, their sloth, pride, luxury, and arrogance. Comp. Ezek. xxiii. Amos iv. Calmet's Fragments, No. 486.

^c *The Lord would not destroy the house of David*, &c.—Though he punished them severely, yet he would not cut them off; but had patience with them a long time for David his servant's sake, unto whom he had made a promise, and to his seed after him, of a perpetual kingdom, to give him always a light, and to his children a succession in this dignity; which was completed in the MESSIAH, whose kingdom shall have no end.—Bishop Patrick.

God wonderfully continued the kingdom of his visible people in the line of Christ's legal ancestors as long as they remained an independent kingdom. Thus it was without any interruption worth taking notice of. Indeed, the kingdom of all the tribes of Israel was not kept in that line, but the dominion of that part of Israel in which the true worship of God was upheld, and so of that part that were God's visible people, was always kept in the family of David as long as there was any such thing as an independent king of Israel, according to his promise to David; and not only in the family of David, but always in that part of David's posterity which was the line whence Christ was legally descended: so that the very person who was Christ's legal ancestor was always in the throne, except Jehohaz, who reigned three months, and Zedekiah; as you may see in Matthew's genealogy of

Judah.

Israel.

SECT. II. JEHOSEPHAT—23D YEAR.

B. C. 892.

JORAM—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxi.

2 KINGS vi.

for David his because of the cove-
servant's sake, nant that he had
made with David, and
as he promised as he promised
him to give to give
him alway a light², a light to him
and to his children. and to his sons for ever.

upon the wall, there cried a woman
unto him, saying, Help, my lord, O
king. And he said, If the LORD¹ do 27
not help thee, whence shall I help
thee? out of the barn-floor, or out of
the wine-press? And the king said 28
unto her, What aileth thee? And she
answered, This woman said unto me,
Give thy son, that we may eat him
to-day, and we will eat my son to-
morrow. So we boiled my son^a, and 29
did eat him: and I said unto her on
the next day³, Give thy son, that

2 CHRON. xxi. 2—4.

2 And he had brethren the sons of Je-
hoshaphat, Azariah, and Jehiel, and
Zeechariah, and Azariah, and Michael,
and Shephatiah: all these were the
sons of Jehoshaphat king of Israel^b.

MARG. ¹ v. 27. *If the Lord &c. or, Let not the Lord save thee.*

² v. 19. *light.* Heb. *candle, or lamp.* ³ v. 29. *next day.* Heb. *other.*

Christ. Christ was legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of David; for Mary his mother was one of the posterity of David by Nathan, as you may see in Luke's genealogy; but Joseph, the reputed and legal father of Christ, was naturally descended of Solomon and his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet by the law and constitution of the Jews he was Joseph's heir; because he was the lawful son of Joseph's lawful wife, conceived while she was his legally-espoused wife. And Joseph being in the direct line of the kings of Judah, of the house of David, he was the legal heir of the crown of David; and Christ being legally his first-born son, he was his heir; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of his father David. Upon the revolt of the ten tribes, God kept the kingdom of the two tribes, in which the true religion was upheld, in the possession of Rehoboam the legal ancestor of Christ, and then gave the crown to Abijam, though he was a wicked prince, and next to Asa. And afterwards, though many of the kings of Judah were very

wicked men, as particularly Jehoram, Ahaziah, Ahaz, Manasseh, and Amon, yet God did not take away the crown from their family, but gave it to their sons, because they were the ancestors of Christ. God's remembering his covenant which he had established with David is given as the reason why he did thus, notwithstanding their wicked lives; see 1 Kings xv. 4: whereas the nineteen kings of Israel, from Jeroboam to Hoshea, were of nine different families. — Edward's Hist. of Redemption, Period I. part 5.

^a *So we boiled my son.*—Thus that which had been predicted, Deut. xxviii. 53—57, began to be accomplished. Similar instances occurred in the siege of Jerusalem, both by Nebuchadnezzar and Vespasian. See Ezek. v. 10, and Josephus De Bell. Judaic. lib. 6. c. 3.

^b *Jehoshaphat king of Israel.*—Jehoshaphat, says Dr. Lightfoot, is called the king of Israel, for his affinity and society with Ahab and Joram, the kings of Israel, had undone him; and when he would not take warning upon his first miscarriage of that kind, 2 Chron. xix. 2, he is sorely punished upon a second; for he loseth his sons, and he loseth his kingdom; and therefore he is fitly called The king of Israel; for he hath taken more care of that kingdom than his own, and lost his own by it.—Works, vol. II. p. 222.

Judah.

Israel.

SECT. II. JEHOSEPHAT—23^D YEAR.

B. C. 892.

Joram—5TH YEAR.

§ 2.

JEHOREM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 CHRON. XXI.

2 KINGS VI.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram^a; because he *was* the first-
4 born. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren^b with the sword, and *divers* also of the princes of Israel.

we may eat him: and she hath hid her son.

And it came to pass, when the king 30 heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh. Then he said, 31 God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

2 KINGS VI.

But Elisha sat in his house, and the elders sat with 32 him^c; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer^d hath sent to take

^a *The kingdom he gave to Jehoram.*—Jehoram made Partuer of the kingdom with his father, 2 Kings viii. 16. marg. note. Afterwards, at verse 5, when Jehoram *began to reign*, it is meant in consort with his father.—Bishop Lloyd. Kimchi says that Jehoram declared his son Jehoshaphat king while he lived, and he reigned with him seven years: the occasion of which is intimated in this passage, *He gave the kingdom to Jehoram, because he was the first-born*; and gave gifts to the rest of his sons, who, being many, began to strive about the succession to the kingdom. But this belonging to the first-born, Jehoshaphat, to quiet them all, declared Jehoram king together with himself, and he reigned with him seven years.—Bp. Patrick on 2 Kings i. 17.

^b *Slew all his brethren.*—The latter part of the reign of Jehoshaphat, Dr. Lightfoot disposes thus: Moab rebelling against the king of Israel, Jehoram, the then king, desireth Jehoshaphat's assistance to help to subdue them: Jehoshaphat consents, raises his forces, sets his son Joram on the throne to rule the kingdom at home, and so sets forth upon that expedition. Joram, when his father is now out of the land, riseth up against his brethren and the nobles of Judah, and slayeth them; and resolveth to keep the kingdom. Elijah, being yet alive, heareth of this; and though he had nothing yet to do with any of the

kings of Judah, yet seeing here Jezebel's spirit in this act of Joram, he writes him a terrible letter, leaves it to be conveyed to him, and ere long is conveyed himself in a whirlwind to heaven. Elisha, after his master's departure, returns, through divided Jordan, to Jericho, to Beth-el, to Carmel, to Samaria, and from thence goes down to the camp in Moab: so that the story of Elijah's rapture lieth in its proper place, in 2 Kings ii.; only the beginning of the third chapter, that mentioneth the beginning of Joram's reign, which was before Elijah's translation, is a repetition of what was said before in its proper place, 2 Kings i. 17, that the full story of this Joram may be taken up together.—Works, vol. II. pp. 222, 223.

^c *The elders sat with him.*—Not the elders of the city, as Josephus says, but his disciples, the eldest of whom were admitted to greater familiarity and converse with him.

^d *This son of a murderer.*—Elisha had foresight given him of the king's design; and told the elders that there was an officer coming from the king to cut off his head, and bid them stop him at the door and not let him in, for the king his master was just following him, to revoke the order, as we may suppose, and as Josephus thinks. The same spirit of prophecy which enabled Elisha to tell what was done at a distance authorised him to call the king *the son of a murderer*; which, unless we

Judah.

Israel.

SECT. II. JEHOSEPHAT—23D YEAR. B.C. 892. JORAM—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS vi.

away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him? And 33 while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

2 KINGS vii.

Then Elisha said, Hear ye the word of the LORD; 1 Thus saith the LORD, To-morrow about this time *shall* a measure of fine flour^a *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord¹ on whose hand the king 2 leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof^b.

And there were four leprous men^c at the entering 3 in of the gate: and they said one to another, Why sit we here until we die? If we say, we will enter 4 into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up 5 in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

MARG. ¹ v. 2. a lord &c. Heb. a lord which belonged to the king, leaning upon his hand, chap. v. 18.

could produce such an extraordinary commission, it is not for us to imitate: far be it from us to despise dominion, and speak evil of dignities.—Henry. This bloody commission was prevented by a prophetic foresight. The same eye that saw the executioner coming to smite him, saw also the king hastening after him to stay the blow. The prophet had been no other than guilty of his own blood, if he had not reserved himself awhile for the rescue of authority.—Bishop Hall.

^a A measure of fine flour.—A seah, the measure here spoken of, or satum, according to some—Goodwin, as above, on verse 25—was a

gallon and a half; or, as Bishop Cumberland calculates, two wine-gallons and a half: and a shekel, according to his accurate computation, was two shillings and fourpence.

^b Shalt not eat thereof.—This was a just punishment of his unbelief; and such will be the portion of those that believe not the promise of eternal life.—Bp. Patrick.

^c Four leprous men.—The Gemara, in Sota R. Sol. Jarchi and others, say that these four lepers were Gehazi and his three sons.

These lepers lived without the gates of Samaria, and it was not customary to admit such persons within the walls.—Bp. Patrick.

Judah.

Israel.

SECT. II. JEHOSEPHAT—23D YEAR. B.C. 892. JORAM—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS vii.

For the Lord had made the host of the Syrians to 6
 hear a noise of chariots, and a noise of horses, *even*
 the noise of a great host: and they said one to
 another, Lo, the king of Israel hath hired against us
 the kings of the Hittites, and the kings of the Egyp-
 tians, to come upon us. Wherefore they arose and 7
 fled in the twilight, and left their tents, and their
 horses, and their asses, even the camp as it *was*, and
 fled for their life. And when these lepers came to 8
 the uttermost part of the camp, they went into one
 tent, and did eat and drink, and carried thence silver,
 and gold, and raiment, and went and hid *it*; and
 came again, and entered into another tent, and car-
 ried thence *also*, and went and hid *it*. Then they 9
 said one to another, We do not well: this day *is* a
 day of good tidings, and we hold our peace: if we
 tarry till the morning light, some mischief¹ will come
 upon us: now therefore come, that we may go and
 tell the king's household. So they came and called 10
 unto the porter of the city: and they told them,
 saying, We came to the camp of the Syrians, and,
 behold, *there was* no man there, neither voice of man,
 but horses tied, and asses tied, and the tents as they
were. And he called the porters; and they told *it* to 11
 the king's house within.

And the king arose in the night, and said unto his 12
 servants, I will now shew you what the Syrians have
 done to us. They know that we *be* hungry; there-
 fore are they gone out of the camp to hide themselves
 in the field, saying, When they come out of the city,
 we shall catch them alive, and get into the city.
 And one of his servants answered and said, Let *some* 13
 take, I pray thee, five of the horses that remain,
 which are left in the city², (behold, they *are* as all the
 multitude of Israel that are left in it: behold, *I say*,
 they *are* even as all the multitude of the Israelites
 that are consumed:) and let us send and see. They 14
 took therefore two chariot-horses; and the king sent

MARG. ¹ v. 9. *some mischief*, &c. Heb. *we shall find punishment*.² v. 13. *in the city*. Heb. *in it*.

Judah.

Israel.

SECT. II. JEHOSEPHAT—23^D YEAR. B.C. 892. JORAM—5TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS vii.

after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all 15 the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people 16 went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

And the king appointed the lord on whose hand 17 he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of 18 God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria: And that lord answered the man of God, 19 and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for 20 the people trode upon him in the gate, and he died.

B.C. 891.

At Gilgal he healeth the deadly pottage. He satisfieth an hundred men with twenty loaves.

2 KINGS iv. 38—44.

And Elisha came again to Gilgal: and *there was* a 38 dearth in the land; and the sons of the prophets *were* sitting before him^a: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to 39 gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

^a *The sons of the prophets were sitting before him.*—When not immediately employed in the discharge of their sacred office, the prophets lived sequestered from the world, in religious communities; or wandered in deserts, in mountains, and in caves of the earth, di-

stinguished by their apparel, and by the general simplicity of their style of life. There were schools of the prophets at Jerusalem, Beth-el, Jericho, Ramah, and Gilgal. See 2 Kings xxii. 14. ii. 5. and 1 Sam. xix. 20.—Gray's Key to the Old Test. p. 330. ed. 5.

Judah.

Israel.

SECT. II. JEHOSEPHAT—24TH YEAR. B.C. 891. JORAM—6TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS iv.

So they poured out for the men to eat. And it came 40
to pass, as they were eating of the pottage, that they
cried out, and said, O *thou* man of God, *there is* death
in the pot. And they could not eat *thereof*. But he 41
said, Then bring meal^a. And he cast *it* into the pot¹;
and he said, Pour out for the people, that they may
eat. And there was no harm² in the pot.

And there came a man from Baal-shalisha, and 42
brought the man of God bread of the first-fruits,
twenty loaves of barley, and full ears of corn in the
husk³ thereof. And he said, Give unto the people,
that they may eat. And his servitor said, What, should 43
I set this before an hundred men^b? He said again,
Give the people, that they may eat: for thus saith
the LORD, They shall eat, and shall leave *thereof*. So 44
he set *it* before them, and they did eat, and left *thereof*,
according to the word of the LORD.

*The Shunammite, having left her country seven years, to avoid
the forewarned famine, for Elisha's miracle sake hath her land
restored by the king.*

2 KINGS viii. 1—6.

Then spake Elisha unto the woman, whose son he 1
had restored to life, saying, Arise, and go thou and
thine household, and sojourn wheresoever thou canst
sojourn: for the LORD hath called for a famine; and
it shall also come upon the land seven years. And 2
the woman arose, and did after the saying of the
man of God: and she went with her household,
and sojourned in the land of the Philistines seven
years. And it came to pass at the seven years' end, 3
that the woman returned out of the land of the
Philistines: and she went forth to cry unto the king
for her house and for her land. And the king talked 4
with Gehazi the servant of the man of God, saying,
Tell me, I pray thee, all the great things that Elisha

MARG. ¹ v. 41. See Exod. xv. 25. chap. ii. 21. and v. 10. John ix. 6.

² harm. Heb. *evil thing*. ³ v. 42. *in the husk*, or *in his scrip* or *garment*.

^a *Bring meal*.—The alteration was not
from any virtue in the meal, but from the
power of God. The Jews therefore justly
reckon this as the eighth miracle which Elisha

wrought after he was made prophet. See
Exod. xv. 25. chap. ii. 21. and v. 10. John ix. 6.

^b *An hundred men*: so large was the num-
ber of the sons of the prophets in this place.

Judah.

Israel.

SECT. II. JEHOSEPHAT—24TH YEAR. B. C. 891. JORAM—6TH YEAR.

§ 2.

JEHORAM, ASSOCIATED WITH JEHOSEPHAT.

PROPHET—JEHU, SON OF HANANI.

PROPHET—ELISHA.

2 KINGS viii.

hath done. And it came to pass, as he was telling 5
 the king how he had restored a dead body to life, that,
 behold, the woman, whose son he had restored to life,
 cried to the king for her house and for her land. And
 Gehazi said, My lord, O king, this *is* the woman, and
 this *is* her son, whom Elisha restored to life. And 6
 when the king asked the woman, she told him. So the
 king appointed unto her a certain officer¹, saying,
 Restore all that *was* hers, and all the fruits of the
 field since the day that she left the land, even
 until now.

B. C. 890.

Jehoshaphat's acts.

1 KINGS xxii. 45.

2 CHRON. xx. 34.

45 Now the rest of the
 acts of Jehoshaphat,
 and his might that he
 shewed, and how he warred,
are they not written
 in the book of the chronicles
 of the kings of Judah?

34 Now the rest of the
 acts of Jehoshaphat,
 first and last,
 behold, they *are* written
 in the book² of
 Jehu the son of Hanani,
 who *is* mentioned³ in the
 book of the kings of Israel.

JEHORAM—4TH YEAR. B. C. 889.

*Jehoram's wicked reign in Judah. Edom and Libnah revolt.
 The prophecy of Elijah against him in writing. Philistines
 and Arabians oppress him. His incurable disease.*

1 KINGS xxii. 50. 2 KINGS viii. 20--22. 2 CHRON. xxi. 1. 8—18.

50 And Jehoshaphat slept 1 Now Jehoshaphat slept
 with his fathers, and was with his fathers, and was
 buried with his fathers in buried with his fathers in
 the city of David his father: the city of David.
 and Jehoram his son And Jehoram his son
 reigned in his stead. reigned in his stead⁴.

2 KINGS viii.

20 In his days Edom 8 In his days the Edomites
 revolted from under the revolted from under the

MARG. ¹ v. 6. officer, or eunuch.² v. 34. book. Heb. words.³ *is mentioned.* Heb. *was made to ascend.*⁴ v. 1. *reigned in his stead.* Alone.

Judah.

Israel.

SECT. II.

JEHORAM—4TH YEAR.

B. C. 889.

JORAM—8TH YEAR. § 2.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxi.

hand of Judah, and
made a king over themselves.

dominion¹ of Judah, and
made themselves a king.

21 So Joram went
over to Zair,

Then Jehoram went forth 9

with his princes,

and all the chariots with him:
and he rose by night, and
smote the Edomites which
compassed him about, and
the captains of the chariots:
and the people fled into
their tents.

and all his chariots with him:
and he rose up by night, and
smote the Edomites which
compassed him in, and
the captains of the chariots.

22 Yet Edom revolted^a
from under the hand of
Judah unto this day.
Then Libnah revolted at
the same time^b.

10 So the Edomites revolted
from under the hand of
Judah unto this day.
The same time *also* did
Libnah revolt
from under his hand;
because he had forsaken the
LORD God of his fathers.

2 CHRON. xxi.

11 Moreover he made high places in the mountains of
Judah, and caused the inhabitants of Jerusalem to
commit fornication, and compelled Judah *thereto*.

12 And there came a writing to him from Elijah^c the
prophet, saying, Thus saith the LORD God of David
thy father, Because thou hast not walked in the ways
of Jehoshaphat thy father, nor in the ways of Asa

13 king of Judah, But hast walked in the way of the kings
of Israel, and hast made Judah and the inhabitants of

MARG. ¹ v. 8. *dominion*. Heb. *hand*.

^a *Edom revolted*;—and so fulfilled Gen. xxvii. 40. margin: see also Usher's Ann.;—after it had been subject to Judah 150 years, ever since the time it had been subdued by David, 2 Sam. viii. 14: and notwithstanding the victory of Jehoram, stated in the next verse, Israel could not recover their dominion over Edom.

^b *Libnah revolted at the same time*.—Libnah was a considerable city in the tribe of Judah, Josh. xv. 42; and belonged to the priests, Josh. xxi. 13. Libnah, and it is pro-

bable other cities, revolted because he attempted to set up his idolatrous worship among them, contrary to the law of God and of the kingdom: see 2 Chron. xxi. 10, 11. Even Libnah, the city of the priests, renounced allegiance to Jehoram, because he had forsaken Jehovah the God of his fathers.—Jahn, Heb. Com. Bk. v. § 37.

^c *A writing from Elijah*—which was writ before his death, 2 Kings ii. 1. marginal note. See also Usher's Ann. A.M. 3116.

Judah.

Israel.

SECT. II.

JEHORAM—4TH YEAR.

B.C. 889.

JORAM—8TH YEAR. § 2.

PROPHET—ELISHA.

2 CHRON. xxi.

Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

- 14 Behold, with a great plague¹ will the LORD smite thy people, and thy children, and thy wives, and all thy
15 goods: And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

B.C. 887.

2 CHRON. xxi.

- 16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians,
17 that *were* near the Ethiopians^a: And they came up into Judah, and brake into it, and carried away² all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz³, the youngest of his sons.
18 And after all this⁴ the LORD smote him in his bowels with an incurable disease.

AHAZIAH, VICEROY. B.C. 886.

2 KINGS ix.

- 29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign⁵ over Judah.

Jehoram's infamous death, and burial. Ahaziah succeedeth Jehoram.

2 CHRON. xxi. 19, 20. 2 KINGS viii. 23, 24.

- 19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of

MARG. ¹ v. 14. *a great plague.* Heb. *a great stroke.*

² v. 17. *carried away.* Heb. *carried captive.* See chap. xxii. 1.

³ *Jehoahaz, or Ahaziah, chap. xxii. 1. or Azariah, chap. xxii. 6.*

⁴ v. 18. *And after all this &c.* His son *Ahaziah, Prorox.* 2 Kings ix. 29. soon after.

⁵ v. 29. *Began Ahaziah to reign.*—Then he began to reign as Viceroy to his father, in his sickness, 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone: chap. viii. 25.

^a *The Arabians that were near the Ethiopians*—near the Cushites, who were the inhabitants of Arabia Felix, where Dedan and Sheba, descendants of Cush, fixed themselves; and the Arabians bordering upon them, who,

joined with the Philistines, were the Edomites who had revolted lately from Jehoram, and who lay between the Philistines and these Cushites.—Shuckford's Connect. vol. I. p. 148. ed. 5.

Judah.

Israel.

SECT. II.

JEHORAM—7TH YEAR.

B. C. 886.

JORAM—11TH YEAR. § 2.

AHAZIAH, VICEROY.

PROPHET—ELISHA.

2 CHRON. xxi.

his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

2 KINGS viii.

- 23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles
24 of the kings of Judah? And Joram slept with his fathers,

2 CHRON. xxi.

- 20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired¹.

2 KINGS viii. 24.

2 CHRON. xxi.

and was buried with his fathers
Howbeit they buried him

in the city of David: in the city of David,
but not in the sepulchres
of the kings.

and Ahaziah² his son
reigned in his stead.

SECT. III. THE REIGN OF AHAZIAH.

B. C. 885.

Ahaziah succeedeth Jehoram. Ahaziah's wicked reign.

Hazael, being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.

2 CHRON. xxii. 1—4. 2 KINGS viii. 25—27.

2 KINGS viii. 7—15.

- 1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.
- 25 In the twelfth year of Joram the son of Ahab king of Israel did Aha- And Elisha came to Damascus; 7
and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And 8
the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? So Hazael went to 9
meet him, and took a present with

2 KINGS viii.

MARG. ¹ v. 20. *without being desired.* Heb. *without desire.* Jer. xxii. 18.

² v. 24. *Ahaziah*, called *Azariah*, 2 Chron. xxii. 6. and *Jehoahaz*, 2 Chron. xxi. 17. and xxv. 23.

Judah.

Israel.

SECT. III.

AHAZIAH—1ST YEAR.

B. C. 885.

JORAM—12TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS viii.

2 KINGS viii.

ziah the son of Jehoram king of Judah begin to reign.

him¹, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha 10 said unto him, Go, say unto him, Thou mayest certainly recover^b: howbeit

2 KINGS viii. 2 CHRON. xxii.
26 Two and twenty² 2 Forty and two
years old *was* years old *was*
Ahaziah when Ahaziah^a when
he began to reign; he began to reign;
and he reigned one and he reigned one

MARG. ¹ v. 9. *with him.* Heb. *in his hand.*

² v. 26. *Two and twenty.* See 2 Chron. xxii. 2.

^b *Forty and two years old was Ahaziah.*—As Jehoram his father was but forty years old when he died, it is evident, if we do not allow that there was an error made by the transcriber in this passage, the forty-two years mentioned here must refer to something else than the age of Ahaziah when he began to reign. Accordingly, the author of Seder Olam Rabba, whom a great many Jewish and Christian writers follow, solves the difficulty by computing the forty-two years, not from the birth of Ahaziah, but from the time of the decree that the house of Omri should be cut off, which was in the thirty-first year of Asa, when Omri began to reign. Or, as Dr. Lightfoot expresses it more plainly, The forty-two years have not relation to the age of Ahaziah, but to the kingdom of the house of Omri; and therefore the words of the original are not to be translated *Ahaziah was forty-two years old*, but *Ahaziah was the son of forty-two years*, as Seder Olam translates it. And the reason why his reign is thus differently set down from all the other kings of Judah is because he was a branch of the house of Omri by his mother's side, ver. 26, and therefore was fit to be reckoned, not by the line of the kings of Judah, but by the house of Omri and Ahab. He also walked in the way of the house of Ahab, and came to ruin at the same time with it: and this the text, perhaps, intimates, when it says that his mother was the daughter of Omri, when she was in reality the granddaughter of Omri and daughter of Ahab. A somewhat similar reckoning occurs in the case of Jehoniah or Jehoiachin, 2 Kings xxiv. 8: *Jehoiachin was eighteen years old when he began to reign.* But 2 Chron. xxxvi. 9: *Jehoiachin was eight years old when he began to reign*, or, *The son of eight years*; that is, the beginning of his reign fell in the eighth

year of Nebuchadnezzar and of Judah's first captivity. See also 2 Chron. xvi. 1. where it is said that *in the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah*; whilst it was only the sixteenth year of Asa's reign, but the thirty-sixth year from the rending of the ten tribes from Judah, over which Asa then reigned. The forty-two years, therefore, in 2 Chron. xxii. 2, refers to the age of the dynasty to which Ahaziah belonged; the twenty-two years, 2 Kings viii. 26, to the age of the king when he ascended the throne.—See Dr. Lightfoot's Works, vol. II. pp. 227, 228.

Other modes of reconciling these two places have been adopted by Kimchi, Abarbinel, and others: but there are many who think that there is a mistake of the copier, which might easily be made through a similarity of the numeral letters מ"ב Forty-two, for כ"ב Twenty-two. See Kennicott's Dissert. I. p. 98; and the rather, since some copies of the Septuagint, and the Syriac and Arabic versions, read Twenty-two, as in Kings, particularly the Syriac version read in the Church of Antioch from the most early times, a copy of which Archbishop Usher obtained at a very great price. And that this difficulty is owing to an error in the transcribers is owned by Glassius, a warm advocate for the integrity of the Hebrew text; and also by Vitringa. See the various opinions stated in Buddæi Hist. Eccles. Vet. Test. tom. II. sect. 4. § 15.

^b *Thou mayest certainly recover.*—It is more than a single answer that the prophet returns to this message. One answer he gives to Ben-hadad, who sent the message; another he gives to Hazael, who brings it. That to Ben-hadad is, *Thou mayest surely recover*: that to Hazael, *The Lord hath shewed me that he shall surely die.* What shall we

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Israel.

SECT. III. AHAZIAH—1ST YEAR.

B. C. 885.

JORAM—12TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxii.

2 KINGS viii.

year in Jerusalem. year in Jerusalem.
And his mother's His mother's
name *was* Atha- name also *was* Atha-
liah, the daughter² of liah the daughter of
Omri king of Israel. Omri.

27 And he walked 3 He also walked
in the way of the in the ways of the
house of Ahab, house of Ahab:
for his mother was
his counsellor to do
wickedly.

and 4 Wherefore he
did evil in the did evil in the
sight of the LORD, sight of the LORD,
as *did* the house of like the house of
Ahab: Ahab:

for he *was* the
son-in-law of the
house of Ahab.

the LORD hath shewed me that he
shall surely die. And he settled his 11
countenance stedfastly¹, until he was
ashamed: and the man of God wept.
And Hazael said, Why weepeth my 12
lord? And he answered, Because I
know the evil that thou wilt do unto
the children of Israel: their strong
holds wilt thou set on fire, and their
young men wilt thou slay with the
sword, and wilt dash their children,
and rip up their women with child.
And Hazael said, But what, *is* thy ser- 13
vant a dog, that he should do this great
thing? And Elisha answered, The
LORD hath shewed me that thou *shalt*
be king over Syria^a. So he departed 14
from Elisha, and came to his master;
who said to him, What said Elisha to

MARG. ¹ v. 11. *stedfastly*. Heb. *and set it*.² v. 26. *daughter*, or *granddaughter*. See verse 18.

say then? Is there a lie or an equivocation in the holy mouth of the prophet? God forbid! It is one thing what shall be the nature and issue of the disease; another thing, what may outwardly befall the person of Ben-hadad. The question is moved of the former, to which the answer is direct, The disease is not mortal; but withal an intimation is given to the bearer of an event beyond the reach of his demand, which he may know, but either needs not or may not return, *The Lord hath shewed me that he shall surely die*, by another means, though not by the disease.—Bp. Hall.

His disease was not mortal; and but for the violence offered to him he would have recovered. See Buddæi Hist. Eccles. Vet. Test. tom. II. sect. 4. § 14.

^a *The Lord hath shewed me that thou shalt be king over Syria*.—This declaration, according to Ben Gersom, was the anointing him to be king, which Elijah had directed Elisha to do, 1 Kings xix. 15.

Dr. Lightfoot remarks, that between the first and last year of Jehoram son of Jehoshaphat, who died at this time, there are very many occurrences mentioned which are not referred nor fixed to their proper year; and

therefore they must be calculated in a gross sum, as coming to pass in one of these years. These are, the accounts contained in the 4th to the 7th chapter of 2 Kings inclusive, and in 2 Chron. xxi. 6—19. They may be calculated thus: In the *first year* of Jehoram, Elisha returning out of Moab, into the land of Israel, multiplies the widow's oil: he is lodged in Shunam, and assures his hostess of a child. The seven years' famine has then begun, and he gives the Shunammite warning of its continuance. The *second year* she takes her child into the land of the Philistines, viii. 2; and Elisha resides among the disciples of the prophets at Gilgal, heals the poisoned pottage, and feeds an hundred men with twenty barley-loaves and some ears of corn. That summer he cures Naaman of his leprosy, the only cure of this kind effected till Christ came. The *third year* he makes iron to swim, prevents the Syrians' ambushments, strikes those with blindness who were sent to seize him, and sends them back to their master. The *fourth year* Jehoshaphat dies; and Edom rebels, and shakes off the yoke laid upon them by David; Libnah also rebels. The *fifth year* Samaria is besieged by Ben-hadad; the

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SECT. III.

AHAZIAH—1ST YEAR.

B. C. 885.

JORAM—12TH YEAR.

§ 2.

PROPHET—ELISHA.

2 CHRON. XXII.

2 KINGS VIII.

for they were his
counsellors, after the
death of his father,
to his destruction.

thee? And he answered, He told
me *that* thou shouldest surely re-
cover. And it came to pass on the 15
morrow, that he took a thick cloth,
and dipped *it* in water, and spread
it on his face, so that he died: and
Hazeal reigned in his stead.

B. C. 884.

*In his confederacy with Joram the son of
Ahab, Ahaziah is slain by Jehu.*

*Elisha sendeth a young prophet with instruc-
tions to anoint Jehu at Ramoth-gilead. The
prophet having done his message, fleeth.*

2 KINGS VIII. 28, 29. 2 CHRON. XXII. 5—9.

2 KINGS IX. 1—10.

5 He walked also
after their counsel,
28 And he went with and went with
Joram the son of Jehoram the son of
Ahab Ahab king of Israel
to the war against to war against
Hazeal king of Syria Hazeal king of Syria
in Ramoth-gilead; at Ramoth-gilead:
and the Syrians and the Syrians
wounded Joram. smote Joram.
29 And king Joram 6 And he
went back to be returned to be
healed in Jezreel healed in Jezreel

And Elisha the prophet called one 1
of the children of the prophets^a, and
said unto him, Gird up thy loins, and
take this box of oil in thine hand,
and go to Ramoth-gilead^b: And when 2
thou comest thither, look out there
Jehu^c the son of Jehoshaphat the son
of Nimshi, and go in, and make him
arise up from among his brethren,
and carry him to an inner chamber¹;
Then take the box of oil, and pour *it* 3
on his head, and say, Thus saith the
LORD, I have anointed thee king over

MARG. ¹ v. 2. *inner chamber.* Heb. *chamber in a chamber.*

city is most grievously afflicted; and after
being nearly destroyed by famine, it is sud-
denly relieved by a miraculous interference
of God, which had been distinctly foretold by
Elisha. The *sixth year* the Philistines and
Arabians oppress Jehoram king of Judah,
and take captive his wives and children, leav-
ing only one son behind. The *seventh year*
Jehoram falls into a grievous sickness, so that
his bowels fall out, 2 Chron. xxi. 19; and in
the same year the seven years' famine end,
about the time of harvest; the Shunammite's
son dies, and is restored to life by Elisha,
though the story of his birth and death are
related together, and yet some years must
have passed between them. Not long after this,
the Shunammite goes to the king to petition
to be restored to her own land, which she had
left in the time of the famine, when she so-

journed in the land of the Philistines. This
year Elisha is at Damascus; Ben-hadad falls
sick; Hazeal stifles him with a wet cloth, and
reigns in his stead. All these things, Dr.
Lightfoot supposes, happened between A.M.
3110 and 3117. See Lightfoot's Works, vol.
II. pp. 224—226.

^a *One of the children of the prophets.*—
The Jews generally say that this was Jonah
the son of Amittai.

^b *Ramoth-gilead.*—Joram had left his army
there; and, as some think, they were in pos-
session of the city.

^c *Jehu.*—The same whom Elijah was di-
rected to anoint; but the act was deferred
till now, a reprieve having been granted to
Ahab, on his humiliation: 1 Kings xix. 16.
and xxi. 29.

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Israel.

SECT. III.

AHAZIAH—2D YEAR.

B. C. 884.

JORAM—13TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS viii.

2 CHRON. xxii.

2 KINGS ix.

of the wounds

because of the wounds

Israel. Then open the door, and flee, and tarry not.

which the

which were¹

Syrians had

So the young man, *even* the young 4given him² at Ramah³, given him at Ramah,

man the prophet, went to Ramoth-

when he fought

when he fought

gilead. And when he came, behold, 5

against Hazael

with Hazael

the captains of the host *were* sitting;

king of Syria.

king of Syria.

and he said, I have an errand to thee,

And Ahaziah

And Azariah⁴

O captain. And Jehu said, Unto

the son of Jehoram

the son of Jehoram

which of all us? And he said, To 6

king of Judah went

king of Judah went

thee, O captain. And he arose, and

down to see Joram

down to see Jehoram

went into the house; and he poured

the son of Ahab

the son of Ahab

the oil on his head, and said unto him,

in Jezreel, because

at Jezreel, because

Thus saith the LORD God of Israel,

he was sick.

he was sick.

I have anointed thee king over the

2 CHRON. xxii.

people of the LORD, *even* over Israel.7 And the destruction⁵ of Ahaziah was

And thou shalt smite the house of 7

of God by coming to Joram: for when

Ahab thy master, that I may avenge

he was come, he went out with Jeho-

the blood of my servants^a the pro-

ram against Jehu the son of Nimshi,

phets, and the blood of all the servants

whom the LORD had anointed to cut

of the LORD, at the hand of Jezebel.

8 off the house of Ahab. And it came

For the whole house of Ahab shall 8

to pass, that when Jehu was exe-

perish: and I will cut off from Ahab

cutting judgment upon the house of

him that pisseth against the wall, and

Ahab, and found the princes of Ju-

him that is shut up and left in Israel:

dah, and the sons of the brethren of

And I will make the house of Ahab 9

Ahaziah, that ministered to Ahaziah,

like the house of Jeroboam the son of

9 he slew them. And he sought Aha-

Nebat, and like the house of Baasha

ziah: and they caught him⁶, (for he

the son of Ahijah: And the dogs 10

MARG. ¹ v. 6. *which were.* Heb. *wherewith they wounded him.*² v. 29. *which the Syrians had given him.* Heb. *wherewith the Syrians had wounded.*³ *Ramah*; called *Ramoth*, ver. 28.⁴ v. 6. *Azariah*, otherwise called *Ahaziah*, ver. 1; and *Jehoahaz*, chap. xxi. 17.⁵ v. 7. *destruction.* Heb. *treading down.*⁶ v. 9. *and they caught him* &c. 2 Kings ix. 27, at *Megiddo*, in the kingdom of *Samaria*.

^a *That I may avenge the blood of my servants.*—That the family of Ahab were idolaters, was bad enough, and merited all that was brought upon them; yet that is not mentioned here: but the controversy God has with them is for their being persecutors, not so much their throwing down God's altars, as their slaying his prophets with the sword. Nothing fills the measure of the iniquity of

any prince or people so much as this, nor brings a surer or sorer ruin. This was the sin which brought on Jerusalem its first destruction, 2 Chron. xxxvi. 16; and its final one, Matt. xxiii. 37, 38. Jezebel's whoredoms and witchcrafts were not so provoking as her persecuting the prophets, killing some, and driving the rest into corners and caves, 1 Kings xviii. 4. —Matt. Henry.

Judah.

Israel.

SECT. III.

AHAZIAH—2D YEAR.

B.C. 884.

JORAM—13TH YEAR.

§ 2.

PROPHET—ELISHA.

2 CHRON. XXII.

2 KINGS IX.

was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

Jehu, being made king by the soldiers, killeth Joram in the field of Naboth. Ahaziah is slain at Gur, and buried at Jerusalem.

2 KINGS IX. 11—28.

Then Jehu came forth to the servants of his lord: 11 and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. And they 12 said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they 13 hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king¹. So Jehu the son of 14 Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But 15 king Joram² was returned to be healed in Jezreel of the wounds which the Syrians had given³ him, when he fought with Hazael king of Syria.) And Jehu said, if it be your minds, *then* let none go⁴ forth *nor* escape out of the city, to go to tell *it* in Jezreel. So 16 Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watch- 17 man on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace? So there 18 went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to

¹ v. 13, *is* king. Heb. *reigneth*.² v. 15. *Joram*. Heb. *Jehoram*.³ *had* given. Heb. *smote*.⁴ *let* none go. Heb. *let no escaper go* &c.

Judah.

Israel.

SECT. III. AHAZIAH—2D YEAR.

B. C. 884.

JORAM—13TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS ix.

them, but he cometh not again. Then he sent out 19
 a second on horseback, which came to them, and said,
 Thus saith the king, *Is it peace?* And Jehu answered,
 what hast thou to do with peace? turn thee behind
 me. And the watchman told, saying, He came even 20
 unto them, and cometh not again: and the driving¹ is
 like the driving of Jehu the son of Nimshi; for he
 driveth furiously². And Joram said, Make ready³. 21
 And his chariot was made ready. And Joram king
 of Israel and Ahaziah king of Judah went out, each in
 his chariot, and they went out against Jehu, and met
 him⁴ in the portion of Naboth the Jezreelite. And it 22
 came to pass, when Joram saw Jehu, that he said, *Is it*
peace, Jehu? And he answered, What peace, so long
 as the whoredoms of thy mother Jezebel and her
 witchcrafts *are so many?* And Joram turned his 23
 hands, and fled, and said to Ahaziah, *There is treachery,*
O Ahaziah. And Jehu drew a bow⁵ with his full 24
 strength, and smote Jehoram between his arms, and
 the arrow went out at his heart, and he sunk⁶ down
 in his chariot. Then said *Jehu* to Bidkar his captain, 25
 Take up, *and* cast him in the portion of the field of
 Naboth the Jezreelite: for remember how that, when
 I and thou rode together after Ahab his father, the
 LORD laid this burden upon him; Surely I have seen 26
 yesterday the blood⁷ of Naboth, and the blood of his
 sons, saith the LORD; and I will requite thee in this
 plat⁸, saith the LORD. Now therefore take *and* cast
 him into the plat *of ground*^a, according to the word of
 the LORD.

But when Ahaziah the king of Judah saw *this*, he 27
 fled by the way of the garden-house. And Jehu
 followed after him, and said, Smite him also in the
 chariot. *And they did so* at the going up to Gur,

MARG. ¹ v. 20. *driving, or marching.*² *furiously.* Heb. *in madness.*³ v. 21. *make ready.* Heb. *bind.*⁴ *met him.* Heb. *found.*⁵ v. 24. *drew a bow.* Heb. *filled his hands with a bow.*⁶ *sunk.* Heb. *bowed.*⁷ v. 26. *blood.* Heb. *bloods.*⁸ *plat, or portion.*

^a *Cast him into the plat of ground*—with-
 out any burial, that, according to the pro-

phesy, he might be eaten by the fowls of the
 air, 1 Kings xxi. 24.

Judah.

Israel.

SECT. III. AHAZIAH—2D YEAR. B. C. 884.

JORAM—13TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS ix.

which *is* by Ibleam. And he fled to Megiddo, and died there^a. And his servants carried him in a chariot 28 to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

^a *He fled to Megiddo, and died there*—in the kingdom of Samaria, 2 CHRON. xxii. 9. margin.—The history, out of both Kings and Chronicles, may thus be completed: by Samaria, to which he fled, may be understood the kingdom of Samaria, 1 Kings xiii. 32. intimating that he could not escape into his own kingdom: or it may be that he fled to Megiddo, and thence to the city of Samaria, where he was caught. He was then brought to Jehu, and by his sentence put to death at Megiddo, either because Jehu was there at that time, or for some other reason which is not related: see Poole. Jehu had been ordered to destroy the house of Ahab; and Ahaziah was of that house by his mother's side, was walking in the way of it, was associated with it, and perished with it, as here recorded. This may perhaps be considered as corroborating that view of the forty-two years, 2 Chron. xxii. 2, which refers the commencement of them to Omri, the founder of the house of Ahab. According to Dr. Lightfoot, the right way of understanding this account, which he acknowledges to be exceedingly difficult, is as follows: Jehu slays Joram in the field of Jezreel, as

Ahaziah and Joram were together: Ahaziah seeing this, flees to Samaria, and hides himself there. Jehu marches to Jezreel, and kills Jezebel: from thence he sends to Samaria for the heads of Ahab's children and posterity, which are brought him by night, and shewed by him to the people in the morning. Then he proceeds to Samaria, and by the way slays Ahaziah's kinsmen, forty-two men: he finds Jehonadab the father of the Rechabites: coming into Samaria, he searches for Ahaziah: they find him, and bring him to Jehu: Jehu gives commandment to carry him up towards Gur, by Ibleam, and there to slay him—his father Joram perhaps slew his brother there, as Ahab had slain Naboth in Jezreel;—they do so, smite him in his chariot, and his charioteer drives away to Megiddo before he dies. The story in the Book of Kings is briefly narrated in immediate connexion with the account of the death of Joram, that the end of both kings may be seen together; but the Book of Chronicles shews the order. See Dr. Lightfoot's Works, vol. II. p. 229.

PART III.

FROM THE USURPATION OF ATHALIAH, AND THE ELEVATION OF JEHU ON THE THRONE OF ISRAEL, TO THE SPOILING OF JERUSALEM BY HAZAEL KING OF SYRIA, AND THE MURDER OF JEHOASH KING OF JUDAH.

B. C. 884 TO 839—FORTY-FIVE YEARS.

Judah.

Israel.

SECT. I. THE REIGN OF ATHALIAH. B. C. 884. THE REIGN OF JEHU. § 1.

ATHALIAH's usurpation. Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal, is hid six years in the house of God.

2 KINGS xi. 1—3. 2 CHRON. xxii. 10—12.

1 And when

10 But when

Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal².
of the house of Judah^c.

PROUD Jezebel is thrown down out of a window, and eaten by dogs.

2 KINGS ix. 30—37.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face^a, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had Zimri peace*, who slew his master^b? And he lifted up his face to the window, and said, Who is on

MARG. ¹ v. 32. *eunuchs, or chamberlains.*

² v. 1. *seed royal.* Heb. *seed of the kingdom.*

^a *Painted her face, &c.* Marginal reading, *Put her eyes in painting.* Literally, she trimmed her eyes with pouk, i.e. stibium, or an impalpable powder of lead-ore. Dr. Shaw tells us that none of the Moorish ladies think themselves completely dressed till they have tinged their eyelids with Al Kahol, the powder of ore. Thus a sooty colour is communicated to the eyes, which was thought a great addition to their beauty. See also Jer. iv. 30. Ezek. xxiii. 40. Calmet's Fragments, No. 500.

^b *Had Zimri peace, who slew his master.*—Zimri slew Elah king of Israel, and reigned but seven days. When besieged by Omri in Tirzah, he burnt the king's house over him, and perished in the flames.—1 Kings xvi. 9, 16.

^c *She arose and destroyed all the seed royal of the house of Judah.*—God had assured David of the continuance of his family, which is called *his ordaining a lamp for his anointed*; and this cannot but appear a great thing, now that we have read of the utter extirpation of so many royal families one after another. David's promised lamp appears here almost extinguished, and yet wonderfully preserved. It was almost extinguished by the barbarous malice of Athaliah, the queen-mother, who,

when she heard that her son Ahaziah was slain, arose and destroyed all the seed royal, all whom she knew to be akin to the crown. Her husband Jehoram had slain all his brethren, the sons of Jehoshaphat. The Arabians had slain all Jehoram's sons, except Ahaziah, 2 Chron. xxi. 16, 17. Jehu had slain all *their sons*, 2 Chron. xxii. 8. and also Ahaziah himself. Never was royal blood so profusely shed. But, as if all this were but a small matter, Athaliah destroys all that were left of the seed royal. From a spirit of ambition and thirst of rule, that none might reign with her, she slew even the infants that might have reigned after her; she embued her hands in the blood of her own grandchildren. From a spirit of revenge and rage against God, the house of Ahab being utterly destroyed, and her son Ahaziah among the rest; because he shared in its affinity, its idolatry, and its plague; she resolved, as by way of reprisal, to extirpate the family of David, and to cut off his line, in defiance of God's promise to perpetuate it;—a foolish and vain attempt; for who can annul what God has purposed? Ahaziah's own mother is the wilful murderer of Ahaziah's own sons, and that in their infancy,

Judah.

Israel.

SECT. I.

ATHALIAH—1ST YEAR.

B. C. 884.

JEHU—1ST YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxii.

2 KINGS ix.

2 But Jehosheba¹, 11 But Jehoshabeath²,
 the daughter of the daughter of
 king Joram, the king,
 sister of Ahaziah,
 took Joash³ the son took Joash the son
 of Ahaziah, of Ahaziah,
 and stole him from and stole him from
 among the king's among the king's
 sons *which were* slain; sons that were slain,
 and they hid him, and put him
even him and his nurse, and his nurse
 in the bedchamber in a bedchamber.
 So Jehoshabeath,
 the daughter of
 king Jehoram, the
 wife of Jehoiada the
 priest (for she was
 the sister of Ahaziah),
 hid him
 from Athaliah, from Athaliah,
 so that so that
 he was not slain^c. she slew him not.

my side? who? And there looked
 out to him two *or* three eunuchs¹.
 And he said, Throw her down. So 33
 they threw her down: and *some* of
 her blood was sprinkled on the wall,
 and on the horses: and he trode her
 under foot^a. And when he was come 34
 in, he did eat and drink, and said, Go,
 see now this cursed *woman*, and bury
 her: for she *is* a king's daughter.
 And they went to bury her: but 35
 they found no more of her than the
 scull, and the feet, and the palms of
her hands. Wherefore they came 36
 again, and told him. And he said,
 This *is* the word of the LORD, which
 he spake by his servant Elijah^b the
 Tishbite, saying, In the portion of
 Jezreel shall dogs eat the flesh of
 Jezebel: And the carcase of Jezebel 37
 shall be as dung upon the face of the
 field in the portion of Jezreel; *so*
 that they shall not say, This *is* Je-
 zebeel.

MARG. ¹ v. 2. *Jehosheba*. 2 Chron. xxii. 11. *Jehoshabeath*.² v. 11. *Jehoshabeath*. 2 Kings xi. 2. *Jehosheba*.³ v. 2. *Joash*, or *Jehoash*.

when she was under sacred obligations to protect and cherish them. Well might she be called Athaliah *that wicked woman*, 2 Chron. xxiv. 7, Jezebel's own daughter. Yet in all this God was righteous, and visited upon their children the iniquity of Joram and Ahaziah, those degenerate branches of the house of David.—Henry.

^a *He trode her unto foot*.—Her sentence and her death, according to Kimchi, was stoning, as a judgment for the murder of Naboth: for stoning was effected two ways, either by throwing down persons on stones, 2 Chron. xxv. 12. or by casting stones upon them till they died.

^b *This is the word of the Lord, which he spake by his servant Elijah*. Heb. *by the hand of*. margin.—The spot on which her

body fell, when thrown out of the window of the king's palace, was in the portion of Jezreel, the vineyard of Naboth being *hard by the palace*: 1 Kings xxi. 1.

^c *So that he was not slain*.—When Athaliah destroyed the seed-royal, Joash, who was then an infant in arms, was supposed to have been killed with them; but he was taken from among the king's sons which were slain, and concealed in the temple by his aunt Jehosheba, the wife of Jehoiada, the high priest. He was committed to God's special protection: like Moses, he was hidden by faith; and the words of David were made good to one of his own seed, Ps. xxvii. 5: *In the time of trouble he shall hide me in his pavilion. In the secret of his tabernacle shall he hide me: he shall set me upon a rock: and in due time his*

Judah.

Israel.

SECT. I. ATHALIAH—1ST YEAR.

B.C. 884.

JEHU—1ST YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxii.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land^a. 12 And he was with them hid in the house of God six years; and Athaliah reigned over the land.

Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. He excuseth the fact by the prophecy of Elijah. At the shearing-house he slayeth two and forty of Ahaziah's brethren. He taketh Jehonadab into his company. By subtilty he destroyeth all the worshippers of Baal. Jehu followeth Jeroboam's sins.

2 KINGS x. 1—31.

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel^b, to the elders, and to them that brought up¹ Ahab's children, saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We *are* thy

MARG. ¹ v. 1. *them that brought up.* Heb. *nourishers.*

head was lifted up above his enemies round about him; therefore he offered in God's tabernacle sacrifices of joy. The promise to David was bound up in one life, and yet it did not fail; and thus to the son of David will God, according to his promise, secure a spiritual seed, which, though sometimes reduced to a small number, brought very low, and apparently lost, will be perpetuated to the end of time; hid sometimes and unseen, but hid in God's pavilion, and unhurt. It was a special providence that Joram, though a king, a wicked king, married his daughter to a godly priest. It was the means of saving the royal family from destruction; for Jehoiada's interest in the temple gave his wife an opportunity to save the child; and Jehosheba's interest in the royal family enabled her husband to set the child upon the throne.

Thus does the providence of God prepare the way for his purposes of mercy, and thus are blessings laid up in store for those who marry their children to the wise and good.—Henry.

^a *Athaliah did reign over the land.*—While Jehu was extirpating the idolatry of Baal in Israel, she was establishing it in Judah, as appears from 2 Chron. xxiv. 7. The kingdom and court of Judah had been corrupted by their alliance with the house of Ahab, and now one of that house is the curse of both.

^b *The rulers of Jezreel.*—Heb. *the princes*; that is, the great persons and officers of the court, who either had fled to Samaria with Ahab's sons and grandchildren on hearing of the success of Jehu, or rather had been sent by Joram with his family to Samaria to take care of them there.

Judah.

Israel.

SECT. I. ATHALIAH—1ST YEAR.

B. C. 884.

JEHU—1ST YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS X.

servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is good* 6
in thine eyes. Then he wrote a letter the second time to them, saying, If ye *be* mine¹, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me^a to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. And it came to pass, when 7
the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

And there came a messenger, and told him, saying, 8
They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate^b until the morning. And it came to pass 9
in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth 10
nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that which* he spake^c by his servant Elijah². So 11
Jehu slew all that remained^d of the house of Ahab in

MARG. ¹ v. 6. *mine*. Heb. *for me*.² v. 10. *by his servant Elijah*. Heb. *by the hand of*.

^a *Take ye the heads of the men your master's sons, and come to me*.—Thus Jezebel is requited for her letter directed in like manner to the elders of Naboth's city, by which his life was wickedly taken away, 1 Kings xxi. 8. and it is probable that some of these elders were implicated in that wicked transaction, which makes the judgment of God more remarkable. Some of these seventy descendants of Ahab were grown up, and doubtless trod in their parents' steps; and those that were younger were justly cut off for their parents' sin: Exod. xx. 5. Deut. v. 9.—Poole. These elders of Jezreel, says Matthew Henry, had been wickedly obsequious to Jezebel's order for the murder of Naboth. She gloried, it is likely, in the power she had over them; and now the same base spirit makes them as pliable to Jehu, and as ready to obey his orders for

the murder of Ahab's sons. Let none aim at an arbitrary power, lest they be found rolling a stone which some time or other will return upon them. Princes who make their people slaves take the readiest way to make them rebels; and by forcing men's consciences as Jezebel did, they lose their hold of them.

^b *At the entering in of the gate*.—That all men, in this place of judgment and of public concourse, might behold this dreadful spectacle of divine vengeance on the family of Ahab.

^c *The Lord hath done that which he spake*.—This he declares, whoever were the instruments, was the work of God, as he had predicted.

^d *So Jehu slew all that remained*.—To do which, and justify himself in doing it, was the design of all he said in the preceding verses:

Judah.

SECT. I. ATHALIAH—1ST YEAR.

B.C. 884.

Israel.

Jehu—1ST YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS X.

Jezreel, and all his great men, and his kinsfolks¹, and his priests, until he left him none remaining.

And he arose and departed, and came to Samaria. 12 And as he *was* at the shearing-house² in the way, Jehu met³ with the brethren of Ahaziah king of Judah, 13 and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute⁴ the children of the king and the children of the queen. And he said, Take them alive. And they took them 14 alive, and slew them at the pit of the shearing-house⁵, even two and forty men; neither left he any of them.

And when he was departed thence, he lighted⁶ on 15 Jehonadab the son of Rechab^b coming to meet him: and he saluted⁶ him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot. And he said, Come with me, and see my 16 zeal for the LORD. So they made him ride in his chariot. And when he came to Samaria, he slew all 17

MARG. ¹ v. 11. *kinsfolks*, or *acquaintance*.

² v. 12. *shearing-house*. Heb. *house of shepherds binding sheep*.

³ v. 13. *met*. Heb. *found*.

⁴ *to salute*. Heb. *to the peace of &c*.

⁵ v. 15. *lighted*. Heb. *found*.

⁶ *saluted*. Heb. *blessed*.

his great men, his ministers of state and counsellors, who aided and encouraged him in his idolatrous practices, and therefore justly suffered for that sin, some of whom were most probably those who basely cut off the heads of their master's sons—and *his kinsfolks*, those who were more distantly related to him, or his acquaintance and associates in wickedness—and *his priests*, who officiated for him, and offered his sacrifices to Baal, who lived in his palace, and sat at his table, *until he left him none remaining* of his kindred or his trust who were in Jezreel, for there were others in Samaria, ver. 17, 19.

^a *Slew them at the pit of the shearing-house*.—These were the sons of his brethren, called his brethren as Lot was called Abraham's brother, being his brother's son. The brethren of Ahaziah were slain by the Arabians before he was made king, 2 Chron. xxii. 1—8. On the grandmother's side, they were of the house of Ahab, and therefore, as he under-

stood, within the commission of Jehu to slay the family of Ahab; though his chief view might be, lest they should make any pretensions to the crown of Israel, as descended from that house, or should hereafter attempt to avenge the death of their relations; but by the judgment of God they were cut off as idolaters.—Gill.

^b *Lighted on Jehonadab the son of Rechab*. Heb. *found*.—He was a Kenite, a descendant of Jethro the father-in-law of Moses, a wise and good man, as appears by the rules he laid down for his posterity, who continued to the times of Jeremiah, and punctually observed them, Jer. xxxv. 6—10. This good man, hearing of Jehu's coming to the throne and his destruction of the idolatrous family of Ahab, and his zeal for the worship of God, and against idolatry, came forth from his tent to meet him, to congratulate him, and encourage and advise him in fulfilling the will of God.

Judah.

Israel.

SECT. I. ATHALIAH—1ST YEAR.

B.C. 884.

JEHU—1ST YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS X.

that remained unto Ahab in Samaria^a, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

And Jehu gathered all the people together, and 18 said unto them, Ahab served Baal a little; *but* Jehu shall serve him much^b. Now therefore call unto me 19 all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim¹ a solemn assembly for Baal. 20 And they proclaimed *it*. And Jehu sent through all 21 Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full² from one end to another. And he said 22 unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and 23 Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD^c, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt- 24 offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be* for the life of him. And it came to pass, as soon 25 as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge³ of the sword; and the

MARG. ¹ v. 20. *Proclaim.* Heb. *sanctify*.² v. 21. *full*, or, so *full* that they stood *mouth to mouth*.³ v. 25. *edge.* Heb. *the mouth*.

^a *He slew all that remained unto Ahab in Samaria*, — as he had in Jezreel, till he had fully executed the threatening of the Lord against him, 1 Kings xxi. 21.

^b *Ahab served Baal a little, but Jehu shall serve him much.* — This dissimulation cannot

be excused. It is not lawful to do evil that good may come: Rom. iii. 8.

^c *The servants of the Lord*, — the worshippers of the golden calves, as distinguished from the worshippers of Baal.

Judah.

Israel.

SECT. I. ATHALIAH—1ST YEAR.

B. C. 884.

JEHU—1ST YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

2 KINGS X.

guard and the captains cast *them* out^a, and went to the city of the house of Baal. And they brought forth 26 the images¹ out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down 27 the house of Baal, and made it a draught-house unto this day. Thus Jehu destroyed Baal out of Israel^b. 28

Howbeit *from* the sins of Jeroboam the son of 29 Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan. And the LORD said 30 unto Jehu^c, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children² of the fourth generation shall sit on the throne of Israel. But Jehu took no heed³ to 31 walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam^d, which made Israel to sin.

B. C. 878.

Jehoiada, having set things in order, maketh Joash king. Athaliah is slain. Jehoiada restoreth the worship of God.

2 KINGS xi. 4—20.

2 CHRON. xxiii.

4 And the seventh year
Jehoiada

1 And in the seventh year
Jehoiada

MARG. ¹ v. 26. *images*. Heb. *statues*.² v. 30. *thy children*. See verse 35. chap. xiii. 1, 10. xiv. 23. and xv. 8, 12.³ v. 31. *took no heed*. Heb. *observed not*.

^a *Cast them out*;—not the bodies of the worshippers of Baal: that would have been unnecessary: they were buried under the ruins of the house. But there is no word for *them* in the original. *They cast out*, that is, they flung themselves out; they went heartily and eagerly to complete their work in the city of the house of Baal. See a similar mode of expression Esth. vi. 12, *Haman hasted*. Heb. *pushed himself on*, or *flung himself*; and in the Greek Text. Matt. xiv. 72.—Poole.

^b *Jehu destroyed Baal out of Israel*.—The temples and images of Baal were destroyed in the same way throughout the whole of Israel; so that Baal was never worshipped in that country again, but they were perfectly freed from this sort of idolatry. Thus will

God famish all the gods of the heathen, and at length triumph over them all.

^c *The Lord said unto Jehu*,—by a prophet, who is generally supposed by the Jews to have been Jonah the son of Amittai. His reward for executing the judgments of God as he was commanded, was, that his sons to the fourth generation should sit upon the throne of Israel;—they were, Jehoahaz, Joash, Jeroboam, and Zachariah: the last reigned but six months, just enough to fulfil this promise. No services done for God shall go unrewarded.

^d *He departed not from the sins of Jeroboam*.—By this it appears that his heart was not right with God. He abolished the worship of Baal, but he did not follow nor set up the worship of the true God.

Judah.

Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B.C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

sent and fetched the rulers
over hundreds,
with the captains
and the guard,

strengthened himself^a,
and took the captains
of hundreds,

Azariah the son of Jeroham
and Ishmael the son of
Jehohanan, and Azariah the
son of Obed, and Maaseiah
the son of Adaiah, and
Elishaphat the son of Zichri,

and brought them to him
into the house of the LORD,
and made a covenant
with them,
and took an oath of them
in the house of the LORD,
and shewed them
the king's son.

into covenant
with him.

2 CHRON. xxiii.

- 2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.
- 3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

^a *Jehoiada strengthened himself.*—If this action of Jehoiada seem strange and irregular, it must be recollected that it was no ordinary case: there were many things very peculiar in it; as, that Athaliah was an usurper, having no right or pretence to the crown, and one of that wicked house which God had by name devoted to destruction; that Jehoiada's wife had a better claim to the throne than Athaliah; that the crown of Judah was by divine appointment appropriated to the sons of David; and therefore the right of the crown was inherently in him whom Jehoiada set up, which right the usurpation of Athaliah could not exclude; that Jehoiada was not a mere private person, but nearly allied to the king, his protector, and also high priest of the nation—see Usher's Annals, 3120—

to whom it belonged chiefly to see the laws of God carried into effect: besides, Jehoiada did not act alone in this matter, but had the consent and concurrence of the chief rulers both civil and ecclesiastical; and it is believed that he had a special intimation of the Spirit of God, and the direction and encouragement of the prophets: so that this act cannot be drawn into a precedent for succeeding times and for other kingdoms. Jehoiada, says Bp. Patrick, was not a mere private man, but a person of great authority in the kingdom, who, knowing that Athaliah was a usurper, and that he had the right heir to the kingdom in his possession—which if he had not, his own wife had a better right than Athaliah—thought he had sufficient warrant to dethrone her, and set up him who had the undoubted

	Judah.		Israel.
SECT. I.	ATHALIAH—7 TH YEAR.	B.C. 878.	JEHU—7 TH YEAR. § 1.
			PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

5 And he commanded
them, saying,
This *is* the thing that
ye shall do;
A third part of you that
enter in on the sabbath^a
shall even be keepers of the
watch
of the king's house^b;
6 And a third part *shall be* at
the gate of Sur;
and a third part at the gate
behind the guard:

so shall ye keep the watch
of the house, that it
be not broken down².

4 This *is* the thing that
ye shall do;
A third part of you
entering on the sabbath,
of the priests and of
the Levites,
shall be porters of the
doors¹;
5 And a third part *shall be*
at the king's house;
and a third part at
the gate of the foundation:
and all the people *shall be*
in the courts of the house
of the LORD.

6 But let none come into
the house of the LORD, save
the priests, and they that
minister of the Levites; they
shall go in, for they *are* holy:

MARG. ¹ v. 4. *doors.* Heb. *thresholds.*

² v. 6. *that it be not broken down, or from breaking up.*

title to the throne. And he did this when the king's son was seven years old; because he could not well be longer concealed; and it was fit also he should be educated in a royal manner, which he could not while he lay hid.

^a *A third part of you that enter in on the sabbath.*—In order to understand this, it should be observed, that the priests in the time of David were divided into twenty-four courses, which were by turns to serve a week in the temple: the course which came in entered when the sabbath began; and that which went out did not leave till the sabbath had ended; and each course consisted of

1000 men. Both of the courses he employed on this occasion, arranging the divisions of them in the most judicious manner for the protection of the king and preservation of the temple.

^b *The king's house,* according to Bishop Patrick, was that part of the temple on the north where he lodged and was now educated. Dr. Lightfoot thinks, that beside the three parts for the design which Jehoiada intended, there were three more, six in all, for the ordinary service of the temple: for he would not have that neglected while he took care of the affairs of the kingdom. See his Book of the Temple, chap. xx.

Judah.

Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B. C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

but all the people shall
keep the watch of the LORD.

7 And two parts¹ of all you
that go forth on the sabbath,
even they shall keep the
watch of the house of the
LORD about the king.

8 And ye shall
compass the king round
about, every man with his
weapons in his hand :
and he that cometh
within the ranges,
let him be slain :
and be ye with the king
as he goeth out and
as he cometh in.

9 And the captains over
the hundreds did according
to all *things* that Jehoiada
the priest commanded :
and they took every man
his men that were to come
in on the sabbath, with
them that should go out on
the sabbath,
and came to
Jehoiada the priest.

7 And the Levites shall
compass the king round
about, every man with his
weapons in his hand ;
and whosoever *else* cometh
into the house,
he shall be put to death :
but be ye with the king
when he cometh in and
when he goeth out.

8 So the Levites and
all Judah did according
to all things that Jehoiada
the priest had commanded,
and took every man
his men that were to come
in on the sabbath, with
them that were to go *out* on
the sabbath :

for Jehoiada the priest
dismissed not the courses.

9 Moreover, Jehoiada the
priest delivered to the
captains of hundreds

10 And to the captains over
hundreds did the priest
give king David's
spears^a and shields,

spears, and bucklers, and shields,

MARG. ¹ v. 7. *parts, or companies.* Heb. *hands.*

^a *David's spears.*—Josephus states, that for fear of creating suspicion they came *unarmed* ; and Jehoiada having opened the arsenal in the temple which David had prepared, he divided among the centurions, priests, and Levites, the spears, arrows, and quivers, and all other kind of weapons which he found

there. 1 Sam. xxi. 9. 2 Sam. viii. 7. 1 Chron. xxvi. 26, 27. 2 Chron. v. 1. These spears and shields, says Bishop Patrick, David had used and dedicated, after all his wars, as monuments of God's goodness to him ; and perhaps several spears and shields of great men, which he had taken as spoils in his wars.

Judah.

Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B.C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

that *were* in the temple
of the LORD.

that *had been* king David's,
which *were* in the house
of God.

11 And the guard stood,
every man with
his weapons in his hand,
round about the king,
from the right corner¹

of the temple to the left
corner of the temple, *along*
by the altar and the temple.

10 And he set

all the people, every man having
his weapon in his hand,

from the right side²
of the temple to the left
side of the temple³, *along*
by the altar and the temple,
by the king round about.

12 And he brought forth
the king's son^a,

and put the crown upon him,
and *gave him* the testimony;
and they made him king,

and
anointed him^b;

and they clapped their hands,

11 Then they brought out
the king's son,
and put upon him the crown,
and *gave him* the testimony,
and made him king.

And Jehoiada and his sons
anointed him,

MARG. ¹ v. 11. *corner*. Heb. *shoulder*.

² v. 10. *temple*. Heb. *house*.

² v. 10. *side*. Heb. *shoulder*.

^a *And he brought forth the king's son.*—1. In token of his being invested with kingly power, *he put the crown upon him*. 2. In token of his obligation to govern by law and to make the word of God his rule, *he gave him the testimony*, placing the word of God in his hand, which he was to read all the days of his life, Deut. xvii. 18, 19. 3. In token of his receiving the Spirit, to qualify him for this great work to which he was called, *he anointed him*. 4. In token of the people's acceptance of him, and subjection to his government, *they clapped their hands* for joy, and expressed their hearty good wishes, crying, *God save the king!* Thus *they made him king*, manifesting and declaring their concurrence in the divine appointment. And good reason had they to rejoice that a termination was put to the usurpation and tyranny of Athaliah, and good reason to exclaim, *Let him live!* who had come to them as life from the dead, and in whom the house of David was to live. With such joy must the kingdom of Christ be welcomed into our hearts, when the throne of

David's son and David's LORD is set up there, and Satan the usurper is deposed.

^b *And anointed him.*—By the anointing of the Jewish kings we are to understand the same as their inauguration; inasmuch as anointing was the principal ceremony on such an occasion. We are informed, however, by the Scriptures, that *unction*, as a sign of investiture with the royal authority, was bestowed only upon the two first kings who ruled the Hebrews, namely, Saul and David; and subsequently upon Solomon and Joash, who ascended the throne under such circumstances, that there was danger of their right to the succession being forcibly disputed: 1 Sam. x. 24. 2 Sam. ii. 4. v. 1—3. 1 Chron. xi. 1—3. That the ceremony of anointing should be repeated in every instance of succession to the throne was probably not considered necessary, as the unction which the first one who held the sceptre in any particular line of princes had received might be supposed to suffice for the succeeding incumbents in the same descent. In the

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Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B. C. 878.

JEHU—7TH YEAR. § 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxii.

and said, God save the king¹. and said, God save the king.

13 And when Athaliah
heard the noise
of the guard *and* of the people, of the people running and
praising the king,

MARG. ¹ v 12. *God save the king.* Heb. *Let the king live.*

kingdom of *Israel*, those who were inducted into the royal office appear to have been inaugurated with additional ceremonies. The private anointings performed by the prophets were only prophetic symbols or intimations that the persons who were thus anointed should eventually govern the kingdom: 2 Ki. ix. 3, 6, 13. Compare 1 Samuel x. i. xvi. 1—13. Without the consent, however, of the rulers of the nation, of the public legislative assembly, they communicated no legal right to the crown; no more than the prophecies of dissensions and civil wars could justify tumult and rebellion: 1 Kings xi. 29—40. xii. 20. 2 Kings viii. 11—14.

The ceremonies mentioned in the Bible, which were customary at the inauguration of kings, were as follows:—I. The king, surrounded with soldiers, was conducted into some public place—in the later ages, into the temple—and was there anointed by the high priest with the sacred oil. No mention is made in the Scriptures of anointing the kings of *Israel*, when that kingdom was separated from the kingdom of *Judah*; which arose from the rulers of the former not having any of the sacred oil in their possession. We see in this ceremony the ground of the epithet *anointed*, which is applied to kings; and a reason also, the Hebrew kings being virtually vicegerents of *Jehovah*, and appointed by his authority, why they were denominated the *anointed of*; that is, by the Lord: 1 Sam. xxiv. 6—10. xxvi. 9, 11, 16, 23. 2 Sam. xxiii. 1. Ps. ii. 2. lxxxix. 38. Habak. iii. 13, &c. Whether the king was girded with a sword at the time of his accession to the throne is not certain; although by some it is supposed to be alluded to in the forty-fifth Psalm: and we know that the customs of the East made girding with the sword of State a principal if not the sole act of inauguration. II. It appears from 2 Sam. i. 10. Ps. xlv. 6. and Ezek. xxi. 26. that a sceptre was presented to the monarch at his inauguration, and that

a diadem was placed upon his head. III. The covenant, which defined and fixed the principles on which the government was to be conducted, and likewise the laws of Moses, were presented to him; and he took an oath that he would rule in accordance with the covenant and the Mosaic law: 1 Sam. x. 25. 2 Sam. v. 3. 1 Chron. xi. 3. The principal men in the kingdom, the princes, elders, &c. promised obedience on their part; and, as a pledge of their determination to perform what they had promised, they kissed, it appears, either the feet or the knees of the person inaugurated: Ps. ii. 12. IV. After the ceremonies were completed, the new monarch was conducted into the city with great pomp, amid the acclamations and applauses of the people, and the cries of *Long live the king!* accompanied with music and songs of joy. Sacrifices were offered up, and were intended probably as a confirmation of the oath which had been taken. In the later ages, these sacrifices were converted into feasts: 1 Kings i. 11, 19, 24, 34, 39, 40. Comp. Matt. xxi. 1—11. John xii. 3. There are allusions in many passages of Scripture to the public entrance into cities, which took place at the time of the coronation, and to the rejoicings and acclamations on that occasion: Ps. xlvii. 2—9. lxxxiii. 1, 2. xcvi. 1. xcix. 1. V. Finally, the king takes his seat upon the throne, and receives the congratulations of the assembled people: 1 Kings i. 36, 48. Comp. 2 Kings ix. 13. At the accession of Saul to the monarchy, when there was neither diadem, throne, nor sceptre, many of these ceremonies were necessarily omitted. Most of them were also omitted in the case of conquest, when the conqueror himself, without consulting the people or the principal men, designated the king for the nation he had subdued, merely gave him another name in token of his new dignity, exacted the oath of fidelity, and signalised the event by a feast. 2 Kings xxiii. 34. xxiv. 17. 2 Chron. xxxvi. 4. —Jahn's *Archæologia Biblica*.

Judah.

Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B. C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

she came to the people
into the temple of the LORD.

14 And when she looked,
behold,

the king stood by a pillar,

as the manner *was*,
and the princes and
the trumpeters by the king,
and all the people of
the land rejoiced,
and blew with trumpets:

and Athaliah rent her clothes,
and cried,

Treason, treason.

15 But Jehoiada the priest
commanded

the captains of the hundreds,
the officers of the host,
and said unto them,

Have her forth without
the ranges:

and him that followeth her
kill with the sword.

For the priest had said,

Let her not be slain

in the house of the LORD.

16 And they laid hands on her;
and she went by the way

by the which the horses came
into the king's house:
and there was she slain.

17 And Jehoiada made
a covenant^a

she came to the people
into the house of the LORD:

13 And she looked, and,
behold,

the king stood at his pillar
at the entering in,

and the princes and
the trumpets by the king:
and all the people of
the land rejoiced,

and sounded with trumpets,
also the singers with instruments of music,
and such as taught to sing praise.

Then Athaliah rent her clothes,
and said,

Treason, treason¹.

14 Then Jehoiada the priest
brought out

the captains of hundreds
that were set over the host,
and said unto them,

Have her forth of
the ranges:

and whoso followeth her,
let him be slain with the sword.

For the priest said,

Slay her not

in the house of the LORD.

15 So they laid hands on her;
and when she was come to the

entering of the horse-gate
by the king's house,
they slew her there.

16 And Jehoiada made
a covenant

MARG. ¹ v. 13. *treason*. Heb. *conspiracy*.

^a *Jehoiada made a covenant*.—He first took care about religion, and engaged them in solemn covenant to root out idolatry, and to restore the true worship of God, and

continue it.—Bishop Patrick. Deut. v. 2, 3. xxix. 1--15. Josh. xxiv. 25. 2 Chron. xv. 12--14. xxix. 10. xxxiv. 31. Ezr. x. 3. Neh. v. 12, 13. ix. 38. x. 28, 29.

Judah.

Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B. C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

between the LORD and the king and the people, that they should be the LORD's people;
 between the king^a also and the people.

between him, and between all the people, and between the king, that they should be the Lord's people.

18 And all the people of the land went into the house of Baal, and brake it down;
 his altars and his images brake they in pieces thoroughly,
 and slew Mattan the priest of Baal before the altars.
 And the priest appointed officers¹ over the house of the LORD.

17 Then all the people went to the house of Baal, and brake it down,
 and brake his altars and his images in pieces,
 and slew Mattan the priest of Baal before the altars.
 18 Also Jehoiada appointed the offices of the house of the LORD

2 CHRON. xxiii.

by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it*
 19 *was ordained* by David². And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

2 KINGS xi.

2 CHRON. xxiii.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land;
 and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house,

MARG. ¹ v. 18. *officers*. Heb. *offices*.² v. 18. *by David*. Heb. *by the hands of David*. 1 Chron. xxv. 2, 6.

^a *Between the king* &c. — that they should be his obedient subjects, and he should govern them by the law. This was directly agreeable

to the apostolical precept, Fear God and honour the king.—Bp. Patrick. 1 Sam. x. 25. 2 Sam. v. 3. 1 Chron. xi. 3. Rom. xiii. 1—6.

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Israel.

SECT. I.

ATHALIAH—7TH YEAR.

B.C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xi.

2 CHRON. xxiii.

And he sat on the throne of the kings.	and set the king upon the throne of the kingdom.
20 And all the people of the land rejoiced, and the city was in quiet ^a ; and they slew Athaliah with the sword beside the king's house.	21 And all the people of the land rejoiced : and the city was quiet, after that they had slain Athaliah with the sword.

SECT. II. THE REIGN OF JEHOASH.

*Jehoash reigneth well all the days of Jehoiada. He giveth orders
to repair the breaches in the house of the Lord.*

2 KINGS xi. 21.

2 CHRON. xxiv. 1—3.

21 Seven years old <i>was</i> Jehoash when he began to reign.	1 Joash <i>was</i> seven years old when he began to reign,
--	---

2 KINGS xii. 1—5.

1 In the seventh year of Jehu, Jehoash began to reign ; and forty years reigned he in Jerusalem.	and he reigned forty years in Jerusalem.
---	---

And his mother's name <i>was</i> Zibiah of Beer-sheba ^b .	His mother's name also <i>was</i> Zibiah of Beer-sheba.
---	--

2 And Jehoash did <i>that</i>	2 And Joash did <i>that</i>
-------------------------------	-----------------------------

^a *And the city was in quiet.*—This chapter and the next shew us, in a striking manner, the salutary influence of a true Church in the preservation of a falling State. It was *in the house of the Lord* that the infant Joash was concealed and preserved by Jehosheba. It was by the orders of *Jehoiada the priest* that the captains over the hundreds kept guard in rotation in the temple, until the time arrived for proclaiming him as king. It was *Jehoiada* who bade them execute the usurper Athaliah and her followers. And it was he who *made a covenant between the Lord and the king and the people, that they should be the Lord's people : between the king also and the people.* Hence, on the one hand, the State was preserved. The laws were re-established in force ; and the lawful heir of the kingdom, the true descendant of David, *sat on the throne of the kings* : whilst, on the other hand, the influence of the State was used to abolish the wor-

ship of Baal, and to restore the worship of the true God. *All the people of the land went into the house of Baal, and brake it down : his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars.* Though no such grossly false idolatry as that of Baal can now find place amongst us ; and though, if it could, no such force ought now to be employed to put it down ; it is undoubtedly the duty of a Christian government to discourage all superstition and false religion, as well as to support efficiently that which is true. May these ever be the principles, and the practice, of those who bear rule amongst us ! And may we do our part in discountenancing all false doctrine, and all evil practices, by adorning the doctrine of God our Saviour in all things !—Girdlestone's Comm. Lec. 616.

^b *Beersheba*, now *Bir-es-Seba*. See the note on 1 Kings xix. 3, at page 53.

Judah.

Israel.

SECT. II.

JEHOASH—1ST YEAR.

B.C. 878.

JEHU—7TH YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xii.

2 CHRON. xxiv.

*which was right^a in the
sight of the LORD*

*which was right¹ in the
sight of the LORD*

all his days wherein Jehoiada
the priest instructed him.

all the days of Jehoiada
the priest.

3 And Jehoiada took for him
two wives;

and he begat sons and daughters.

2 KINGS xii.

3 But the high places^b were not taken away: the
people still sacrificed and burnt incense in the high
places.

4 And Jehoash said to the priests, All the money of
the dedicated things² that is brought into the house of
the LORD, *even* the money of every one that passeth
the account, the money³ that every man is set at, *and*
all the money that cometh⁴ into any man's heart to
5 bring into the house of the LORD, Let the priests take
it to them, every man of his acquaintance: and let
them repair the breaches of the house, wheresoever
any breach shall be found.

B.C. 362. JONAH.^c

*Jonah, sent to Nineveh, fleeth to Tarshish. He is bewrayed by a
tempest, thrown into the sea, and swallowed by a fish.*

JONAH i.

Now the word of the LORD came unto 1

MARG. ¹ v. 2. *did that which was right.* See chap. xxvi. 5.² v. 4. *dedicated things, or holy things.* Heb. *holinesses.*³ *the money.* Heb. *the money of the souls of his estimation.* Lev. xxvii. 2.⁴ *cometh.* Heb. *ascendeth upon the heart of a man.*

^a *Jehoash did that which was right* &c. — This history shews the advantage of having good instructors and counsellors about a king, for Jehoiada preserved Joash in good ways while he lived: but when he was dead, Joash changed his manner, and was persuaded by the flatteries of some of his courtiers to fall into idolatry; and he killed the son of this pious Jehoiada, when he reprov'd the king for his idolatries.—Bishop Patrick.

^b *The high places.*—These private altars, on which they sacrificed to the true God, were not removed by the best of their kings, till the reign of Hezekiah. And this king was too young, and his authority too weak, though

he had Jehoiada to assist him, to attempt to break such a long-continued custom, especially when some of the princes in their hearts were idolaters.—Bishop Patrick.

^c *Jonah*, called, Matt. xii. 39, *Jonas*, margin. —Bishop Gray exhibits the Prophets in their supposed order of time, according to the Tables of Archbishop Newcome and Mr. Blair with a few variations—Gray's Key, p. 420; though the *precise* time in which some of them delivered their predictions cannot, perhaps, be traced in every instance. See Horne's Introduction, vol. IV. Pt. I. ch. 4. sect. 1. in which Bp. Gray's Table is given. Archbishop Newcome places the Book of Jonah between 856 and 784;

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Israel.

SECT. II. JEHOASH—17TH YEAR.

B. C. 862.

JEHU—23^D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH i.

Jonah^a the son of Amittai, saying, Arise, go to 2
Nineveh, that great city^b, and cry against it; for their
wickedness is come up before me. But Jonah rose 3
up to flee unto Tarshish^c from the presence of the
LORD, and went down to Joppa; and he found a ship
going to Tarshish: so he paid the fare thereof, and
went down into it, to go with them unto Tarshish
from the presence of the LORD.

But the LORD sent¹ out a great wind into the sea, 4
and there was a mighty tempest in the sea, so that
the ship was like to be broken². Then the mariners 5
were afraid, and cried every man unto his god, and
cast forth the wares that *were* in the ship into the sea,

MARG. ¹ v. 4. *sent.* Heb. *cast forth.*² *like to be broken.* Heb. *thought to be broken.*

Whiston about 860; and Taylor in the year 770. He is supposed to have prophesied to the *Ten Tribes*, according to Bishop Lloyd, towards the close of Jehu's reign, or in the beginning of Jehoahaz's reign; though Witsius, Blair, Bishop Newcome, Jahn, and others, place him under Jeroboam II., about forty years later. With the exception of his sublime ode in the second chapter, the Book of Jonah is a simple narrative. From the manner in which the sacred historians and Jesus Christ speak of Jonah, 2 Ki. xiv. 25. Matt. xii. 39, 41. xvi. 4. it is evident this book is a true narrative of a real person, and that Jonah was a prophet of considerable eminence. See Horne's Introduction, vol. IV. Pt. I. ch. 4. sect. 4. The reality of the history and prophecy of Jonah is fully proved against the modern Neologians by Alber, *Institutiones Hermeneuticæ* Vet. Test. tom. III. pp. 399—407.

The principal design of this book is to set forth in the prophet the type of the death and resurrection of Christ, by his being three days in the whale's belly, and then delivered from it; and to declare the grace and mercy of God to repenting sinners, and to signify the calling of the Gentiles after the death and resurrection of Christ. It further instructs us in the power and goodness of God; the nature and effects of repentance; the imperfections and infirmities of the best men in this life; and the call and mission of the Ministers of the word, together with the necessity of their faithfulness and obedience. Cyprian the Martyr was converted from idolatry by hearing this prophecy

read and explained by Cæcilius.

God deferred the executing of his judgments upon Nineveh till the increase of their iniquities made them ripe for destruction, about 150 years after the preaching of Jonah.—Lowth.

^a *Jonah.*—He was of Gath-hepher, in the tribe of Zebulun, a part of Lower Galilee: Josh. xix. 13.

^b *Nineveh, that great city.*—See note on chap. iii. 3.

^c *To flee unto Tarshish.*—תַּרְשִׁישׁ. There have been various opinions as to the situation of this place. Some, among whom is Tarnovius, think that it was Tarsus in Cilicia, where St. Paul was born: others, as Theodoretus, suppose it to have been Carthage or Tunis, which is called Tarshish by the Arabs. Bochartus contends that it was Spain, or a part of Spain frequented by the Tyrians: in Phaleg. lib. iii. cap. 7. p. 793.

Jonah might consider his mission as an uncommon, unprofitable, and dangerous one. He certainly thought that his veracity as a prophet would be affected by God's merciful change of purpose: chap. iv. 2. This and other parts of his conduct deserve censure. But men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God's will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt. See 1 Kings xiii. 18, 20. Matt. vii. 22. Acts xv. 39. 1 Cor. xiii. 2. Gal. ii. 11.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B. C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH i.

to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, 6 What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, 7 Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto 8 him, Tell us, we pray thee, for whose cause^a this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou? And he said unto them, I *am* an 9 Hebrew; and I fear the LORD¹, the God of heaven, which hath made the sea and the dry *land*. Then 10 were the men exceedingly² afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto 11 thee, that the sea may be calm³ unto us? for the sea wrought⁴, and was tempestuous. And he said unto 12 them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. Never- 13 theless the men rowed⁵ hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried 14 unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life,

MARG. ¹ v. 9. *the Lord*, or JEHOVAH. ² v. 10. *exceedingly*. Heb. *with great fear*.

³ v. 11. *may be calm* &c. Heb. *may be silent from us*.

⁴ *wrought*, or *grew more and more tempestuous*. Heb. *went*.

⁵ v. 13. *rowed*. Heb. *digged*.

^a *For whose cause*—for what cause. מַה is most naturally understood of things: Gen. xxxiii. 8. Judges xiii. 17. 1 Sam. xviii. 18. Micah i. 5. See Nold, § 5, note. See also Buxtorf's Thes. Gramm. p. 392. When Jonah had been thus singled out as the culprit whom divine vengeance pursued, the mariners did not proceed against him with violence, as might have been expected, considering their

loss and extreme danger, but calmly entreated him to inform them whether he were not conscious of some great crime, for which this calamity was come upon them. They desired also to know what his employment was, whether lawful or not; whether he was not now upon some criminal project, or fleeing from justice; and, in short, who he was, and of what country.—Scott.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B.C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH i.

and lay not upon us innocent blood^a: for thou, O LORD, hast done as it pleased thee. So they took 15 up Jonah, and cast him forth into the sea: and the sea ceased¹ from her raging. Then the men feared 16 the LORD exceedingly^b, and offered a sacrifice² unto the Lord, and made vows.

Now the LORD had prepared a great fish^c to swallow 17 up Jonah. And Jonah was in the belly³ of the fish three days and three nights^d.

MARG. ¹ v. 15. *ceased*. Heb. *stood*.

² v. 16. *offered a sacrifice* &c. Heb. *sacrificed a sacrifice unto the Lord, and vowed vows*.

³ v. 17. *belly*. Heb. *bowels*.

^a *Innocent blood*.—Punish us not as murderers of an innocent man; for we judge, from the whole transaction, that we are conforming ourselves to thy will. — Newcome *in loc*. They prayed no more to their gods, but to the God of Israel, being now convinced, by the providences of God concerning Jonah and the information he had given them, that He is God alone.—Henry. We may conclude that some of these were savingly converted by reason of these extraordinary transactions.—Scott. Disclaiming all their idol gods, they offered a sacrifice to the only true God, and made vows to him, which they would certainly perform upon their return, to worship him at Jerusalem.—Bishop Hall.

^b *Then the men feared the Lord exceedingly*.—Nothing melts the heart of the children of men like the loving-kindness and mercies of God. Storms and tempests made these men tremble for fear of danger; but now they fear the Lord himself, when they behold his tender mercies in quelling the storm, and delivering their lives from the deep. The thunders of a broken law, or storms in providence, may make the sinner's heart to tremble for fear of death and judgment; yet nothing but a believing view of the love of God in Redemption will bring the sinner to fear the Lord in truth. The terrors of Sinai may alarm the guilty, but a view of the Lamb of God on Calvary breaks the sinner's heart. There is an irresistible force in the voice of mercy; it breaks, it melts, it wins the soul. Well may it be said that the ways of God are a great deep; for we see, in all his providence, that the greatest mercies proceed from the greatest

judgments: the death of Jonah is the life of all his companions; the death of Jesus is the life of the believing world. Pain often brings forth pleasure; contempt of the world leads to honour that comes from God; and the poverty of time terminates in eternal riches.—Jones' Jonah, p. 37.

^c *The Lord had prepared a great fish*.—The miracle of preserving Jonah served to spread the knowledge of Jehovah: it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands.—Newcome *in loc*. The whole was miraculous: the preservation of Jonah from suffocation in the belly of the whale could only be effected by a continued exertion of Almighty power; and the most daring infidel will scarcely venture to say that God *could not* prepare so great a fish for this purpose, and effect Jonah's deliverance in such a manner.—Scott.

^d *Three days and three nights*.—This would be true if understood of one complete day and a small part of two other days. The precise time was thus determined to prefigure the period of our Lord's continuance in the grave: Matt. xii. 40.—Newcome *in loc*. Jonah, by this miraculous preservation, was designed to be made a monument of divine mercy, for the encouragement of those that have sinned and gone away from God, to return and repent; a successful preacher to Nineveh; and this miracle wrought for his deliverance, if the tidings of it reached Nineveh, would contribute to his success; and an illustrious type of Christ. 1 Cor. xv. 4.—Henry.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B.C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

The prayer of Jonah. He is delivered from the fish.

JONAH ii.

Then Jonah prayed^a unto the LORD his God out of 1
the fish's belly, And said, 2

I cried by reason¹ of mine affliction unto the LORD,
and he heard me;

Out of the belly of hell² cried I, *and* thou heardest
my voice.

For thou hadst cast me into the deep, in the midst³ 3
of the seas;

And the floods compassed me about:

All thy billows^b and thy waves passed over me.

Then I said, I am cast out of thy sight; 4

Yet I will look again toward thy holy temple.

The waters compassed me about, *even* to the soul: 5

The depth closed me round about,

The weeds were wrapped about my head.

I went down to the bottoms⁴ of the mountains; 6

The earth with her bars *was* about me for ever:

Yet hast thou brought up my life from corruption⁵,
O LORD my God.

When my soul fainted within me I remembered 7
the LORD:

And my prayer came in unto thee, into thine
holy temple.

They that observe lying vanities^c 8

Forsake their own mercy^d.

MARG. ¹ v. 2. *by reason*, or *out of mine affliction*.

² *hell*, or *the grave*. Isa. xiv. 9.

³ *midst*. Heb. *heart*.

⁴ v. 6. *bottoms*. Heb. *cuttings off*.

⁵ *corruption*, or *the pit*.

^a *Jonah prayed*.—Archbishop Secker says that this has much more the appearance of a thanksgiving after a deliverance, and could scarcely be used before, unless we suppose it prophetic of the deliverance. This is also Green's opinion. It seems very strange, says Secker, that Jonah's sin should never be mentioned or hinted at in it. *Then*, says Bishop Hall, Jonah spent that time in his earnest prayers to God, and in his humble and hearty confessions of his sin; and *after*, when he was by the power of God delivered, he penned this song of thanksgiving for so wonderful a mercy.

^b *All thy billows*.—These words are plainly quoted by Jonah from Ps. xlii. 7. What David

spoke figuratively, Jonah applies to himself as literally fulfilled. See how good it is to be ready in the Scriptures: Jonah, when he could make no use of the Bible, furnished himself from the Scriptures, by the help of his memory, with a very appropriate representation of his case. To his great satisfaction, he finds the man after God's own heart making the same complaint to God which he himself has now occasion to make.—Henry.

^c *Lying vanities*.—Idols. See Deut. xxxii. 21. 1 Sam. xii. 21.

^d *Their own mercy*.—the source of their mercy. So Ps. cxliv. 2, the Psalmist calls God his mercy, or the author of mercy to him. See also Ps. lix. 11, 17.—Newcome *in loc*.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B. C. 862.

JEHU—23^D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH ii.

But I will sacrifice unto thee with the voice of 9
thanksgiving ;

I will pay *that* that I have vowed.

Salvation *is* of the LORD.

And the LORD spake unto the fish, and it vomited 10
out Jonah upon the dry land^a.

*Jonah, sent again, preacheth to the Ninevites. Upon their
repentance, God repenteth.*

JONAH iii.

And the word of the LORD came unto Jonah the 1
second time^b, saying, Arise, go unto Nineveh, that 2
great city, and preach unto it the preaching that 3
I bid thee. So Jonah arose, and went unto Nineveh, 3
according to the word of the LORD. Now Nineveh
was an exceeding great city of three days' journey^c.
And Jonah began to enter into the city a day's 4

^a *Upon the dry land.*—Probably on the coast of Palestine.—Newcome. Thus death and the grave were commanded to restore the body of the crucified Redeemer.—Scott.

^b *The second time.*—It was proper that Jonah should have his commission renewed, before he resumed his office, after his late perverse disobedience; and that he should prove the sincerity of his repentance by performing that which before he had declined. He was therefore commanded to go and preach to Nineveh the preaching that God commanded him; and he promptly obeyed, without regard to consequences.—Scott. The commission given him anew, is an evidence of the remission of his former disobedience. When God has afflicted us, and delivered us out of our affliction, we must hear his voice, bidding us to return to the duties which we had neglected, and to which by these providences he has called us. The word of the Lord comes to Jonah again, to shew that when God forgives he forgets, and whom he pardons to him he gives a new heart and a new spirit. God's making use of us is the best evidence of his being at peace with us.—Henry.

^c *An exceeding great city of three days' journey.*—*Exceeding*, Heb. *of God*. So Gen. xxx. 8. Ps. xxxvi. 6. lxxx. 10. margin. That is, of three days' journey in circuit, as St. Jerome and the best commentators expound it. Hieron. Comment. in locum. Twenty miles

a day being the common computation for a foot traveller, its circuit was therefore sixty miles. Bocharti Phal. lib. iv. c. 20. col. 252.

For the Hebrew phrase, see Gen. xxiii. 6. xxx. 8. Ps. xxxvi. 6. lxxx. 10. Hos. xiii. 15. Is. xxviii. 2. xl. 7. Amos iv. 11. Cant. viii. 6. Acts vii. 20. Strabo says that Nineveh was much greater than Babylon, lib. xvi. p. 737. marg. Amst. fol. 1707. Diodorus Siculus represents this city as an oblong figure; the two longer sides of which measured 150 stadia, and the two shorter 90. Ninus, says this historian, hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in succeeding ages, who undertook such a work, should easily surpass it. Wherefore, as the whole circuit was 480, his expectation has not been deceived. For no one has since built so great a city, both as to the extent of its circuit and the magnificence of the wall, Ed. Wess. l. ii. §. 3. p. 65. marg. Ammianus Marc. says that the ancient Ninus was *civitas ampla*, L. xiv. c. 8. And Eustathius has this note on Dionysius's *Περὶ ἑρῆρας*, l. 990. p. 125. ed. H. Steph.: They say that Ninus situated on the Tigris, which was much greater than Babylon, was wholly destroyed when the Persian empire was subverted. He adds a report that fourteen myriads were employed, for eight years, in building this city.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B.C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH iii.

journey, and he cried, and said, Yet forty days^a, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast^b, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh^c, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published¹ through Nineveh

MARG. ¹ v. 7. *published.* Heb. *said.*

^a *He cried and said.* See Deut. xviii. 22, margin, *Yet forty days*, &c.—Bochart observes, from Jerom, that forty days is a solemn period of time in Scripture: see Ex. xxiv. 18. 1 Kings xix. 8; and that Jonah's denunciation employed three days.—Hieroz. p. II. 746. This respite and warning intimated that there was a reserved condition of mercy in case they repented, and probably the proclamation was attended with reproofs of their most notorious sins. In his progress he met with no interruption; and it is probable that his first day's preaching produced such effects as rendered it unnecessary for him to proceed any further.—Scott.

^b *The people of Nineveh believed God, and proclaimed a fast.*—The Eastern mode of fasting was abstinence from food till the evening: 2 Sam. i. 12. The fame of the wonderful works God had wrought for the Jews was spread over the Eastern parts of the world. This might make the Ninevites hearken to a man of that nation, who came to them as sent by God: and it is likely he gave them an account of the miraculous circumstances which attended his own mission. But, without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason which moved them to have a regard to his message. And by the men of Nineveh's repenting at the preaching of Jonah, God designed to upbraid the stubbornness of his own people, and shame them, as it were, to repentance, for fear the men of Nineveh should rise up in judgment against them, as our Saviour speaks of the Israelites in his own time: Matt. xii. 41.—Preb. Lowth. The case of Nineveh has some perplexity. Nothing in

the future history of that profligate city leads us to believe that any radical work of repentance was now accomplished in it. And yet the language of this chapter is remarkable. And not less striking is the saying of our Lord: *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here.* Perhaps the way to reconcile this language with what we know of the facts of the case, is, to consider the apparent repentance to have been general, but the real repentance partial.—Cunningham's Lectures on Jonah, Lect. iv.

^c *The king of Nineveh.*—Who this king was, is uncertain. Archbishop Usher supposes him to have been Pul, the king of Assyria, who afterwards invaded the kingdom of Israel, in the days of Menahem, 2 Kings xv. 19. See his Annals, A.M. 3233. This also was the opinion of Archbishop Newcome; but Bishop Newton thinks it more probable that this prince was one of the kings of Assyria before any of those who are mentioned in Scripture. We know that Jonah prophesied of the restoration of the coasts of Israel taken by the king of Syria, which was accomplished by Jeroboam II. 2 Kings xiv. 25. and therefore Jonah must have lived before that time; and is, with great reason, supposed by Bishop Lloyd, in his Chronological Tables, to have prophesied at the latter end of Jehu's or the beginning of the reign of Jehoahaz, when the kingdom of Israel was reduced very low, and greatly oppressed by Hazael king of Syria, 2 Kings x. 32. This was above seventy years before we hear mention of Pul, king of Assyria.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B.C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH iii.

by the decree of the king and his nobles¹, saying,
 Let neither man nor beast, herd nor flock, taste any
 thing: let them not feed, nor drink water: But let 8
 man and beast be covered with sackcloth, and cry
 mightily unto God: yea, let them turn every one
 from his evil way, and from the violence that *is* in
 their hands. Who can tell *if* God will turn and 9
 repent^a, and turn away from his fierce anger, that we
 perish not?

And God saw their works, that they turned from their 10
 evil way; and God repented of the evil, that he had
 said that he would do unto them; and he did *it* not^b.

MARG. ¹ nobles. Heb. great men.

^a *Who can tell if God will turn and repent?*—The proclamation of approaching destruction had not been attended with any express call to repentance or promises of mercy, yet they proceeded upon this general encouragement from their apprehensions of the goodness of the Lord, that they *could not tell* but he might be induced to remit their punishment: at least, this was the most probable way of escaping the impending destruction. In all this, something beyond natural conscience, even the special blessing of God on his own word, influencing them to believe it, and to act accordingly, must be acknowledged.—Scott.

^b *God repented of the evil, that he had said that he would do unto them; and he did it not.*—The not fulfilling of some predictions in Scripture which seem to imply a changeableness of the Divine will does not argue any change in it. There is not, indeed, the same reason of promises and threatenings altogether; for in promising, the obligation lies upon God, and the right to demand is in the party who performs the condition of the promise; but in threatenings, the obligation lies upon the sinner, and God's right to punish is declared thereby; so that though God does not punish, his will is not changed, because his will was to declare the demerit of sin, and his right to punish upon the commission of it; though he may not punish according to the strict letter of the threatening the person sinning, but relax his own law for the honour of his attributes, and transfer the punishment from the offender to a person substituted in his room: this was the case in the

first threatening against sin and the substituting a surety in the place of the malefactor. But the answer to the case of Nineveh is this, that where we find predictions in Scripture declared and yet not executed, we must consider them not as absolute, but conditional; or, as the civil law calls it, an interlocutory sentence: Rivet in Genes. exercitat. 51. p. 213. God declared what would follow by natural causes and by the demerit of man, not what he would absolutely himself do: and this he lays down as a general rule for interpreting his threatenings against a nation, and the same reason will hold in threatenings against a particular people: Jer. xlviii. 7—10. So that when a man's repentance arrives, God remains firm to his first will, always equal to himself; and it is not He that changes but man. God did not fulfil what he had threatened, because they reformed what they had committed: when the threatening was made they were a fit object for justice; but when they repented they were a fit object for a merciful respite. To threaten when sins are high is a part of God's justice: not to execute when sins are revoked by repentance is a part of God's goodness.—Charnocke on the Attributes, Discourse vi. pp. 217, 218. 1838.

When they repented, he repented. In a strict sense, God never repents; nor is it possible he should; for he is not a man that he should repent. With him there is no yea and nay, but yea and amen. He changeth not. He never can turn from his own eternal plan. But he alters his conduct in the sight of men; he acts, to our view, as a man acts when he

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B. C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

*Jonah, repining at God's mercy, is reproved by the
type of a gourd.*

JONAH iv.

But it displeased Jonah exceedingly, and he was 1
very angry. And he prayed unto the LORD, and said, 2
I pray thee, O LORD, *was* not this my saying, when I
was yet in my country? Therefore I fled before
unto Tarshish: for I knew that thou *art* a gracious
God, and merciful, slow to anger, and of great kind-
ness, and repentest thee of the evil. Therefore now, 3
O LORD, take, I beseech thee, my life from me; for
it is better for me to die than to live.

Then said the LORD, Doest thou well^a to be angry?¹ 4
So Jonah went^b out of the city, and sat on the east 5
side of the city, and there made him a booth, and sat
under it in the shadow, till he might see what would
become of the city. And the LORD God prepared a 6
²gourd^c, and made *it* to come up over Jonah, that it

MARG. ¹ *Doest thou well to be angry? or Art thou greatly angry?*

² v. 6. *gourd, or palmerist. Heb. kikajon.*

repents; and therefore he is said to repent when he turns from the line of conduct he once pursued. After all, the change is in us, not in him. For instance: he was coming in his fierce anger to destroy Ninevah; but when they departed from their evil ways, he departed from his anger, and destroyed them not. But it should be noticed, that he never came in anger against penitents, but against rebels; and when the character is changed, his conduct towards them is changed also; so the change is in them, and not in him. When they turn to him in penitence, he turns to them in peace; and is therefore said to repent, though he is still of the same mind as he was respecting the impenitent. It is very evident that it is *not the destruction* of a people that the Lord aims at, when he threatens his heaviest judgments; no, it is their *salvation* which he seeks. He threatens, that he may not strike; his desire is, to melt, and not to consume; to purify in the fire, and not to burn. His desire is, to confer happiness, and prevent misery. Punishment and death are his strange work, in which he has no pleasure. Evidently, God's end, in all his awful threatening, and most tremendous judgments, is the salvation of men, and not their ruin; excepting only those judgments which finally destroy in

a moment; as, when Sodom burns; when Pharaoh and his hosts sink in the mighty waters; or when Korah and his company are swallowed up alive in the earth. Where God actually makes an end of a people or an individual, there the day of grace is clearly at an end; but where life is spared, the end of all sufferings is mercy, to lead to repentance and pardon. While his long-suffering patience lasts, the door of life is kept open, and sinners may return and obtain mercy: even Nineveh repented, and was pardoned.—Jones's *Jonah*, pp. 110, 112, 113.

^a *Doest thou well &c.?* literally, *Num bene-faciendo accensa est tibi ira?*—Jonah seems to have thought that his veracity as a prophet and the honour of his office were affected. His impatience here, and verse 8, are highly criminal.—Newcome *in loc.*

^b *So Jonah went.*—Now *Jonah had gone* &c.—The verbs in the preter form have this force, see Gen. xx. 4. 1 Sam. xxx. 1. among very many instances. While Jonah was in this situation, and perhaps expected an overthrow of the city by earthquake or fire in the course of forty days, God's gracious purpose towards Nineveh was revealed to him.—Newcome *in loc.*

^c *A gourd*—a plant. Bochart, Hieroz. II.

Judah.

Israel.

SECT. II. JEHOASH—17TH YEAR.

B. C. 862.

JEHU—23D YEAR.

§ 1.

PROPHETS—ELISHA AND JONAH.

JONAH IV.

might be a shadow over his head, to deliver him from his grief^a. So Jonah was exceeding glad¹ of the gourd^b. But God prepared a worm when the morning 7
 rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did 8
 arise, that God prepared a vehement² east wind^c; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.* And God said to Jonah, 9
Doest thou well³ to be angry for the gourd? And he said, I do well to be angry⁴, *even unto death^d.* Then 10
 said the LORD, Thou hast had pity⁵ on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night^e, and perished in a night: And should not I spare Nineveh, that great 11
 city, wherein are more than sixscore thousand^e persons that cannot discern between their right hand and their left hand; and *also much cattle?*

MARG. ¹ v. 6. *exceeding glad.* Heb. *rejoiced with great joy.*² v. 8. *vehement, or silent.*³ v. 9. *Doest thou well, or art thou greatly angry.*⁴ *I do well to be angry, or I am greatly angry?*⁵ v. 10. *had pity, or spared.*⁶ *came up in a night.* Heb. *was the son of the night.*

623. and also Hiller, and Celsius, say that the Ricinus, or Palma Christi, is here meant. Pliny calls this plant *cici*; and its height which is that of the olive, the largeness of its leaves which are like those of the vine, and the quickness of its growth, are said to favour this supposition. See Plin. Nat. Hist. lib. xv. chap. 7. We may justly attribute, says Archbishop Newcome, a miraculous growth to that which shaded Jonah.

^a *To deliver him from his grief*—from his displeasure, which he had conceived ver. 1. to abate the heat; and thus to ease his mind, by easing his body, or to deliver him from his affliction or distress on account of the heat.—Newcome *in loc.*

^b *Jonah was exceeding glad of the gourd.*—It is obvious that the language in which his satisfaction is described could scarcely be stronger if the subject of his delight had been the deliverance of a man, or even of a nation, from ruin. But the painful fact is, that while he thus rejoiced in the gourd given to himself, he was mourning over the deliverance of a mighty people. A spirit of indulgence, is

in almost every instance, allied to a hard heart. To steel a man against the feelings of humanity, you need not labour to harden him against his brother, but have only to instruct him to love himself.—Cunningham's Lectures on Jonah, Lect. 6.

^c *A vehement east wind.*—A still east wind—a very scorching and suffocating wind in those countries, as the deserts of burning sand lay to the east or south-east.—Newcome *in loc.*

^d *I do well to be angry, even unto death.*—The same frame of mind which disposes us to vehement delight in our personal indulgences inclines us to intemperate grief when the indulgence is removed. The inordinate love of things below lies at the root of both feelings; and the cure for both is the love of Christ, and the setting our affection on things above. He it was who could say, *None of these things move me, neither count I my life dear to myself*: who could add, *Yea doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord.*—Cunningham's Lectures on Jonah, Lect. 6.

^e *Sixscore thousand, &c.*—Reckoning those

Judah.

Israel.

SECT. II. JEHOASH—19TH YEAR.

B. C. 860.

JEHU—25TH YEAR.

§ 1.

PROPHET—ELISHA.

Hazael oppresseth Israel.

2 KINGS x. 32, 33.

In those days the LORD began to cut Israel short^a: 32
and Hazael smote them in all the coasts of Israel;
From Jordan eastward¹, all the land of Gilead, the 33
Gadites, and the Reubenites, and the Manassites, from
Aroer, which *is* by the river Arnon, even Gilead²
and Bashan.

MARG. ¹ v. 33. *eastward. Heb. toward the rising of the sun.*² *even Gilead, or even to Gilead and Bashan.*

of a tender age as a fifth part, the city contained 600,000 inhabitants. See Boch. Geogr. 252-3.

From all this we may learn, that though God may suffer his people to fall into sin, yet he will not suffer them to lie still in it, but will take a course effectually to shew them their error, and to bring them to themselves, and to their right mind again. We have reason to hope that Jonah after this was well reconciled to the sparing of Nineveh, and was as well pleased with it as ever he had been displeased.—Henry. We may suppose, that being made to know the evil of his own heart, he would be prepared to serve God in the prophetic office with more humility and propriety than he had hitherto done.—Scott.

We learn by this history that our God is a *God of Grace*—Grace abounding to the chief of sinners. What an admirable display is here of his long-suffering patience, of his loving-kindness, and of his pardoning mercy! The *long-suffering patience* of the Almighty shines gloriously in his conduct toward Jonah. What did he not endure at the hand of this perverse man! What disobedience, rebellion, and obstinacy! What selfishness, hardness of heart, and ingratitude! Yet the Lord bears with all his provocations with astonishing patience: well may it be said, *that His mercy endureth for ever*.—The loving-kindness of the Lord towards his servant Jonah, under all his perverseness, is truly astonishment. What tender care he took of him in all his difficulties and dangers! As a father pitieth his children, so the Lord pitied him. All the way as he passed through scenes of trials, his God was with him, and to provide for him all he wanted. When Jonah is cast into the deep, the Lord provides for him a safe refuge, so that his life is preserved when his sin is punished. God never once forsook him, but went with him through

fire and water; he passed with him through the sea; and staid with him on dry land, and constantly did him good.—The *pardoning mercy* of the Lord towards Jonah is marvellous in our eyes. When we consider the high honours which the Lord conferred upon him, in selecting him, in preference to any other, to carry such important tidings to the greatest city of the world—and when we witness his cowardly, perverse, and ungrateful conduct on such an occasion—we are constrained to say, that he gave his God the highest provocations, and the justest grounds to punish and destroy him. But the Lord keepeth not his anger for ever: he takes immense pains to bring his erring servant to repentance, that he may pardon him, and save him eternally. And this he did, *because his mercy endureth for ever*. Were we to review our *own history*, and take a full and faithful survey of all our evil tempers, and rebellious conduct toward God, and to mark what has been his conduct towards us, we should probably find that the history of Jonah has been, to a great degree, our own history. Have not we, in numberless instances, been disobedient, self-willed, perverse, and rebellious; indulging our evil tempers, unbelief, pride, and ingratitude? And yet, behold, we live, when life has been forfeited ten thousand times. Nay, we live embraced in the arms of God's mercy; abounding in blessings and comfort which flow from the loving-kindness of the Lord. Among all his other gifts, may we be blessed with a *due sense of all his mercies*, so that all his goodness may lead us to repentance, that we may be pardoned, and made meet for the inheritance of the saints in light.—Jones's Jonah, pp. 208-9.

^a *In those days the Lord began to cut Israel short. Heb. to cut off the ends.*—There is reason to fear, that when Jehu took no heed himself to walk in the law of God, but clave to

Judah.

SECT. II. JEHOASH—23D YEAR.

B. C. 856.

Israel.

JEHU—29TH YEAR.

§ 1.

PROPHET—ELISHA.

Jehoahaz succeedeth Jehu.

2 KINGS x. 34—36.

Now the rest of the acts of Jehu, and all that he 34
did, and all his might, *are* they not written in the
book of the chronicles of the kings of Israel? And 35
Jehu slept with his fathers: and they buried him in
Samaria. And Jehoahaz his son reigned in his stead.
And the time¹ that Jehu reigned over Israel in Sa- 36
maria *was* twenty and eight years.

THE REIGN OF JEHOAHAZ. § 2.

Joash giveth order for the repair of the temple.

2 KINGS xii. 6—16. 2 CHRON. xxiv. 4—14.

6 But it was *so*, that in the three and
twentieth² year of king Jehoash the
priests had not repaired^a the breaches
of the house.

Jehoahaz's wicked reign.

2 KINGS xiii. 1, 2.

In the three and twentieth² year of 1
Joash the son of Ahaziah king of
Judah, Jehoahaz the son of Jehu be-
gan to reign over Israel in Samaria,
and reigned seventeen years.

MARG. ¹ v. 36. *the time.* Heb. *the days were.*² v. 6. *in the three and twentieth &c.* Heb. *in the twentieth year and third year.*

the sin of Jeroboam the son of Nebat who made Israel to sin, the people followed his pernicious example, and the worship of the golden calves was prosecuted with renewed zeal now that Baal was destroyed out of the land. The Lord therefore began to cut Israel short. Hazael the king of Damascus did that which Elijah foresaw: he took all the country beyond Jordan—the whole of that territory which was originally the kingdom of Sihon king of the Amorites, and Og the king of Bashan. The countries which Israel had first conquered were the first lost. Though Jehu was a valiant man, yet God did not prosper him because he was not his sincere worshipper.

^a *The priests had not repaired, &c.*—They were both dilatory and careless in gathering the money; and did not bring in what they had gathered, to begin the work. Whereupon the king revoked his former order; and entrusted other men, as it here follows, with the work. Thus are things seldom done well that are committed to the care of many.—Bishop Patrick. Joash's orders must have been very long neglected, for nothing was done effectually till the twenty-third year of his reign. It is probable that the priests appropriated considerable sums to their own use, which they

received for the repairs of the temple, till the people lost confidence in them, and would give them no more money on that account. Jehoiada himself appears to have been remiss in this affair, but his great age would necessarily render him less capable of active services. The priests, however, readily consented to the alteration proposed by Jehoash; and a proclamation having been made for the collection of a half shekel from each male above twenty years of age, Ex. xxx. 11—16, and a chest so placed that the money might be either put in by them that brought it, or by the priests in their presence, large sums were soon collected, and applied by Jehoiada and the king's secretary to the repairs of the temple.—Scott. As the chest is said in Chronicles to have been *set without the gate*, and that the princes and people cast the money into it, Dr. Lightfoot thinks that the chest was at first placed in the inner court, so that the money still passed through the hands of the priests; but that not being satisfactory, it was removed to a situation where all had ready access to it. The chest was put on the right hand as they went in, which some think is alluded to in that rule of charity which our Lord gives: *Let not thy left hand know what thy right hand doeth.*

Judah.

Israel.

SECT. II. JEHOASH—23D YEAR.

B.C. 856.

JEHOAHAZ—1ST YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS xiii.

And he did *that which was* evil in the sight of the LORD, and followed¹ the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

2 CHRON. xxiv.

4 And it came to pass after this, *that* Joash was minded to repair² the house of the LORD^a. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

2 KINGS xii.

2 CHRON. xxiv.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house?

6 And the king called for Jehoiada the chief, and said unto him,

2 CHRON. xxiv.

Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

MARG. ¹ v. 2. followed. Heb. walked after.

² v. 4. to repair. Heb. to renew.

^a Joash was minded to repair the house of the Lord.—We have evidence in this passage, that much as Joash was under the influence of Jehoiada for good, he acted with the authority which belonged to a king, as the head of all orders in Church and State; even calling Jehoiada himself to account, in a matter where the ministers of religion had been slack to fulfil their duty. It was Joash that was minded to repair the house of the Lord. He it was who gave orders to the priests and Levites to go to all the cities of Judah, and to see that they hastened the matter. And when they hastened it not, the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection? And in consequence of this interference on the king's part, proper measures

were straightway taken, and money was gathered in abundance, and the work was perfected. Herein we see on the other hand the advantages arising from having the rulers of the State in a position to controul the ministers of religion in matters of this kind. And it is for such ends as these, and in this sense, that we acknowledge the sovereign of our country to be the head, under Christ, of our Church. We believe it to be according to the will of God, that there should be in each single nation only one independent and supreme power in causes both ecclesiastical and civil. And we earnestly beseech God so to rule our sovereign's heart, that the power of the crown may ever be exerted in these realms to give weight to the institutions of the Church.—Girdlestone's Comm. Lec. 700.

Judah.

Israel.

SECT. II.

JEHOASH—23^d YEAR.

B.C. 856.

JEHOAHAZ—1ST YEAR. § 2.

PROPHET—ELISHA.

2 KINGS xii.

Now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house. And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

2 CHRON. xxiv.

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

2 KINGS xii.

2 CHRON. xxiv.

8 And at the king's commandment they

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it,

made a chest,

and set it beside the altar, and set it without at the gate on the right side as one cometh into

the house of the LORD: of the house of the LORD.
and the priests that kept the door¹ put therein all the money *that was* brought into the house of the LORD.

2 CHRON. xxiv.

9 And they made a proclamation² through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until 11 they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites,

2 KINGS xii.

2 CHRON. xxiv.

10 And it was so, when they saw and when they saw that *there was* much money that *there was* much money, in the chest, that the king's scribe³ and the high priest came up, the king's scribe and the high priest's officer came

MARG. ¹ v. 9. door. Heb. threshold.

² v. 9. a proclamation. Heb. a voice.

³ v. 9. king's scribe, or secretary.

Judah.

Israel.

SECT. II.

JEHOASH—23^D YEAR.

B.C. 856.

JEHOAHAZ—1ST YEAR. § 2.

PROPHET—ELISHA.

2 KINGS xii.

2 CHRON. xxiv.

and emptied the chest,

and they put up in 'bags',
and told the money that
was found in the house
of the LORD.

and took it, and carried
it to his place again.
Thus they did day by day,
and gathered money
in abundance.

11 And they gave the
money, being told, into the
hands of them that did the
work, that had the oversight
of the house of the LORD:
and they laid it out² to
the carpenters and builders,
that wrought upon the house
of the LORD,

12 And the king and
Jehoiada gave it to such as
did the
work of the service
of the house of the LORD,
and hired
masons and carpenters
to repair the house
of the LORD,

12 And to masons, and
hewers of stone, and to buy
timber and hewed stone to
repair the breaches of the
house of the LORD,

and also such as wrought
iron and brass to mend the
house of the LORD.

and for all that was laid out³
for the house to repair it.

2 KINGS xii.

13 Howbeit there were not made⁴ for the house of the
LORD bowls of silver, snuffers, basons, trumpets, any

MARG. ¹ v. 9. *put up in bags.* Heb. *bound up.* ² v. 11. *laid it out.* Heb. *brought it forth.*

³ v. 12. *was laid out.* Heb. *went forth.*

⁴ v. 13. *there were not made.* See 2 Chron. xxiv. 14.

^a *Put up in bags.*—Sir J. Chardin informs us that it is a custom of Persia always to seal up bags of money: and the money of the king's treasure is not told, but is received by bags sealed up. These are what are called in the East *purses*, each of which, as Maillet informs us, contains money to the amount of 1500 livres, or about 63*l.* of our money. The

money thus collected for the reparation of the temple seems in like manner to have been reckoned in bags of equal value to each other; as we can scarcely imagine the placing of it in bags would otherwise have been mentioned. The value of a Jewish purse is unknown, but the bags mentioned in chap. V. 23, amounted to a talent.—Treasury Bible.

Judah.

Israel.

SECT. II.

JEHOASH—23D YEAR.

B.C. 856.

JEHOAHAZ—1ST YEAR. § 2.

PROPHET—ELISHA.

2 KINGS xii.

vessels of gold, or vessels of silver, of the money *that*
 14 *was* brought into the house of the LORD: But they
 gave that to the workmen, and repaired therewith the
 15 house of the LORD. Moreover, they reckoned not with
 the men, into whose hand they delivered the money
 to be bestowed on workmen: for they dealt faithfully.
 16 The trespass-money^a and sin-money was not brought
 into the house of the LORD: it was the priests'.

2 CHRON. xxiv.

13 So the workmen wrought, and the work was per-
 fected¹ by them, and they set the house of God in his
 14 state, and strengthened it. And when they had
 finished *it*, they brought the rest of the money before
 the king and Jehoiada, whereof were made vessels for
 the house of the LORD, *even* vessels to minister, and to
 offer² *withal*, and spoons, and vessels of gold and
 silver. And they offered burnt-offerings in the house
 of the LORD continually all the days of Jehoiada.

B.C. 850.

Jehoiada's death and honourable burial.

2 CHRON. xxiv.

15 But Jehoiada waxed old, and was full of days when
 he died; an hundred and thirty years old *was he*
 16 when he died. And they buried him in the city of
 David among the kings, because he had done good in
 Israel, both toward God, and toward his house.

B.C. 849.

Jehoahaz, oppressed by Hazael, is relieved by prayer.

2 KINGS xiii. 3—7.

And the anger of the LORD was kindled against 3
 Israel; and he delivered them into the hand of Hazael
 king of Syria, and into the hand of Ben-hadad the

MARG. ¹ v. 13. *the work was perfected.* Heb. *the healing went up upon the work.*² v. 14. *to offer &c., or pestils.*

^a *The trespass-money.*—This was the money
 persons at a distance sent for their trespass-
 and sin-offerings, instead of cattle, with which
 the sacrifices were bought; and what re-
 mained of the money was not brought into the
 temple, and made use of in the above manner:
it was the priest's; the overplus of it, and
 such of the sacrifices which by the law were
 appropriated to them.—Gill. Hosea iv. 8.

Lev. v. 15, 18. Numb. v. 8, 10, 15, 16. xviii. 8, 9.
 They did not break in upon that which was
 the stated maintenance of the priests. Let
 not the services of the temple be starved under
 colour of repairing the breaches of it.—Henry.

^b *He delivered them into the hand of Ha-
 zael, &c.*—As had been predicted by Elisha,
 2 Kings viii. 12.—Usher.

Judah.

Israel.

SECT. II. JEHOASH—30TH YEAR.

B.C. 849.

JEHOAHAZ—8TH YEAR.

§ 2.

PROPHET—ELISHA.

2 KINGS xiii.

son of Hazael, all *their* days. And Jehoahaz besought 4
 the LORD, and the LORD hearkened unto him: for he
 saw the oppression of Israel, because the king of
 Syria oppressed them. (And the LORD gave Israel a 5
 saviour^a, so that they went out from under the hand
 of the Syrians: and the children of Israel dwelt in
 their tents, as beforetime¹. Nevertheless they de- 6
 parted not from the sins of the house of Jeroboam,
 who made Israel sin, *but* walked² therein: and there
 remained³ the grove also in Samaria.) Neither did 7
 he leave of the people to Jehoahaz but fifty horsemen,
 and ten chariots, and ten thousand footmen; for the
 king of Syria had destroyed them, and had made them
 like the dust by threshing.

B.C. 841. THE REIGN OF JOASH.

§ 3.

JOASH, ASSOCIATED WITH JEHOAHAZ.

2 KINGS xiii. 10.

In the thirty and seventh year of Joash king of 10
 Judah began Jehoash the son of Jehoahaz to reign⁴
 over Israel in Samaria, *and reigned* sixteen years.

B.C. 840.

*Joash, falling to idolatry, slayeth Zechariah the son of
 Jehoiada. Joash is spoiled by the Syrians, and slain
 by Zabad and Jehozabad. Amaziah succeedeth him.*

2 CHRON. xxiv. 17—27. 2 KINGS xii. 17—21.

17 Now after the death of Jehoiada came the princes of
 Judah, and made obeisance to the king. Then the
 18 king hearkened unto them. And they left the house

MARG. ¹ v. 5. *as beforetime.* Heb. *as yesterday and third day.*² v. 6. *walked.* Heb. *he walked.* ³ *remained.* Heb. *stood.*⁴ v. 10. In consort with his father: chap. xiv. 1.

^a *The Lord gave Israel a Saviour.*—Not Jehoahaz himself, but his son Joash, to whom, in answer to his father's prayers, God gave success against the Syrians, so that he recovered the cities which they had taken from his father, v. 25. This gracious answer God gave to the prayer of Jehoahaz, not for his sake, or the sake of that unworthy people, but in remembrance of his covenant with Abraham, v. 23; to which, in such exigencies as these, he had long promised to have respect, Lev. xxvi. 42. See how swift God is to shew

mercy; how ready to hear prayers; how willing to find out any reason to be gracious! else he would not have looked so far back as that ancient covenant which Israel had so often broken, and of which they had forfeited all the benefit. Let this invite and engage us for ever to him; and encourage even those that have forsaken him to return and repent; for there is forgiveness with him that he may be feared.—Henry. See verse 25. and chap. xiv. 25, 27. margin.

Judah.

Israel.

SECT. II.

JEHOASH—39TH YEAR.

B.C. 840.

JOASH—2D YEAR. § 3.

JOASH, ASSOCIATED WITH JEHOAHAZ.

PROPHET—ZECHARIAH, SON OF JEHOIADA.

PROPHET—ELISHA.

2 CHRON. XXIV.

of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah^a and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon¹ Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath

21 also forsaken you. And they conspired against him, and stoned him with stones at the commandment of

22 the king^b in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

MARG. ¹ v. 20. *came upon.* Heb. *clothed*, as Judges vi. 34.

^a *The wrath of God came upon Judah.*—After the death of Jehoiada, it appeared that idolatry had taken deep root during the fourteen years of its predominance under Jehoram, Ahaziah, and Athaliah. The rulers themselves came before the throne, and requested toleration for the worship of idols. Joash was weak enough to grant their request: and when the prophet Zechariah predicted national calamities on this account, the king was so ungrateful as to suffer him to be stoned in the court of the temple, though he was the son of his guardian Jehoiada, to whom he was indebted for his life, his education, and his throne, and to whom the nation had awarded a royal burial. But this ingratitude and cruelty did not prevent the fulfilment of the prophecy. The king of Syria, who then possessed all Gilead, came to Jerusalem with a small body of troops, put to death the rulers who had demanded the toleration of idolatry, and returned, laden with spoil, to Damascus. Joash, who had been wounded, was slain soon after by his own servants, and denied the honours of a royal burial: 2 Kings xii. 2 Chron. xxiv.—Dr. Jahn's Hist. of Heb. Commonwealth, vol. I. Book 5. § 38.

^b *They stoned him with stones at the commandment of the king.*—The murder of Zecha-

rias the son of Barachias or Jehoiada, says Dr. Lightfoot, was the first ruin of Judah, and the beginning of their first rejection. For when they slew that prophet and priest of the Lord, in the court of the temple and beside the altar, they plainly shewed how they despised and rejected the Lord and his temple, priesthood and prophecy. From that time did their state decay, and was mouldering towards ruin; from that time it fell into sad diseases, as well as king Joash, who commanded the murder. This Hosea refers to as the very climax of their wickedness, when he cries out that *blood touched blood*, iv. 2;—the blood of the sacrificer was mingled with the blood of the sacrifice. The very apex of their incorrigibility was, in that they proved to be *a people that strove with the priest*, Hos. iv. 4; and this wicked act our Saviour marks as the very period and catastrophe of their state and kingdom, Matt. xxiii. 35. How they declined from that time, both in religion—Joash and Amaziah, and the people with them becoming open idolaters—and in the state, by the oppression of Syria, and of Jehoash king of Israel, is so apparent, that he who runneth may read; and he who reads not the cause with these effects, reads not all which may be read.

Judah.

Israel.

SECT. II.

JEHOASH—39TH YEAR.

B. C. 840.

JOASH—2D YEAR.

§ 3.

JOASH, ASSOCIATED WITH JEHOAHAZ.

PROPHET—ZECHARIAH, SON OF JEHOIADA.

PROPHET—ELISHA.

2 KINGS xii.

2 CHRON. xxiv.

23 And it came to pass at the
end of the year¹,

17 Then Hazael king of Syria
went up^a,
and fought against Gath,
and took it:

that the host of Syria
came up against him:

and Hazael set his face to go up
to Jerusalem.

and they came
to Judah and Jerusalem,
and destroyed all the princes
of the people from among
the people, and sent all the
spoil of them unto the
king of Damascus².

2 CHRON. xxiv.

24 For the army of the Syrians came with a small com-
pany of men, and the LORD delivered a very great
host into their hand, because they had forsaken the
LORD God of their fathers. So they executed judg-
ment against Joash.

2 KINGS xii.

18 And Jehoash king of Judah took all the hallowed

MARG. ¹ v. 23. *at the end of the year.* Heb. *in the revolution of the year.*

² *Damascus.* Heb. *Darmesek.*

^a *Then Hazael king of Syria went up.* See 2 Chron. xxiv. 23. margin.—The Lord looked upon the blood of Zechariah, and required it, as the dying martyr prayed; and brought Hazael and the Syrians against them that same year; who first stripped the sacred and royal treasury, and afterwards, with a small company of men, defeated a very great host, and executed judgment against Judah and Jerusalem, and destroyed all their princes, and spoiled the country: and after their departure, Joash himself, when greatly diseased, was slain in a conspiracy by two of his own servants, of whom the mother of one was an Ammonitess, and of the other a Moabitess. Thus was he punished by the sons of idolatresses for his idolatries, and to avenge the blood of the sons of Jehoiada. — Hale's Anal. vol. II. pp. 397, 398.

When Joash had revolted from God, and was become both an idolater and a persecutor, the hand of the Lord went out against him,

and his last end was worse than his first. His wealth and honour became an easy prey to his neighbours. If he had not forsaken God, and refused his protection, his affairs had not been brought to this extremity, but he might have forced Hazael to retire. And how unrighteous soever his servants were in putting him to death, which we are told was for his murder of the sons of Jehoiada the priest—vengeance was not theirs, nor did it belong to them to repay—God was righteous: and this was not the only time that he let even kings know it was at their peril if they touched his anointed and did his prophets any harm; and that when he comes to make inquisition for blood, the blood of prophets will run the account very high. Thus fell Joash, who began in the Spirit and ended in the flesh. God usually sets marks of his displeasure upon apostates, even in this life; for they of all sinners do most reproach the Lord.—Henry *in loc.*

Judah.

Israel.

SECT. II.

JEHOASH—39TH YEAR.

B. C. 840.

JOASH—2D YEAR.

§ 3.

JOASH, ASSOCIATED WITH JEHOAHAZ.

PROPHET—ZECHARIAH, SON OF JEHOIADA.

PROPHET—ELISHA.

2 KINGS xii.

things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away¹ from Jerusalem.

B. C. 839.

2 KINGS xii.

2 CHRON. xxiv.

Hazael dieth. Ben-hadad succeedeth him.

25 And when they

2 KINGS xiii. 22—24, 8.

were departed from

But Hazael king of Syria oppressed 22

him, (for they left him

Israel all the days of Jehoahaz. And 23

in great diseases,)

the LORD was gracious unto them^a,20 And his servants
arose, and made

his own servants

and had compassion on them, and had

a conspiracy,

conspired against

respect unto them, because of his

him for the blood

covenant with Abraham, Isaac, and

of the sons of Je-

neither cast he them from his pre-

hoiada the priest,

sence² as yet. So Hazael king of Sy- 24

and slew Joash

and slew him on

ria died; and Ben-hadad his son

his bed, and he died:

reigned in his stead.

in the house of

Now the rest of the acts of Jehoah- 8

Millo³, which goeth

haz, and all that he did, and his might,

21 down to Silla. For

are they not written in the book of

Jozachar the son

the chronicles of the kings of Israel?

of Shimeath, and

Jehozabad the son

of Shomer⁴, his

servants, smote

him, and he died:

and they buried him and they buried him

with his fathers

in the city of David: in the city of David,

but they buried him not in

the sepulchres of the kings.

MARG. ¹ v. 18. *went away.* Heb. *went up.*² v. 23. *presence.* Heb. *face.*³ v. 20. *house of Millo, or Bethmillo.*⁴ v. 21. *Shomer, or Shimrith.*

^a *The Lord was gracious unto them.*—These several expressions call upon us to admire the triumphs of divine goodness. It was of the Lord's mercies that they were not consumed, because he would not destroy them as yet. He foresaw that they would destroy themselves

at last, but as yet he would reprieve them, and give them space to repent. The slowness of God's processes against sinners must be construed to the advancement of his mercy, not the impeachment of his justice.—Henry *in loc.*

Judah.

Israel.

SECT. II.

JEHOASH—40TH YEAR.

B.C. 839.

JOASH—3D YEAR. § 3.

JOASH, ASSOCIATED WITH JEHOAHAZ.

PROPHET—ZECHARIAH, SON OF JEHOIADA.

PROPHET—ELISHA.

2 CHRON. XXIV.

- 26 And these are they that conspired against him^a:
Zabad¹ the son of Shimeath an Ammonitess, and
Jehozabad the son of Shimrith² a Moabitess.

2 KINGS XII.

- 19 And the rest of the acts of Joash, and all that he
did, *are* they not written in the book of the chronicles
of the kings of Judah?

2 CHRON. XXIV.

- 27 Now concerning his sons, and the greatness of the
burdens *laid* upon him, and the repairing³ of the
house of God, behold, they *are* written in the story⁴
of the book of the kings.

2 KINGS XII.

2 CHRON. XXIV.

and Amaziah his son And Amaziah his son
reigned in his stead. reigned in his stead.

MARG. ¹ v. 26. *Zabad*, or *Jozachar*. 2 Kings xii. 21.² *Shimrith*, or *Shomer*.³ v. 27. *repairing*. Heb. *founding*.⁴ *story*, or *commentary*.

^a *These are they that conspired against him,*
&c.—It was his own servants that conspired
against him. Perhaps he began to hope his
disease would be cured: he was but a middle-
aged man, and might recover of it: but *he*
that cometh out of the pit shall fall into the
snare. When he thought he should escape
death by sickness, he met it by the sword; they
slew him in his bed, *for the blood of the sons of*
Jehoiada the priest; by which it should seem
that he did not slay Zecharias only, but others
of the sons of Jehoiada for his sake. Perhaps

they that slew him intended to take vengeance:
however, that was what God intended, in per-
mitting them to do it. Those that drink the
blood of the saints shall have their own blood
given them to drink. The regicides are here
named; and it is observable that the mothers
of them were both foreigners; one an Am-
monitess, and the other a Moabitess. The
idolatrous king, it is likely, countenanced these
marriages, which the law prohibited for the
prevention of idolatry: and see how the pro-
ducts of them turned upon themselves!—Henry.

PART IV.

FROM THE REIGN OF AMAZIAH, KING OF JUDAH, TO THE INTERREGNUM
ON THE DEATH OF JEROBOAM II. KING OF ISRAEL.

B.C. 839 TO 784. FIFTY-FIVE YEARS.

Judah.

Israel.

SECTION I. - THE REIGN OF AMAZIAH.

B.C. 839.

JOASH—3D YEAR.

§ 1.

ANONYMOUS PROPHET WHO DISSUADED AMAZIAH FROM
EMPLOYING AN AUXILIARY ARMY OF ISRAELITES.

PROPHET—ELISHA.

AMAZIAH beginneth to reign well. He executeth justice on the traitors. Having hired an army of Israelites against the Edomites, at the word of a Prophet he loseth the hundred talents, and dismisseth them.

Joash's wicked reign.

2 KINGS xiv. 1—6. 2 CHRON. xxv. 1—10.

2 KINGS xiii. 9, 11.

1 In the second year
of Joash son of
Jehoahaz king of
Israel reigned
Amaziah the son of
Joash king of Judah.

9 And Jehoahaz slept with his fathers ;
and they buried him in Samaria : and
Joash his son reigned in his stead'.
11 And he did *that which was* evil in the
sight of the LORD : he departed not
from all the sins of Jeroboam the son
of Nebat, who made Israel sin ; *but* he
walked therein.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

1 Amaziah^a was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father^b :

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

MARG. ¹ v. 9. alone. .

^a *Amaziah*. — According to Dr. Lightfoot, Amaziah reigned three years before his father's death ; and the reason was, because of his father's sore disease, which made him unable to manage the kingdom, 2 Chron. xxiv. 25. And Jehoash also reigned three years before his father's death ; for he grew valiant and victorious against the Syrians, and was in consequence

made Viceroy in his father's lifetime. See Dr. Lightfoot's Works, vol. II. p. 231.

^b *Yet not like David his father*.—He did all things as Joash his father had done, before he lost the counsels of Jehoiaada. And whilst he discharged his duty by putting to death the conspirators who slew his father, he also fulfilled the direction of the law by abstaining

Judah.

Israel.

SECT. I.

AMAZIAH—1ST YEAR.

B.C. 839.

JOASH—3D YEAR. § 1.

ANONYMOUS PROPHET.

PROPHET—ELISHA.

2 KINGS xiv.

2 CHRON. xxv.

he did according to all things

as Joash his father did.

4 Howbeit the high places
were not taken away: as yet
the people did sacrifice
and burnt incense
on the high places.

5 And it came to pass,
as soon as the kingdom was
confirmed in his hand,
that he slew his servants
which had slain the king
his father.

6 But the children of the
murderers he slew not^a:
according unto that which is
written in the book of the
law of Moses, wherein the
Lord commanded, saying,
The fathers shall not be put to
death for the children,

3 Now it came to pass,
when the kingdom was
established¹ to him,
that he slew his servants
that had killed the king
his father.

4 But he slew not
their children,
but *did as it is*
written in the law in the
book of Moses, where the
Lord commanded, saying,
The fathers shall not
die for the children,

MARG. ¹ v. 3. *established.* Heb. *confirmed upon him.*

from the slaughter of their children. See Deut. xxiv. 16. Yet the temptation to slay them also must have been considerable, for the security of his throne and of his life. This conduct is therefore probably recorded on purpose to prove that he implicitly obeyed the law, when worldly policy would have inclined him to transgress it. But if Amaziah was like his father in his obedience to the law of the Lord, he resembled him also in this respect, that in his latter end he fell away from his good beginning. Elated with his success against the Edomites, he challenged the king of Israel to battle. And it appears, from the concurrent history of the Chronicles, that he had brought from Edom not only victory, but idolatry; not only the spoil of his enemies, but their false gods. No wonder that his boasting proved all vain, and that *Judah was put to the worse before Israel*. No wonder that when God's service in His temple was dishonoured, He should allow the remaining treasures of His house to be despoiled. It is a great thing to begin life well; but it is a fearful thing to draw back from God, and to fall away from loving and

obeying Him. If we have served Him hitherto, let us watch that we continue to serve Him still. In prosperity, let us beware that we are not elated, nor tempted to forget God in the abundance of our earthly joys. And in our sorrows, let us never despond, nor dare to murmur against his most righteous will. But even as we have once known and felt persuaded that all this world has to offer is but vanity when compared with heaven, let us hold fast to this conviction, until the day shall come when we shall find it proved abundantly, in the possession of everlasting joy.—Girdlestone's Comm. Lec. 619.

^a *The children of the murderers he slew not.*—See Deut. xxiv. 16. Ezek. xviii. 4, 20. God visits the iniquity of the fathers upon the children, because every man is guilty before him, and owes him a death; so that if he require the life for the father's sin, he doth no wrong, the sinner having forfeited it already by his own: but he does not allow earthly princes to do thus; the children before them are innocent, and therefore must not suffer as guilty.—Henry.

Judah.

Israel.

SECT. I.

AMAZIAH—1ST YEAR.

B. C. 839.

JOASH—3D YEAR.

§ 1.

ANONYMOUS PROPHET.

PROPHET—ELISHA.

2 KINGS xiv.

2 CHRON. xxv.

nor the children	neither shall the children
be put to death for the fathers,	die for the fathers,
but every man shall be put	but every man shall
to death for his own sin.	die for his own sin.

2 CHRON. xxv.

- 5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.
- 6 He hired also^a an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.
- 7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of
- 8 Ephraim. But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy:
- 9 for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the

^a *He hired also* &c.—If Amaziah had previously consulted God, all the painful consequences of the measures which he adopted would have been prevented. As a hundred talents would not divide above eight shillings a-piece among one hundred thousand men, we may suppose that it was only an earnest of their pay, or that they expected to be enriched with the plunder of the Edomites. The kingdom of Israel was openly idolatrous, and the Lord would not have Judah join alliance with them. Perhaps the army which Amaziah had hired was chiefly of the tribe of Ephraim; or that tribe, being the most considerable in the kingdom of Israel, is put for the whole. As the Lord was not with the men of Ephraim, he declared, by his prophet, that he would not prosper Amaziah if he employed them: and if, after this prohibition, he would persist in taking them with him, he was warned that God would make him fall before the enemy; for He could help him without the aid of idolaters, and He could cast him down though

he thus made himself strong for the battle. And as for the hundred talents which he had given to the Israelites and could not recover, and which he was unwilling to lose, the Lord was able to give him much more than that; and, as Grotius observes, *he* is rich enough who is impoverished for God's sake.—Bishop Patrick. Amaziah, though destitute of true faith, paid so much regard to the Lord's message, that he discharged the hired army: and they were exceedingly offended at the affront put upon them, in being sent away as the enemies of God; and perhaps also by the disappointment of their avaricious or ambitious expectations.—Scott. The king lost one hundred talents by his obedience; and we find just that sum given to his grandson, Jotham, as a present, 2 Chron. xxvii. 5: then the principal was repaid, and, for interest, ten thousand measures of wheat, and as many of barley.—Henry. St. Hierom thinks the Israelites carried idols with them.—Bishop Patrick.

Judah.

Israel.

SECT. I.

AMAZIAH—1ST YEAR.

B. C. 839.

JOASH—3D YEAR.

§ 1.

ANONYMOUS PROPHET.

PROPHET—ELISHA.

2 CHRON. XXV.

army¹ of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home² again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger³.

Elisha dying, prophesieth to Joash three victories over the Syrians.

2 KINGS xiii. 14—19.

Now Elisha was fallen sick^a of his sickness whereof 14 he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow 15 and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand⁴ 16 upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the king's hands. And he 17 said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

MARG. ¹ v. 9. *army*. Heb. *band*. ² v. 10. *home*. Heb. *to their place*.

³ *in great anger*. Heb. *in heat of anger*.

⁴ v. 16. *put thine hand*. Heb. *make thine hand to ride*.

^a *Elisha was fallen sick*.—The visit of Joash to Elisha was no sign of his hearty affection to him, for he would not hearken to his word; but he bewailed himself and his people, who were in danger shortly to lose so great a defender.—Bishop Patrick. It was no disparagement to him, though a king, thus to honour one whom God honoured. They who consider how much good men contribute to the defence of a nation, and the keeping off of God's judgments, will see cause to lament the removal of them. Elisha *put his hands upon the king's hands*, to signify that in all his expeditions against the Syrians he must look up to God for direction and strength; must reckon his own hands not sufficient for him, but go on in dependence upon divine aid: *He teacheth our hands to war*, Psalm xviii. 34. cxliv. 1. The trembling hands of the dying prophet, as they signified the concurrence and communication of the power of

God, gave this arrow more force than the hands of the king in his full strength. The prophet having, in the name of God, assured him of victory over the Syrians, would now try what improvement he will make of his victories, whether he will push them on with more zeal than Ahab did when Ben-hadad lay at his mercy. For the trial of this, he bids the king *smite upon the ground*: and the king, by not shewing that zeal and energy which he should, but contemning the sign, lost the thing signified, sorely to the grief of the dying prophet, who was wrath with him, and told him he should have smitten five or six times.—Henry. See Isai. xx. 2, 4. Ezek. iv. 1—10. v. 1—4. xii. 1—7. 2 Kings iv. 6. Ex. xvii. 11. It was an ancient custom to shoot an arrow, or cast a spear, into a country before the commencement of hostilities. Ex. iv. 2, 17. Judges ix. 20. 2 Sam. v. 24. 1 Cor. 1, 18.—Treasury Bible.

Judah.

SECT. I. AMAZIAH—1ST YEAR.

ANONYMOUS PROPHET.

Israel.

JOASH—3D YEAR.

§ 1.

PROPHET—ELISHA.

2 KINGS xiii.

And he said, Take the arrows. And he took *them*. 18
 And he said unto the king of Israel, Smite upon the
 ground. And he smote thrice, and stayed. And the 19
 man of God was wroth with him, and said, Thou
 shouldest have smitten five or six times; then hadst
 thou smitten Syria till thou hadst consumed it:
 whereas now thou shalt smite Syria *but* thrice.

B.C. 838.

*The Moabites invading the land, Elisha's bones raise up a
 dead man.*

2 KINGS xiii.

And Elisha died^a, and they buried him. And the 20
 bands of the Moabites^b invaded the land at the
 coming in of the year. And it came to pass, as they 21
 were burying a man, that, behold, they spied a band
of men; and they cast the man into the sepulchre of
 Elisha: and when the man was let down¹ and touched
 the bones of Elisha, he revived^c, and stood up on his
 feet.

B.C. 836.

Joash getteth three victories over Ben-hadad.

2 KINGS xiii. 25.

And Jehoash the son of Jehoahaz took again² out 25
 of the hand of Ben-hadad the son of Hazael the cities

MARG. ¹ v. 21. *was let down.* Heb. *went down.*

² v. 25. *took again.* Heb. *returned and took.*

^a *Elisha died.*—Hales thinks that his ministry lasted, from the translation of Elijah, seventy years.—See his Anal. vol. II. p. 390.

^b *Bands of Moabites.*—That which follows the death of Elisha shews what power there was in his life to keep off judgments; for as soon as he was dead, the bands of the Moabites invaded the land; not great armies, to face them in the field, but roving bands which murdered and plundered by surprise. God has many ways to chastise a provoking people. Trouble comes sometimes from that point where we least expect it. The mentioning of this immediately upon Elisha's death intimates that the removal of God's faithful prophets is a presage of judgments coming. When ambassadors are recalled, heralds may be expected.—Henry.

^c *He revived.*—God wrought this miracle partly to do honour to that great prophet, and

that by this seal he might confirm his doctrine; partly to strengthen the faith of Joash and of the Israelites in his promise of their success against the Syrians; and partly, in the midst of all their calamities, to comfort such Israelites as were Elisha's followers with the hopes of that eternal life of which this was a manifest pledge, and to awaken the rest of that people to a due care and preparation for it.—Poole.

Certainly there was no innate virtue in the bones of Elisha, to produce any effect at all, much less one of this stupendous size. It was the immediate work of God; and concurred with the translation of Elijah, to keep alive and confirm, in a degenerate and infidel age, that grand truth of a *bodily resurrection* which the translation of Enoch was calculated to produce in the antediluvian world; and which the resurrection of Christ, in a glorified body, fully illustrated.—Hale's Anal. vol. II. p. 397.

Judah.

Israel.

SECT. I. AMAZIAH—4TH YEAR.

B.C. 836.

JOASH—6TH YEAR.

§ 1.

JEROBOAM II. ASSOCIATED WITH JOASH.

2 KINGS xiii.

which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him^a, and recovered the cities of Israel.

B.C. 827.

Amaziah overthroweth the Edomites. The Israelites, discontented with their dismissal, spoil as they return home. Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.

2 KINGS xiv. 7.

2 CHRON. xxv. 11—16.

11 And Amaziah strengthened himself, and led forth his people,

7 He slew of Edom

in the valley of salt^b and went to the valley of salt,

^a *Three times did Joash beat him*—just as often as he had struck the ground with the arrows, and then a full stop was put to the course of his victories. Many have repented, when it was too late, of their distrust, and the straitness of their desires.—Henry.

^b *In the valley of salt*.—Epiphanius understands the Dead Sea, which was formerly a valley, or rather a valley near that sea: but Salmasius shews that it was in the territory of Edom, and that it was so called from the salt springs which are there, or from the salt with which the valley abounded. See his *Exercit. Plinianæ*, cap. 35. pp. 613, 614. It is supposed, says Horne, to have been east of the Dead Sea, between Tadmore and Bozrah. See his *Phys. Geog. of the Holy Land*.

Dr. Robinson, under the date of May 29, 1838, describes the ridge of Usdum to the south of the Dead Sea, *the whole body of the mountain being a solid mass of rock-salt*. The ridge is in general very uneven and rugged, varying from 100 to 150 feet in height. It is indeed covered with layers of chalky limestone or marl, so as to present chiefly the appearance of common earth or rock; yet the mass very often breaks out, and appears on the sides in precipices forty or fifty feet high, and several hundred feet in length, pure, crystallized fossil salt. We could, he says, at first hardly believe our eyes; until we had several times approached the precipices, and broken off pieces, to satisfy ourselves both by the touch and taste. The salt, where thus exposed, is everywhere more or less furrowed by the rains. As we advanced, large lumps and masses, broken off from above, lay like

rocks along the shore, or were fallen down as *débris*. The very stones beneath our feet were pure salt. This continued to be the character of the mountain, more or less distinctly marked, throughout its whole length, a distance of two and a half hours, or five geographical miles. The Arabs affirmed that the western side of the ridge exhibits similar appearances. The lumps of salt are not transparent, but present a dark appearance, precisely similar to that of the large quantities of mineral salt. The existence here of this immense mass of fossil salt, which, according to the latest geological views, is a frequent accompaniment of volcanic action, accounts sufficiently for the excessive saltiness of the Dead Sea. At this time the waters of the lake did not indeed wash the base of the mountain, though they appear to do so on some occasions; but the rains of winter, and the streamlets which we still found running to the sea, would naturally carry into it, in the course of ages, a sufficiency of salt to produce most of the phenomena. The position of this mountain at the south end of the sea enables us also to ascertain the place of the *valley of salt* mentioned in Scripture, where the Hebrews under David, and again under Amaziah, gained decisive victories over Edom: 2 Sam. viii. 13. 1 Chron. xviii. 12. 2 Kings xiv. 7. This valley could well have been no other than the Ghôr, south of the Dead Sea, adjacent to the mountain of salt; it separates, indeed, the ancient territories of Judah and Edom. Somewhere in this neighbourhood lay also probably the City of Salt, enumerated along with Engedi as in the Desert of Judah, Josh. xv. 61, 62. This very

Judah.

Israel.

SECT. I.

AMAZIAH—4TH YEAR.

B. C. 836.

JOASH—6TH YEAR. § 1.

JEROBOAM II. ASSOCIATED WITH JOASH.

2 KINGS xiv.

2 CHRON. xxv.

and smote of the children of Seir

ten thousand,
and took Selah^a by war,
and called the name of it
Joktheel^b unto this day.

ten thousand.

2 CHRON. xxv.

12 And *other* ten thousand *left* alive did the children of

remarkable mountain appears not to be directly mentioned, either in Scripture or by Josephus or any other ancient writer; yet Galen may not improbably allude to it, when, speaking of the salt gathered around the Dead Sea, he remarks, that it is called *Sodom salt*, from the mountains named Sodom adjacent to the lake. — Galen, de Simpl. Medic. Facult. iv. 19. Reland, Palæst. p. 243. In this ancient appellation lies probably the origin of the present name Usdum.—Robinson's Biblical Researches, vol. II. pp. 282—284.

^a *Selah*—or *the Rock*, marg. Heb. אֶת הַסֵּלַע, Greek ἡ Πέτρα, Petra, the metropolis of Arabia Petraea, which took its name from hence. It is mentioned by Eusebius. See Buddæi, Hist. Eccles. Vet. Test. tom. II. sect. 4. § 19. Hagar signifies the same, as Bochartus observes; and it is called Hagar by the Arabians, from the rocky mountain which overhangs the place, and which St. Paul calls by the Arabic name Hagar. — Bishop Patrick.

This hypothesis, first suggested by Bochart, which identifies Petra, or Wady Mûsa, with the place called by the Arabian writers El-Hijr, where are excavated caverns, Dr. Robinson considers quite untenable. Bochart, he thinks, was probably led to it by the Chaldee form הַרְיָרָא, Gen. xv. 14. xx. 1. which the Targum of Onkelos there reads, instead of Bered and Shur. He and others read the Arabic name, as El-Hajr, a stone; and held it therefore to be synonymous with the name Petra; although it is properly written El-Hijr, and has no such meaning. See Freytag's Lex. Arab. I. pp. 345, 346. Bochart, Geogr. Sacr. p. 688. Bernard on Joseph. Antiq. iv. 4. 7. ed. Haverc. Reland. Palæst. p. 933. But, apart from all this, the place called El-Hijr lay at least eight days journey south from Wady Mûsa, and therefore cannot be brought into any connection with Petra. It was not until the reports collected by Seetzen respecting the wonderful remains in Wady

Mûsa had been verified by the personal discovery and examination of them by Burckhardt that the latter traveller first ventured to assume their identity with the site of the ancient capital of Arabia Petraea. This identity is now admitted by most scholars who have paid due attention to the subject. The character of the site corresponds with what is stated by Strabo and Pliny: Strabo xvi. 4. 21. Plin. Hist. Nat. vi. 28. Again, the ancient specifications as to the distance of Petra, both from the Dead Sea and the Elanitic Gulf, all point to Wady Mûsa: Diod. Sic. xix. 98. See also the Peutinger Tables. And, lastly, Josephus, and also Eusebius and Jerome, testify expressly that Mount Hor, where Aaron died, was in the vicinity of Petra. Joseph. Antiq. iv. 4. 7. Euseb. and Hieron. Onomasticon, Or. And to this day, the mountain, which both tradition and the circumstances of the case mark as the same, still rears its lonely head above the vale of Wady Mûsa. The pencil of Laborde has spread before the world the details of the strange remains which give interest and celebrity to this valley; but his work presents no correct general idea of the whole. The best written descriptions are still those of the earliest visitors; first Burckhardt, and then Irby and Mangles. The account of the former is the most exact and simple; that of the latter is more full, but also more coloured, and somewhat confused. — Robinson's Bib. Researches, vol. II. pp. 527, 576, 654.

^b *Called the name of it Joktheel*—יִקְתָּאֵל A name which imports *Obedience of God*, or *to God*; because, when he had taken it, he established, as some imagine, the laws and statutes of Moses in the place: or rather he acknowledged, by giving it this name, that the possession of this place was a reward of his obedience to the man of God, who required him to dismiss all the forces which he had hired of the Israelites.—Bishop Patrick.

Judah.

Israel.

SECT. I.

AMAZIAH—4TH YEAR.

B.C. 836.

JOASH—6TH YEAR. § 1.

ANONYMOUS PROPHET.

JEROBOAM II. ASSOCIATED WITH JOASH.

2 CHRON. XXV.

Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army¹ which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought² the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them,

15 and burned incense unto them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could
16 not deliver their own people out of thine hand? And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined³ to destroy thee^a, because thou hast done this, and hast not hearkened unto my counsel.

B.C. 826.

*Amaziah provoketh Joash to his overthrow.**Amaziah, provoking Jehoash, is overcome and spoiled.*

2 CHRON XXV. 17—24.

2 KINGS XIV. 8—14.

17 Then Amaziah

Then Amaziah

8

king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face^b.

sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.

MARG. ¹ v. 13. *soldiers of the army.* Heb. *the sons of the band.*² v. 14. *he brought.* See chap. xxviii. 23. ³ v. 16. *determined.* Heb. *counselled.*

^a *I know that God hath determined to destroy thee.*—It was after Amaziah conquered Edom, and was overcome by their idols, that he was so miserably beaten by Jehoash king of Israel, and Jerusalem plundered, and a great part of the wall was broken down.

^b *Come, let us see one another in the face.*—Amaziah, upon no provocation, and without

shewing any cause of quarrel, challenges Joash into the field. Hereby he shewed himself proud, presumptuous, and prodigal of blood. It is said of Joash, that he did that which was evil in the sight of the Lord; and Amaziah, that he did that which was right, And yet Joash triumphs over Amaziah; and why so? Because God would shew, in

Judah.

Israel.

SECT. I.

AMAZIAH—14TH YEAR.

B.C. 826.

JOASH—16TH YEAR.

§ 1.

JEROBOAM II. ASSOCIATED WITH JOASH.

2 CHRON. XXV.

2 KINGS XIV.

18 And Joash king of Israel sent
to Amaziah king of Judah, saying,
The thistle¹ that *was* in Lebanon sent
to the cedar that *was* in Lebanon, saying,
Give thy daughter to my son to wife:
and there passed by a wild beast²

that *was* in Lebanon,
and trode down the thistle.

19 Thou sayest, Lo, thou hast
smitten the Edomites;
and thine heart lifteth thee up to boast:
abide now at home;
why shouldest thou meddle to *thine* hurt,
that thou shouldest fall,
even thou, and Judah with thee?

20 But Amaziah would not hear;
for it *came* of God, that he might deliver
them into the hand of *their enemies*,
because they sought after
the gods of Edom.

21 So Joash the king
of Israel went up;

and they saw one another in the face,
both he and Amaziah king of Judah,
at Beth-shemesh, which
belongeth to Judah.

22 And Judah was put to the worse⁵
before Israel, and they fled
every man to his tent.

23 And Joash the king of Israel took
Amaziah king of Judah, the son of
Joash, the son of Jehoahaz⁶,

And Jehoash the king of Israel sent 9
to Amaziah king of Judah, saying,
The thistle² that *was* in Lebanon sent
to the cedar that *was* in Lebanon, saying,
Give thy daughter to my son to wife:
and there passed by a wild beast
that *was* in Lebanon,
and trode down the thistle.

Thou hast indeed 10
smitten Edom,
and thine heart hath lifted thee up:
glory of *this*, and tarry at home⁴:
for why shouldest thou meddle to *thy* hurt,
that thou shouldest fall,
even thou, and Judah with thee?

But Amaziah would not hear. 11

Therefore Jehoash king
of Israel went up;
and he and Amaziah king of Judah
looked one another in the face

at Beth-shemesh, which
belongeth to Judah.

And Judah was put to the worse 12
before Israel; and they fled
every man to their tents.

And Jehoash king of Israel took 13
Amaziah king of Judah, the son of
Jehoash the son of Ahaziah,

MARG. ¹ v. 18. *the thistle, or furze-bush or thorn.*

² v. 9. *the thistle.* See Judges ix. 8.

³ v. 18. *a wild beast.* Heb. *a beast of the field.*

⁴ v. 10. *at home.* Heb. *at thy house.*

⁵ v. 22. *put to the worse.* Heb. *smitten.*

⁶ v. 23. *Jehoahaz.* See chap. xxi. 17. and xxii. 1, 6.

Amaziah's fate, that he resists the proud; or because, whatever they were otherwise, Joash had lately been respectful to one of God's prophets, chap. xiii. 14; but Amaziah had been abusive to another, 2 Chron. xxiv. 16: and

God will honour those that honour him in his prophets; but those who despise them, and him in them, shall be lightly esteemed. — Henry. God blinds the minds of those whom he intends to destroy for their sins.—Bishop Patrick.

Judah.

Israel.

SECT. I.

AMAZIAH—14TH YEAR.

B. C. 826.

JOASH—16TH YEAR.

§ 1.

JEROBOAM II. ASSOCIATED WITH JOASH.

2 CHRON. XXV.

2 KINGS XIV.

at Beth-shemesh^a, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate¹, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom,

and the treasures of the king's house, the hostages also, and returned to Samaria.

at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

And he took all the gold and silver, 14 and all the vessels that were found in the house of the LORD,

and in the treasures of the king's house, and hostages, and returned to Samaria.

2 KINGS xiii. 12, 13.

2 KINGS xiv. 15, 16.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are they* not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne:

and Joash was buried in Samaria with the kings of Israel.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are they* not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers,

and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

MARG. ¹ v. 23. *the corner gate.* Heb. *the gate of it that looketh.*

^a *Beth-shemesh*—Now, *'Ain Shems*—a fine deep valley, with a ruin in it, which Dr. Robinson visited, and identified with Beth-shemesh; from whence, on a high northern hill, was seen the site of Sūr'ah, the ancient Zorah, the birth-place of Samson: Judg. xiii. 2. *'Ain Shems* implies a fountain, but there is now no water of any kind so called. The ruins indicate one of the largest and most marked sites we had seen anywhere. The word Beit (Beth) and 'Ain are so very common in the Arabic names of Palestine, that it can excite no wonder should there be an exchange, even without any obvious ground. In the same manner,

the ancient Beth-shemesh (Heliopolis) of Egypt is known in Arabian writers as 'Ain Shems; although at present the name is applied specifically only to a well at some distance from its site: Jer. xliii. 13. Beth-shemesh lay on the border of Judah, and belonged to that tribe; although it is not enumerated in the list of its cities, except as having been assigned from it to the priest: Josh. xv. 10. xxi. 16. 1 Chron. vi. 59. In the days of Samuel it became celebrated for the return of the ark from the Philistines, and the trespass of the inhabitants against the same; for which they were smitten of the Lord: 1 Sam. vi. 9—29. In later times

Judah.

Israel.

SECT. I. AMAZIAH —15TH YEAR. B.C. 825. THE REIGN OF JEROBOAM II.

§ 2.

Jeroboam's wicked reign.

2 KINGS xiv. 23—27.

In the fifteenth year of Amaziah the son of Joash 23
king of Judah, Jeroboam^a the son of Joash king of
Israel began to reign in Samaria, *and reigned* forty
and one years. And he did *that which was* evil in the 24
sight of the LORD: he departed not from all the sins
of Jeroboam the son of Nebat, who made Israel to sin.

B.C. 822.

He restored the coast of Israel from the entering 25
of Hamath^b unto the sea of the plain, according to the
word of the LORD God of Israel, which he spake by
the hand of his servant Jonah^c, the son of Amittai,
the prophet, which *was* of Gath-hepher. For the 26
LORD saw the affliction of Israel^d, *that it was* very
bitter: for *there was* not any shut up, nor any left,
nor any helper for Israel. And the LORD said not 27
that he would blot out the name of Israel from under
heaven: but he saved them by the hand of Jeroboam
the son of Joash.

B.C. 811.

Amaziah is slain by conspiracy.

2 KINGS xiv. 17—20.

2 CHRON. xxv. 25—28.

17 And Amaziah the son
of Joash king of Judah

25 And Amaziah the son
of Joash king of Judah

it was the residence of Solomon's twelve purveyors, and became the scene of the defeat of Amaziah king of Judah, by Jehoash king of Israel: it was also conquered by the Philistines from king Ahaz, with other cities of the Plain: 1 Kings iv. 9. 2 Kings xiv. 11, 12. 2 Chron. xxv. 21. xxviii. 18. The Ir-shemesh, once mentioned on the border of Dan and Judah, seems, without much question, to have been the same with Beth-shemesh: Josh. xix. 41.—Robinson's Biblical Researches, Vol. II. p. 339, 343. III. 17—20.

^a *Jeroboam*.—Now he begins to reign alone, having previously been made consort, when his father went to the Syrian wars: margin. See also Usher's Annals, A.M. 3168.

^b *From the entering of Hamath*—That is, all the country from its northern boundary, Numb. xxxiv. 8, to the Salt Sea, or the Lake Asphaltites, on the south, Numb. xxxiv. 12. In these wars he was encouraged by a prophecy of Jonah, which is not now extant.

^c *His servant Jonah*: Jonah i. 1. Matt. xii. 39, 40, called *Jonas*: margin.—It is probable

that it was when he was a young man, and fit for such an expedition, that God sent him to Nineveh; and that it was when he had yet been but a little conversant with the visions of God that he flew off and fretted as he did: and if so, this is an undoubted evidence of the forgiveness of his faults and follies, that he was afterwards employed a messenger of mercy to Israel. A commission amounts to a pardon; and he that had himself found mercy, notwithstanding his provocations, could the better encourage them with the hope of mercy, notwithstanding theirs.—Henry.

^d *The Lord saw the affliction of Israel*.—Though he saw not any signs of their repentance and reformation, yet in mere pity to them he heard the cry of their affliction—for no mention is made here of the cry of their prayers—and wrought this deliverance for them by the hand of Jeroboam. Let those whose case is piteous take comfort from the divine pity. Isaiah lxiii. 15. Jer. xxxi. 20. Ps. lxxvi. 15.—Henry.

Judah.

Israel.

SECT. I. AMAZIAH—29TH YEAR. B.C. 811. JEROBOAM II.—15TH YEAR. § 2.

2 KINGS xiv.

2 CHRON. xxv.

lived after the death of
 Jehoash son of Jehoahaz
 king of Israel fifteen years.
 18 And the rest of the acts
 of Amaziah,

lived after the death of
 Joash son of Jehoahaz
 king of Israel fifteen years.
 26 Now the rest of the acts
 of Amaziah,

first and last, behold,

are they not written in the
 book of the chronicles of
 the kings of Judah?

are they not written in the
 book of the
 kings of Judah and Israel?

27 Now after the time that
 Amaziah did turn away
 from following the LORD^a

19 Now they made a
 conspiracy against him
 in Jerusalem:

they made a
 conspiracy¹ against him
 in Jerusalem;

and he fled to Lachish;
 but they sent
 after him to Lachish,
 and slew him there.

and he fled to Lachish:
 but they sent
 to Lachish after him,
 and slew him there.

20 And they brought him
 on horses:

28 And they brought him
 upon horses,

and he was buried at Jerusalem
 with his fathers in the city
 of David.

and buried him
 with his fathers in the city
 of Judah².

SECT. II. THE REIGN OF AZARIAH, OR UZZIAH. B.C. 810.

*Uzziah, succeeding Amaziah, and reigning well in the days of
 Zachariah, prospereth.*

2 KINGS xiv. 21, 22. xv. 1—4.

2 CHRON. xxvi. 1—15.

21 And all the people of
 Judah took Azariah³, which
 was sixteen years old,
 and made him king
 instead of
 his father Amaziah.

1 Then all the people of
 Judah took Uzziah⁴, who
 was sixteen years old,
 and made him king
 in the room of
 his father Amaziah.

22 He built Elath, and

2 He built Eloth, and

MARG. ¹ v. 27. *made a conspiracy.* Heb. *conspired a conspiracy.*² v. 28. *Judah*; that is, *the city of David*, as it is 2 Kings xiv. 20.³ v. 21. *Azariah.* Chap. xv. 13. and 2 Chron. xxvi. 1. he is called *Uzziah*.⁴ *Uzziah*, or *Azariah*.

^a *After the time that Amaziah did turn
 away from following the Lord.* Heb. *from
 after*—The hearts of his subject were turned
 from him, and they began to conspire against

him; and the conspiracy grew so strong, that he
 was compelled to flee from Jerusalem to Lachish
 for safety; but he could not escape, for they
 followed him thither, and put him to death.

Judah.

Israel.

SECT. II.

UZZIAH—1ST YEAR. B.C. 810. JEROBOAM II.—16TH YEAR. § 2.

PROPHETS—ZECHARIAH, THE SEER.

2 KINGS xiv.

2 CHRON. xxvi.

restored it to Judah^a,
after that the king slept
with his fathers.

restored it to Judah,
after that the king slept
with his fathers.

2 KINGS xv. 1—4.

1 In the twenty and seventh
year¹ of Jeroboam king of

MARG. ¹ v. 1. *In the twenty and seventh year.*—This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

^a *He built Elath, and restored it to Judah.*—This city, which was situated on the north-eastern shore of the Red Sea, belonged to Edom, Deut. ii. 8. When David conquered the kingdom of Edom, and reduced it to be a province of his empire, he became master of the two sea-ports, Elath and Eziongaber—2 Sam. viii. 14. 1 Kings xi. 15, 16. 1 Chron. xviii. 13—which became the source of great wealth to his kingdom, by means of the traffic to Ophir for gold: 1 Kings ix. 26—28. x. 11—22. 2 Chron. viii. 17, 18. ix. 10—21. Solomon went in person to Elath, to inspect the building of the ships and the fortifications of the ports. After the division of the kingdom, Edom being a part of the territory which remained to the house of David, the trade was continued till the death of Jehoshaphat. Till then, all the land of Edom was in the hands of the kings of Judah, and was governed by a deputy or viceroy placed there by them. But when Jehoram succeeded Jehoshaphat, and God, for the punishment of the exceedingly great wickedness of that prince, had withdrawn his protection from him, Esau, according to the prophecy of Isaac, Gen. xxvii. 40, did *break the yoke of Jacob from off his neck*; after having served him, as foretold in that prophecy, for several generations, that is, from the time of David till then. At this time Uzziah recovered Elath to the kingdom of Judah; which retained possession of it till the time of Ahaz, when it was seized by Rezin king of Damascus, and afterwards by Tiglath Pileser king of Assyria: 2 Kings xvi. 6. See Prieux's Comment. i. pp. 7—16.

The notices of Elath found in Greek and Roman writers are fully collected in the great works of Cellarius and Reland. Cellarius, Notit. Orb. II. p. 582, seq. Reland, Palæstina, p. 554, seq. In the days of Jerome it was still a place of trade to India, and a Roman

legion was stationed here. Theodoret a little later remarks, that it had formerly been a great emporium, and that ships in his time sailed from thence to India. Hieron. Onomast. art. Ailath. Theodoret, Quæst. in Jer. xlix. Ailath became early the seat of a Christian Church; and the names of four bishops of Ailath are found in various Councils, from A.D. 320 to A.D. 536. Le Quien, Oriens Christ. III. p. 759. Reland, Pal. p. 556. In the sixth century, also, Procopius speaks of its being inhabited by Jews, under the Roman dominion. A few Notitia of ecclesiastical and other writers, which mention Ailath, refer also to this period; but when, in A.D. 630, Muhammed had carried his victorious arms northward as far as Tebûk, it was the signal for the Christian communities of Arabia Petræa to submit voluntarily to the conqueror, and obtain peace by the payment of tribute. Among these was John the Christian ruler of Ailath, who became bound to pay an annual tribute of three hundred pieces of gold. From this time onward Ailath became lost under the shroud of Muhammedan darkness, from which it has fully emerged only during the present century. In Abulfeda's day, and before A.D. 1300, it was already deserted; for this writer expressly says of Ailath: In our day it is a fortress, to which a governor is sent from Egypt. It had a small castle in the sea; but this is now abandoned, and the governor removed to the fortress on the shore. Such as Ailath was in Abulfeda's days, is 'Akabah now. Mounds of rubbish alone mark the site of the town; while a fortress, occupied by a governor and a small garrison, under the Pasha of Egypt, serves to keep the neighbouring tribes of the desert in awe, and to minister to the wants and protection of the annual Egyptian Haj.—Robinson's Bib. Researches, vol. I. pp. 25--1253.

Judah.

Israel.

SECT. II.

UZZIAH—1ST YEAR. B. C. 810. JEROBOAM II.—16TH YEAR. § 2.

PROPHET—ZECHARIAH, THE SEER.

2 KINGS XV.

2 CHRON. XXVI.

Israel began Azariah son
of Amaziah king
of Judah to reign.

2 Sixteen years old was
he when he began
to reign, and he reigned
two and fifty years
in Jerusalem.

And his mother's name
was Jecoliah of Jerusalem.

3 And he did *that which*
was right in the sight
of the LORD,

according to all that his
father Amaziah had done;

4 Save that the high places
were not removed:
the people sacrificed
and burnt incense
still on the high places.

3 Sixteen years old *was*
Uzziah^a when he began
to reign, and he reigned
fifty and two years
in Jerusalem.

His mother's name also
was Jecoliah of Jerusalem.

4 And he did *that which*
was right in the sight
of the LORD,

according to all that his
father Amaziah did.

2 CHRON. XXVI.

5 And he sought¹ God in the days of Zechariah^b, who
had understanding in the visions of God²: and as
long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines,
and brake down the wall of Gath, and the wall of

MARG. ¹ v. 5. *he sought*. See chap. xxiv. 2.² *in the visions of God*. Heb. *in the seeing of God*.

^a *Uzziah*.—See Usher's Annals, A. M. 3168. According to Dr. Lightfoot, Uzziah was but four years old when his father was killed; and the throne remained vacant for eleven years, the nation being governed by protectors: for he reckons the twenty-seventh year of Jehoram, from the time of his beginning to reign alone, and not, as stated in the margin, from the time that he was made consort with his father. See his Works, vol. II. pp. 232, 233. See also Hale's Analysis, vol. II. p. 399. Bp. Patrick on 2 Chron. xxvi. 1; and Ludovicus Capellus, in his Chronologia Sacra, p. 182.

Uzziah is called also Azaria, both the names having nearly the same signification; the one being The Lord is my strength; the other,

The Lord is my help.

^b *Zechariah*.—Not the son of Jehoiada, who was slain some years ago, but probably the son of Zechariah, who was called after his father's name, and was eminent for his divine wisdom. It is not said that he was a prophet, but that he was a man very skilful in expounding the ancient prophecies, and giving instruction out of them, as Grotius understands it.—Bishop Patrick. Happy are the great men who have such about them, and are willing to be advised by them; but unhappy those who seek God only while they have such monitors, and have not a principle in themselves to bear them out to the end.—Henry.

Judah.

Israel.

SECT. II.

UZZIAH—1ST YEAR. B.C. 810. JEROBOAM II.—16TH YEAR. § 2.

PROPHET—ZECHARIAH, THE SEER.

2 CHRON. XXVI.

- Jabneh, and the wall of Ashdod, and built cities about
 7 Ashdod¹ and among the Philistines. And God helped
 him against the Philistines, and against the Arabians
 8 that dwelt in Gur-baal, and the Mehunims^a. And the
 Ammonites gave gifts to Uzziah: and his name spread²
 abroad *even* to the entering in of Egypt; for he
 9 strengthened *himself* exceedingly. Moreover Uzziah
 built towers in Jerusalem at the corner gate, and at
 the valley gate, and at the turning *of the wall*, and
 10 fortified³ them. Also he built towers in the desert,
 and digged⁴ many wells: for he had much cattle, both
 in the low country, and in the plains: husbandmen
also, and vine-dressers in the mountains, and in
 11 Carmel⁵: for he loved husbandry^b. Moreover Uzziah
 had an host of fighting men, that went out to war by
 bands, according to the number of their account by
 the hand of Jeiel the scribe and Maaseiah the ruler,
 under the hand of Hananiah, *one* of the king's captains.
 12 The whole number of the chief of the fathers of the
 mighty men of valour *were* two thousand and six
 13 hundred. And under their hand *was* an army⁶ three
 hundred thousand and seven thousand and five hundred,
 that made war with mighty power, to help the king
 14 against the enemy. And Uzziah prepared for them
 throughout all the host, shields, and spears, and helmets,
 and habergeons, and bows, and slings⁷ *to cast stones*.

MARG. ¹ v. 6. *about Ashdod, or in the country of Ashdod.* ² v. 8. *spread.* Heb. *went*.

³ v. 9. *fortified, or repaired.*

⁴ v. 10. *digged, or cut out many cisterns.*

⁵ Carmel, or fruitful fields.

⁶ v. 13. *an army.* Heb. *the power of an army.*

⁷ v. 14. *slings &c.* Heb. *stones of slings.*

^a *Mehunims.*—Ma'an, the well-known town on the route of the Syrian Haj, nearly east of Wady Mûsa, is with good reason assumed as the probable seat of the Maonites mentioned in the Scriptures: Judges x. 12, מַעֲנִין Maonites. 1 Chron. iv. 41. and 2 Chron. xxvi. 7, מַעֲנִיִּים Mehunims. They are spoken of in connexion with the Amalekites and Arabians. The form Ma'an has no relation to the name Teman. See Sutzen in Zach. ib. xviii. p. 381. Burckhardt's Travels, p. 437. Gesenius, Lex. Heb. art. מַעֲנִין; and Notes on Burckh. p. 1069. Rosenmüller's Geogr. III. p. 83. Robinson's Biblical Researches, vol. II. § 12. p. 572. See

the Note on 2 Chron. xx. l. vol. I. p. 79 of this work.

^b *He loved husbandry.* Heb. *ground.*—He took a pleasure in it, and it is probable did himself inspect his affairs in the country; which was no disparagement to him, but an advantage, as it encouraged industry among his subjects. It is an honour to the husbandman's calling that one of the most illustrious princes of the house of David followed it, and loved it. He did not delight in war, nor addict himself to sport and pleasure, but delighted in the innocent and quiet employment of the husbandman.—Henry.

Judah.

Israel.

SECT. II.

UZZIAH—1ST YEAR. B. C. 810. JEROBOAM II.—16TH YEAR. § 2.

PROPHET—ZECHARIAH—THE SEER.

2 CHRON. XXVI.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread¹ far abroad; for he was marvelously helped, till he was strong.

JOEL.^a B. C. 800.

Joel, declaring sundry judgments of God, exhorteth to observe them, and to mourn. He prescribeth a fast for complaint.

JOEL i.

- 1 The word of the LORD that came to Joel the son of Pethuel.
- 2 Hear this, ye old men,
And give ear, all ye inhabitants of the land.
Hath this been in your days,
Or even in the days of your fathers?
- 3 Tell ye your children of it,

MARG. ¹ v. 15. *spread.* Heb. *went forth.*

^a *Joel.*—It is uncertain under what sovereign the prophet Joel flourished. The celebrated Rabbi Kimchi and others place him in the reign of Joram; and are of opinion that he foretold the seven years' famine which prevailed in that king's reign, 2 Kings viii. 1—3. The authors of the two celebrated Jewish Chronicles entitled Seder Olam both great and little, Jarchi, and several other Jewish writers, who are also followed by Drusius, Archbishop Newcome, and other Christian commentators, maintain that he prophesied under Manasseh. Tarnovius, Eckermann, Calmet, and others, place him in the reign of Josiah; but Vitranga, Moldenhauer, Rosenmüller, and the majority of modern commentators, are of opinion, after Abarbinel, that he delivered his predictions during the reign of Uzziah: consequently he was contemporary with Amos and Hosea, if indeed he did not prophesy before Hosea. This opinion, which is more probable than any, is supported by the following arguments: 1. Only Egypt and Edom, Joel iii. 19, are enumerated among the enemies of Judah; no mention whatever being made of the Assyrians or Babylonians. 2. Joel, iii. 4--7, denounces the same judgments as Amos, i. 9--11, against the Tyrians, Sydonians, and Idumeans, who had invaded the kingdom of Judah, carried off its inhabitants, and sold them as slaves to the Gentiles. 3. It appears,

from Joel ii. 15--17, that at the time he flourished the Jews were in the full enjoyment of their religious worship. 4. More prosperous times are promised to Judæa, together with uncommon plenty, ii. 18, 19. 5. Although Joel foretells the calamity of famine and barrenness of the land, it is evident, from Amos iv. 6, 7, that the Israelites had not only suffered from the same calamity, but were even then labouring under it. Bishop Grey makes the date between 810 and 660, or later; Mr. Whiston and Mr. Bedford 800 years before Christ. From the palmer-worm, locust and canker-worm being sent upon the land of Judah and devouring its fruits, the certain forerunners of a grievous famine, the prophet takes occasion to exhort the Jews to repentance, fasting, and prayer; promising them various temporal and spiritual blessings. See Horne's Introduction, vol. IV. pp. 185, 186.

If we consider the main design of this prophecy, we shall be apt to conclude that it was uttered after the captivity of the Ten Tribes; for the prophet directs his discourse only to Judah, and speaks distinctly of the sacrifices and oblations that were daily made in the Temple. Israel is indeed mentioned, chap. iii. 2, but it is in relation to future times, not to their present condition, at the time when Joel prophesied.—Lowth's Continuation of Bishop Patrick's Commentary.

Judah.

Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL i.

- And *let* your children *tell* their children,
 And their children another generation.
- 4 That which the ¹ palmer-worm^a hath left hath the locust eaten ;
 And that which the locust hath left hath the cankerworm eaten ;
 And that which the cankerworm hath left hath the caterpillar eaten.
- 5 Awake, ye drunkards, and weep ;
 And howl, all ye drinkers of wine,
 Because of the new wine^b ; for it is cut off from your mouth.
- 6 For a nation is come up^c upon my land,
 Strong, and without number,
 Whose teeth *are* the teeth of a lion,
 And he hath the cheek teeth of a great lion.
- 7 He hath laid my vine waste, and barked my fig-tree² :
 He hath made it clean bare, and cast *it* away ;
 The branches thereof are made white.
- 8 Lament like a virgin girded with sackcloth
 For the husband of her youth.
- 9 The meat-offering and the drink-offering is cut off

MARG. ¹ v. 4. *that which the palmer-worm.* Heb. *the residue of the palmer-worm.*

² v. 7. *barked my fig-tree.* Heb. *laid my fig-tree for a barking.*

^a *The palmer-worm* &c.—A Jewish writer, Kimchi, says that these judgments came not all in one year, but one year after another. The palmer-worm and locust might have eaten all, but divine patience set bounds to the devouring creatures. What one left the other was to eat, if there was not a timely return.—Charnocke.

Though it cannot be positively determined to what period the description contained in this chapter may apply, it is generally supposed that the prophet blends two subjects of affliction in one general consideration of beautiful allegory ; and that under the devastation to be produced by locusts in the vegetable world, he pours out some more distant calamities to be produced by the armies of the Chaldeans in their invasion of Judea : and hence a designed ambiguity in the expressions.

^b *The new wine.*—Harmer says that it is sweet, that is, rich wine ; and quotes, as an illustration, the following passage from Dr. Shaw : The wine of Algiers, before the locusts destroyed the vineyards in the years 1723 and 1724, was not inferior to the best Hermitage ; but since that time it is much degenerated,

having not hitherto (1732) recovered its usual qualities, p. 146. It is a desolation of their vineyard by locusts that Joel threatens, which it seems injured their produce for many years ; and consequently nothing was more natural than to call the drunkards of Israel to mourn on that account.—Harmer, vol. II. ch. 4. obs. 46.

^c *A nation is come up.*—We have here a further description of the executioners of God's wrath, mentioned in the fourth verse. The visitation gives us an example of the justice of God in punishing national sins with national judgments ; and shews us also that he has all creatures, even the most ungovernable among them, ready instruments for executing his will ; and that the meanest of them are, by his power, able to bring down and destroy the glory and greatest confidence of men.—Pocock.

Many interpreters, both ancient and modern, understand it of armies of men, the forces of the Assyrians, which, under Sennacherib, took all the defenced cities of Judah, and then no doubt made havoc of the country, and destroyed the fruits : but it seems much rather to be understood literally of armies of insects.—Henry.

Judah.

Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL i.

- From the house of the LORD;
 The priests, the LORD's ministers, mourn.
 10 The field is wasted, the land mourneth;
 For the corn is wasted:
 The new wine is dried up¹, the oil languisheth.
 11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers,
 For the wheat and for the barley;
 Because the harvest of the field is perished.
 12 The vine is dried up and the fig-tree languisheth;
 The pomegranate-tree, the palm-tree also, and the apple-tree^a,
 Even all the trees of the field, are withered:
 Because joy is withered away from the sons of men^b,

MARG. ¹ V. 10. *dried up, or ashamed.*

^a *The apple-tree*, תפוח — It is supposed, with very good reason, that this was the *citron-tree*. The word occurs in six places in which the fruit is mentioned with circumstances which agree well with the citron; but not with the apple, which fruit indeed is poor and bad in Palestine, so that most of those consumed there are imported from Damascus. The *tapuach*, which is the name in question, occurs as describing one of the noblest trees of the wood, the fruit of which was very sweet or pleasant: Sol. Song, ii. 3. This fruit was of the colour of gold, Prov. xxv. 11; extremely fragrant, Sol. Song, vii. 8; and therefore proper for those to smell who were ready to faint, *ibid.* ii. 5. It is merely named in another place, *ibid.* viii. 5; and Joel, in this passage, counts it with the vine, the fig-tree, the palm, and pomegranate, as among the best trees of Palestine. Some, indeed, would apply this to the orange; but that valuable fruit has not, like the citron, *all* the qualities ascribed to the *tapuach*; and it has even been doubted whether the orange or the lemon were known anciently in that part of the world. The citron certainly was; for Josephus mentions how the Jews, at the Feast of Tabernacles, pelted king Alexander Janneus with citrons, which they had then in their hands; for, as he says, the law required at that feast every one should have branches of the palm-tree and *citron-tree*, *Antiq.* xiii. 13. 5. This not only evinces that the citron-tree, and the usage intimated, existed in and before the time of Alexander Janneus; but that Josephus, as well as the Jewish writers generally, understood the citron-tree

to be denoted by the boughs of the *goodly tree* in Lev. xxiii. 40; and, consequently, that it existed in the land before the time of Moses. —*Pict. Palestine*, p. cxxiii.

^b *Joy is withered away from the sons of men.*—Let us see here what perishing uncertain things all our creature comforts are: we can never be sure of the continuance of them. Here the heavens had given their rains in due season; the earth had yielded her strength; and when the appointed weeks of harvest were at hand, they saw no reason to doubt but that they should have a very plentiful crop: yet then they are invaded by these unthought-of enemies, which lay all waste, and not by fire and sword. It is our wisdom not to lay up our treasure in these things, which are liable to so many accidents. We have need to live in a continual dependence upon God and his providence, for our own hands are not sufficient for us. When we see the full corn in the ear, and think we are sure of it; nay, when we have brought it home, if he *blow upon it*, nay, if he do not bless it, we are not likely to have any good of it. See what ruinous work sin makes! A paradise is turned into a wilderness—a fruitful land, the most fruitful land upon earth, into barrenness—for the iniquity of them that dwell therein.—Henry. Dr. Shaw observes, that in Barbary, in the month of June, the locusts are no sooner hatched, than they collect themselves into compact bodies, each a furlong or more square; and, marching directly after they are come to life, make their way towards the sea, and let nothing escape, eating up every

Judah.

Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL i.

- 13 Gird yourselves, and lament, ye priests:
 Howl, ye ministers of the altar:
 Come, lie all night in sackcloth, ye ministers of my God:
 For the meat-offering and the drink-offering is withholden
 From the house of your God.
- 14 Sanctify ye a fast^a, call a solemn assembly¹,
 Gather the elders *and* all the inhabitants of the land
Into the house of the LORD your God,
 And cry unto the LORD,
- 15 Alas for the day!
 For the day of the LORD *is* at hand,
 And as a destruction from the Almighty shall it come.
- 16 Is not the meat cut off before our eyes,
 Yea, joy and gladness from the house of our God?
- 17 The seed² is rotten under their clods,
 The garners are laid desolate, the barns are broken down;
 For the corn is withered.
- 18 How do the beasts groan!
 The herds of cattle are perplexed, because they have no pasture;
 Yea, the flocks of sheep are made desolate.

MARG. ¹ v. 14. *solemn assembly*, or, day of restraint.² v. 17. *seed*. Heb. *grains*.

thing that is green or juicy; not only the vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm and the apple tree, even all the trees of the field. Hab. iii. 17, 18. Numb. xiii. 23. Ps. xcii. 12. iv. 7. Isai. ix. 3. xvi. 10. xxiv. 11. Jer. xlviii. 33.—Treas. Bible.

^a *Sanctify ye a fast*.—Under public judgments there ought to be public humiliations. With all the marks of sorrow and shame, sin must be confessed and bewailed; the righteousness of God must be acknowledged, and his favour implored. Observe what is to be done by a nation at such a time. A day is to be appointed for this purpose, a *day of restraint* from their ordinary occupations, that they may the more closely attend God's service; and from all bodily refreshments, for it must be a *fast*, a religious abstaining from meat and drink, further than is of absolute necessity.

* The king of Nineveh appointed a fast, in which they were to *taste nothing*, Jonah iii. 7. Hereby we own ourselves unworthy of our necessary food, and that we have forfeited it, and deserve to be wholly deprived of it; we punish ourselves, and mortify the body which

has been the occasion of sin; we keep it in a frame fit to serve the soul in serving God; and by the appetite's craving food, the desires of the soul, towards that which is better than life and all the supports of it, are excited. There must be a *solemn assembly*. The elders of the people, magistrates, and subjects, must be gathered together, *even all the inhabitants of the land*, that God might be honoured by their public humiliations, that they might thereby take the more shame to themselves, and that they might excite and stir up one another to the religious duties of the day. All had contributed to the national guilt, all shared in the national calamity, and therefore they must all join in professions of repentance. They must come together to the temple, because it was the house of prayer; and there they might hope to meet with God, because it was the place which he had chosen to put his name there: there they might hope to be accepted, because it was a type of Christ and his mediation. — Henry. 2 Chron. xx. 3, 4, 13. Neh. viii. 18. ix. 2, 3. Deut. xxix. 10, 11.

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Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL i.

19 O LORD, to thee will I cry :

For the fire hath devoured the pastures¹ of the wilderness,
And the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee :

For the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.

He sheweth unto Zion the terribleness of God's judgment. He exhorteth to repentance—prescribeth a fast—promiseth a blessing thereon. He comforteth Zion with present and future blessings.

JOEL ii.

1 Blow ye the trumpet² in Zion^a,
And sound an alarm in my holy mountain^b :

MARG. ¹ v. 19. pastures, or habitations.² v. 1. trumpet, or cornet.

^a *Blow ye the trumpet in Zion.*—In this chapter the prophet proceeds to a more general denunciation of God's vengeance; which is delivered with such force and aggravation of circumstances, as to be in some measure descriptive of that final judgment which every temporal dispensation of the Deity must faintly prefigure. The severe declarations of Joel are intermingled with exhortations to repentance, and to the auxiliary means of promoting its effects, fasting and prayer, as also with promises of deliverance, and of a prosperity predictive of evangelical blessings. In treating of these, he takes occasion to foretell, in the clearest terms, the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation; concluding with a striking description of the destruction of Jerusalem, which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence; speaking in terms that—as well as those of our Saviour which resembled them, verses 30, 31, comp. with Matt. xxiv. 29—had a double aspect, and referred to a primary and a final dispensation.—Gray's Key to the Old Test. p. 436. ed. 5.

Joel, ii. and iii. 2, predicts a large assemblage of the Gentiles against the restored Jews in their own land, and the misery occasioned by it. He especially describes it to be *after many days*, in the latter years.—Bickersteth on the Jews, p. 168.

^b *Sound an alarm in my holy mountain.*—Towards the close of the reign of Jeroboam II. the Lord manifested his indignation on account of the sins of the people in a remark-

able and terrible manner, by three inflictions of judgment, such as neither they nor their fathers had seen or heard: and when these were of no avail for their recovery and conversion, the Lord sent a company of Prophets, who were continually telling them of worse judgments; namely, their final subversion. The first of these fearful judgments was an *earthquake*, so terrible, that it threw them into the utmost consternation. *Ye shall flee*, says Zechariah, xiv. 5, *like as ye fled from before the earthquake in the days of Uzziah*. This was at the beginning of their desolation; and the shaking of the earth was as a sign to them that their State and kingdom should ere long be shaken. The earthquake was in the days of Jeroboam as well as in the days of Uzziah; for so Amos shews clearly, chap. i. 1; and therefore it was neither when Uzziah was made leprous, nor in the year when he died, as the Jews conjecture, but before. After this came a plague of more misery, but of less terror; viz. *locusts, caterpillars, and canker-worms*. These came towards harvest-time, Joel i., in the beginning of the growth, after mowing, Amos vii. 1. The fields and trees were then laden with corn and fruit; but these laid the vines waste, and barked the fig-trees, and caused the *harvest of the field to perish, and the trees to wither*, so that there was not corn and wine sufficient for a meat-offering and drink-offering in the house of the Lord: then did the cattle groan, Joel i. 7--10, 12, 18. and the beasts of the field did languish, Hos. iv. 3. This heavy plague of locusts was at last removed by prayer; but the sins of the people called

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SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL ii.

- Let all the inhabitants of the land tremble :
 For the day of the LORD cometh, for *it is nigh at hand* ;
- 2 A day of darkness and of gloominess,
 A day of clouds and of thick darkness,
 As the morning spread upon the mountains :
 A great people and a strong ;
 There hath not been ever the like, neither shall be any more after it,
*Even to the years of many generations*¹.
- 3 A fire devoureth^a before them ;
 And behind them a flame burneth :
 The land *is* as the garden of Eden before them,
 And behind them a desolate wilderness ;
 Yea, and nothing shall escape them.
- 4 The appearance of them *is* as the appearance of horses^b ;
 And as horsemen, so shall they run.
- 5 Like the noise of chariots on the tops of mountains shall they leap,
 Like the noise of a flame of fire^c that devoureth the stubble,
 As a strong people set in battle array^d.

³ v. 2. *of many generations.* Heb. *of generation and generation.*

for another. Therefore *the Lord called to contend by fire*, Amos vii. 4, namely, by an extreme drought, during which, fearful flashes of fire fell from heaven, as in Egypt, Exod. ix. 23, and *devoured all the pastures of the wilderness ; and the flame burnt up all the trees of the field*, Joel i. 19 ; and some cities were consumed by fire from heaven, as was Sodom, Amos iv. 11. and the rivers of water were dried up, Joel i. 20 ; yea, even the great deep was devoured by the heat, and part of it eaten up, Amos vii. 4. and the fishes destroyed, Hos. iv. 3.

After all these judgments, the people continuing still the same, God set a line upon his people, and decreed that the high places of Isaac should be desolate and the sanctuaries of Israel should be laid waste, Amos vii. 9. Yet the Lord did not leave himself without witness, but for the times of judgment and during their continuance he raised up in succession a race of prophets within Israel and Judah, who gave them warning, threatenings, instruction and exhortation, from time to time ; and they not only did this by word of mouth, but also committed the same to writing, for the benefit of posterity, that all generations to come might see the abomination and ingratitude of that people, written as it were with a pen of iron and a point of a diamond, and might read

and fear to offend.—See Dr. Lightfoot's Works, vol. II. pp. 234—236.

^a *A fire devoureth &c.*—They consume like a general conflagration. They destroy the ground, not only for the time, but burn trees for two years after.—Sir Hans Sloane's Nat. Hist. of Jamaica, I. 29. Wherever they feed, their leavings seem as it were parched with fire.—Ludolphus, Hist. of Ethiopia, lib. i. c. 13. Multa contactu adurentes. Plin. xi. 29.

^b *The appearance of horses.*—Theodoret on this place says, that if any accurately consider the head of a locust, he shall find it very like that of a horse ; which Bochart observes has been remarked by later writers.

^c *The noise of a flame of fire.*—Cyril says of them, that while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind.—Bochart *in loc.*

^d *In battle array.*—It is observed by Jerome, an eye-witness, that they keep as constant in their places, when they fly, as the squares in a chequered pavement, without any moving out of them. Theodoret and Cyril also observe the same thing : and Arabian authors remark their framing themselves into a body like an army, in which, when the first or leader moves, the rest all move ; and when he settles, they settle with him.—Pococke.

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Israel.

SECT. II. UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JEHU.

JOEL II.

- 6 Before their face the people shall be much pained:
All faces shall gather blackness¹.
- 7 They shall run like mighty men;
They shall climb the wall like men of war;
And they shall march every one on his ways,
And they shall not break their ranks:
- 8 Neither shall one thrust another;
They shall walk every one in his path:
And *when* they fall upon the sword², they shall not be wounded.
- 9 They shall run to and fro in the city;
They shall run upon the wall, they shall climb up upon the houses;
They shall enter in at the windows like a thief.
- 10 The earth shall quake before them;
The heavens shall tremble:
The sun and the moon shall be dark,
And the stars shall withdraw their shining:
- 11 And the LORD shall utter his voice before his army:
For his camp *is* very great:
For *he is* strong that executeth his word:
For the day of the LORD *is* great and very terrible;
And who can abide it?
- 12 Therefore also now, saith the LORD,
Turn ye *even* to me with all your heart,
And with fasting, and with weeping, and with mourning:
- 13 And rend your heart, and not your garments,
And turn unto the LORD your God:
For he *is* gracious and merciful,
Slow to anger, and of great kindness,
And repenteth him of the evil.
- 14 Who knoweth *if* he will return and repent,
And leave a blessing behind him;
Even a meat-offering and a drink-offering unto the LORD your God?
- 15 Blow the trumpet in Zion,
Sanctify a fast^a, call a solemn assembly:
- 16 Gather the people, sanctify the congregation,
Assemble the elders,
Gather the children, and those that suck the breasts:
Let the bridegroom go forth of his chamber,
And the bride out of her closet.

MARG. ¹ v. 6. *blackness*. Heb. *pot*.² v. 8. *sword*, or *dart*.^a *Sanctify a fast*.—See the note on chap. i. 14, page 178 of this volume.

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Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL ii.

- 17 Let the priests, the ministers of the LORD,
Weep between the porch and the altar,
And let them say, Spare thy people, O LORD,
And give not thine heritage to reproach,
That the heathen should rule over them¹:
Wherefore should they say among the people, Where *is* their God?
- 18 Then will the LORD be jealous for his land,
And pity his people.
- 19 Yea, the LORD will answer and say unto his people,
Behold, I will send you corn,
And wine, and oil, and ye shall be satisfied therewith:
And I will no more make you a reproach among the heathen:
- 20 But I will remove far off from you the northern *army*,
And will drive him into a land barren and desolate,
With his face toward the east sea,
And his hinder part toward the utmost sea,
And his stink shall come up, and his ill savour shall come up,
Because he hath done great things².
- 21 Fear not, O land; be glad and rejoice:
For the LORD will do great things.
- 22 Be not afraid, ye beasts of the field:
For the pastures of the wilderness do spring:
For the tree beareth her fruit,
The fig-tree and the vine do yield their strength.
- 23 Be glad then, ye children of Zion,
And rejoice in the LORD your God:
For he hath given you the former rain³ moderately⁴,
And he will cause to come down for you the rain,
The former rain, and the latter rain in the first *month*.
- 24 And the floors shall be full of wheat,
And the fats shall overflow with wine and oil.
- 25 And I will restore to you the years that the locust hath eaten,
The canker-worm, and the caterpillar, and the palmer-worm,
My great army^a which I sent among you.

MARG. ¹ v. 17. *rule over them*, or *use a by-word against them*.

² v. 20. *he hath done great things*. Heb. *he hath magnified to do*.

³ v. 23. *the former rain*, or *a teacher of righteousness*.

⁴ *moderately*. Heb. *according to righteousness*.

^a *My great army*.—We have here a key to these two chapters. The prophet is to be understood in a literal sense, as foretelling a plague of locusts. Every reader of taste must

be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant.—Newcome.

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SECT. II.

UZZIAH—11TH YEAR. B. C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL II.

- 26 And ye shall eat in plenty, and be satisfied,
And praise the name of the LORD your God,
That hath dealt wondrously with you:
And my people shall never be ashamed^a.
- 27 And ye shall know that I *am* in the midst of Israel,
And *that* I *am* the LORD your God, and none else:
And my people shall never be ashamed.
- 28 And it shall come to pass afterward,
That I will pour out my Spirit upon all flesh^b;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions:
- 29 And also upon the servants and upon the handmaids
In those days will I pour out my Spirit.
- 30 And I will shew wonders in the heavens and in the earth,
Blood, and fire^c, and pillars of smoke.

^a *My people shall never be ashamed.*—The primary meaning of this prophecy is clear; but several expressions in these verses so accord to those used in respect of the deliverance of the Jews from captivity, their subsequent prosperity and security, and the prevalence of true religion among them, that it is not unreasonable to suppose that the former part of the prophecy contained under the primary meaning a picture of the desolations made by the Chaldeans; and the latter part, under the primary meaning, a prediction of the blessings in reserve for the nation, after their return from captivity till the coming of Christ, and also after their conversion to him. Ez. xxxiv. 23--31. xxxvi. 20--38. xxxix. 21--29. Hos. iii. 4, 5.—Scott.

^b *Afterward, I will pour out my Spirit upon all flesh.*—In the last days, as St. Peter explains the phrase, Acts ii. 17: by which expression Manasseth Ben Israel tells us that all the wise men understood the times of the Messias. See also the Bishop of Litchfield's *Dif. of the Ancient Prophecies*, p. 123. So *afterwards*, and *in the latter days*, are equivalent: Dan. ii. 28, 45. The plentiful effusion of the Holy Spirit is mentioned by the Prophets as the peculiar character of the Gospel state; and it is elsewhere compared to the pouring waters upon thirsty land, whereby it becomes fruitful. See Isa. xlv. 3. liv. 13.

Jer. xxxi. 34. Ezek. xxxvi. 27. Comp. with John vii. 39. So this text, in analogy to other parallel places, is very fitly applied by St. Peter to the descent of the Holy Ghost upon the first believers. *All flesh* comprehends the Gentiles as well as the Jews; which promise we see was punctually fulfilled Acts x. 44. xi. 17. This expression of *the last days* is another indication that this prophecy belongs to the times of the Messias; for the Jews agree that prophecy was sealed up with Malachi, and not to be returned till the days of the Messias. See the fore-mentioned discourse. But we need not confine this prophecy to those early times; but since many prophecies have *gradual completions*, we may suppose this prophecy to imply that there shall be another remarkable effusion of the Spirit bestowed upon the Jews, in order to their conversion in the latter times of the world: see the note on Isa. liv. 13. Ezek. xxxix. 29. This exposition agrees very well with some expressions in this prophecy, and makes a clearer connexion with the following chapter.—Preb. Lowth.

^c *Blood and fire.*—Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, succeeded the destruction of the city and Temple, and the total subversion of the Jewish polity by the Romans.—Newcome.

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Israel.

SECT. II.

UZZIAH—11TH YEAR. B. C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET JOEL.

JOEL ii.

- 31 The sun^a shall be turned into darkness,
And the moon into blood,
Before the great and the terrible day of the LORD come.
- 32 And it shall come to pass,
That whosoever shall call on the name of the LORD shall be delivered^b:
For in Mount Zion and in Jerusalem shall be deliverance,
As the LORD hath said,
And in the remnant whom the LORD shall call.

God's judgments against the enemies of his people. God will be known in his judgment. His blessing upon the Church.

JOEL iii.

- 1 For, behold, in those days, and in that time,
When I shall bring again the captivity of Judah and Jerusalem,
- 2 I will also gather all nations,
And will bring them down into the valley of Jehoshaphat^c,
And will plead with them there
For my people and for my heritage Israel,

^a *The sun &c.*—These expressions may be understood of the fearful sights and the great signs from heaven, Luke xxi. 11. which alarmed the minds of the Jews before the taking of Jerusalem by Titus.—Newcome. This is to have its full accomplishment, as the learned Dr. Pococke thinks, in the Day of Judgment, at the end of time, before which these signs will take place in the letter of them, yet so as that it was accomplished in part in the death of Christ, which is called *the judgment of this world*, when the earth quaked and the sun was darkened, and a great and terrible day it was; and more fully in the destruction of Jerusalem, which was a type of the general Judgment, and before which there were many wonderful prodigies, besides the convulsions of states and kingdoms prophesied of under the figurative expressions of *turning the sun into darkness and the moon into blood*, and the *Wars and rumours of wars and distress of nations*, of which our Saviour spoke as the beginning of these sorrows: Matt. xxiv. 6--8. But before the Last Judgment there will be wonders indeed in heaven and earth, the dissolution of both, without a metaphor.—Henry.

^b *Shall be delivered.*—This refers to the safety of the Christians during the Jewish and Roman wars.—Newcome. This deliverance, laid up for us in the covenant of grace, is in performance of the promises made to the

fathers; there shall be deliverance, *as the Lord hath said*: see Luke i. 72. This is ground of comfort and hope to sinners, that whatever danger there is in their case, there is also deliverance for them, if it be not their own fault. And if we would share in deliverance, we must be in the Gospel Zion, the Jerusalem of God. Those only shall be delivered in the Great Day who are now effectually called from sin to God, from self to Christ, from things below to things above.—Henry. Ps. l. 15. Jer. xxxiii. 3. Zech. xiii. 9. Acts ii. 21. Ps. x. 11, 14. 1 Cor. i. 2. 2 Thess. ii. 13, 14.

^c *And will bring them down into the valley of Jehoshaphat*—that is, the valley of the Lord's judgment, from *Jehovah*, and *shaphat*, to judge. The prophet in this chapter foretells the assemblage of all nations into the Valley of Jehoshaphat, where the enemies of God will be cut off in some final excision. The precise application of this prophecy must be shewn by the event. It is supposed to relate to those circumstances predicted in Ezek. xxxix. 5--11. Rev. xx. 8, 9. The prophet concludes the chapter with the assurance of some glorious state of prosperity to be enjoyed by the Church; representing its perfections and blessings under the poetical emblems of a golden age.—Gray's Key to the Old Test. p. 437. ed. 5. See the note on the 12th verse, page 186 of this volume.

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Israel.

SECT. II.

UZZIAH—11TH YEAR. B. C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL iii.

Whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people;

And have given a boy for an harlot,

And sold a girl for wine,

That they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon,

And all the coasts of Palestine?

Will ye render me a recompence?

And if ye recompense me,

Swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold,

And have carried into your temples my goodly pleasant¹ things:

6 The children also of Judah and the children of Jerusalem

Have ye sold unto the Grecians²,

That ye might remove them far from their border.

7 Behold, I will raise them^a out of the place

Whither ye have sold them,

And will return your recompence upon your own head:

8 And I will sell your sons^b and your daughters

Into the hand of the children of Judah,

And they shall sell them to the Sabeans, to a people far off:

For the LORD hath spoken *it*.

9 Proclaim ye this among the Gentiles^c;

Prepare³ war, wake up the mighty men,

Let all the men of war draw near; let them come up:

MARG. ¹ v. 5. *pleasant*. Heb. *desirable*. ² v. 6, *the Grecians*. Heb. *the sons of the Grecians*.

³ v. 9. *Prepare*. Heb. *sanctify*.

^a *I will raise them* &c.—The general import of this passage is, that though God sometimes suffers his people to be trampled on, and contemptuously used and injuriously treated by his and their enemies, yet he will in due time deliver them from the hand of their enemies, to whom he will render a just reward, proportionable to the wrong that they have done to his people.—Pococke.

^b *I will sell your sons*.—In the storming of Tyre, Alexander slew 8000; he caused 2000 afterwards cruelly to be crucified; and 30,000 he sold as slaves. Arrian, lib. 2. cap. 24. p. 100. edit. Gronov. Quint. Curt. lib. 4. cap. 4.

^c *Proclaim ye this among the Gentiles*.—What the Psalmist had long before ordered to be said among the heathen, Ps. xvi. 10, the

prophet here will have in like manner to be published to all the nations, that the *Lord reigns*, and that *he comes to judge the earth*. The notice here given of God's judging the nations may have reference to the destruction of Sennacherib, Nebuchadnezzar, Antiochus, and to Antichrist especially, and all the proud enemies of the Christian Church: but some of the best interpreters ancient and modern, and among them the learned Dr. Pococke, think the scope of these verses is to set forth the day of the *Last Judgment* under the similitude of God's making war upon the enemies of his kingdom, and his gathering in the harvest of the earth; both which similitudes we find used in the Revelation, xix. 11--21. xiv. 18.—Henry.

Judah.

Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL iii.

- 10 Beat your plow-shares into swords,
And your pruning-hooks¹ into spears:
Let the weak say, I *am* strong.
- 11 Assemble yourselves, and come, all ye heathen,
And gather yourselves together round about:
Thither cause thy mighty ones to come down, O LORD².
- 12 Let the heathen be wakened,
And come up to the valley of Jehoshaphat³:
For there will I sit to judge all the heathen round about.
- 13 Put ye in the sickle, for the harvest is ripe:
Come, get you down; for the press is full, the fats overflow;
For their wickedness *is* great.
- 14 Multitudes, multitudes in the valley of decision⁴:
For the day of the LORD *is* near in the valley of decision.
- 15 The sun and the moon^b shall be darkened,
And the stars shall withdraw their shining.
- 16 The LORD also shall roar out of Zion,
And utter his voice from Jerusalem;
And the heavens and the earth shall shake:
But the LORD *will be* the hope of his people^d,

MARG. ¹ v. 10. *pruning-hooks*, or *scythes*.

² v. 11. *cause thy mighty ones to come down*, O LORD, or *The LORD shall bring down thy mighty ones*.

³ v. 14. *decision*, or *concision*, or *threshing*.

⁴ v. 16. *hope of his people*. Heb. *place of repair*, or *harbour*.

^a *The valley of Jehoshaphat*.—The deep valley on the east of Jerusalem appears to be mentioned, both in the Old and New Testament, only under the name of the Brook or Torrent of Kidron. Josephus also gives it only the same name, 2 Sam. xv. 23. 1 Kings ii. 37, &c. The Hebrew word is כְּזָרִי, which may be taken as nearly equivalent to the Arabic *Wady*. The Seventy, the New Testament, and also Josephus, have χεῖμαρρος, a storm-brook, winter-torrent: see as above, and John xviii. 1. Joseph. Antiq. viii. 1. 5. Josephus has also Φάραγξ Κεδρών, B. J. v. 2, 3. v. 4, 2. The prophet Joel speaks indeed of a valley of Jehoshaphat in which God will judge the Heathen for their oppression of the Jews; but this seems to be merely a metaphorical allusion to the signification of the name. There is not the slightest historical ground, either in the Scripture or in Josephus, for connecting it with the valley of the Kidron. Yet on this slender foundation appears to rest the present name of the valley; and also the belief, cur-

rent among the Catholics, Jews, and Muham-medans, that the Last Judgment will be held in it. Jehoshaphat, Heb. יְהוֹשָׁפָט i.e. *Jehovah judgeth*. The reference sometimes made to 2 Chron. xx. has no bearing upon the illustration of Joel i.—Robinson's Bib. Researches, vol. I. § 7. p. 396. See the note on the 2d verse, page 184 of this volume.

^b *The sun and the moon* &c.—This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved. Particular judgments upon kingdoms and nations are often described in such terms as properly belong to the general Judgment.—Bishop Lowth. The words, in their plainest and most literal exposition, seem to denote such prodigies as shall precede or attend the Last dreadful Day; and among them, a real alteration in the shining of the sun, moon, and stars, not used here, as they are elsewhere, for comparative expressions, but to signify what shall then really and actually be.—Pococke.

Judah.

Israel.

SECT. II.

UZZIAH—11TH YEAR. B.C. 800. JEROBOAM II.—26TH YEAR. § 2.

PROPHET—JOEL.

JOEL iii.

And the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God

Dwelling in Zion, my holy mountain:

Then shall Jerusalem be holy¹,

And there shall no strangers pass through her^a any more.

18 And it shall come to pass in that day,

That the mountains shall drop down new wine,

And the hills shall flow with milk,

And all the rivers of Judah shall flow² with waters,

And a fountain shall come forth of the house of the LORD,

And shall water the valley of Shittim^b.

19 Egypt shall be a desolation^c,

And Edom shall be a desolate wilderness,

For the violence *against* the children of Judah,

Because they have shed innocent blood in their land.

20 But Judah shall dwell³ for ever^d,

And Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed:

For the LORD dwelleth in Zion⁴.

MARG. ¹ v. 17. *holy*. Heb. *holiness*. ² v. 18. *flow*. Heb. *go*. ³ v. 20. *dwel*, or *abide*.

⁴ v. 21. *For the LORD dwelleth in Zion*, or *Even I the LORD that dwelleth in Zion*.

^a *There shall no strangers pass through her*.—To this day, strangers, enemies to Israel, pass through and possess Jerusalem. The shaking here predicted, we learn in the New Testament, is yet to come, Heb. xii. 26, 27. The mere spiritual sense is forced and inapplicable to the words: we may gather, therefore, that it is yet to be accomplished in days to come.—Bickersteth on the Jews, xxxiv.

^b *The valley of Shittim*.—The plains of Moab, where the Israelites encamped, Numb. xxii. 1. xxvi. 3. and which also are called *Shittim* in Numb. xxv. 1. Josh. ii. 1. and iii. 1; *the plains of Shittim* in Numbers xxxiii. 49, marg. reading.—Horne's Phys. Geog. of the Holy Land. In this verse, either the times of the Messiah are described, or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. xlvii. 8. Zech. xiv. 8.—Newcome.

^c *Egypt shall be a desolation*.—There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the

mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be re-instated after their captivity, and, on their future return, shall dwell for ever in their land, Jehovah displaying his glory among them. It is uncertain whether we have the key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5, 11. Rev. xx. 8, 9. are accomplished.—Newcome.

^d *Judah shall dwell for ever*.—These promises, with which this prophecy concludes, have their accomplishment, in part, in the kingdom of grace, and the comforts and graces of all the faithful subjects of that kingdom, but will have their full accomplishment in the kingdom of glory: for as to the Jewish Church, we know not of any event concerning that, which answers the extent of these promises; and whatever instances of peace and prosperity they were blessed with, of which these may be supposed to be a hyperbolic description, were but figures of *better things* reserved for us, *that they* in their best estate *without us* might not be made perfect. 1. It is promised that

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

AMOS.^a

*Amos sheweth God's judgments upon Syria, upon the Philistines,
upon Tyrus, upon Edom, and upon Ammon.*

AMOS i.

The words of Amos, who was among the herdmen 1
of Tekoa, which he saw concerning Israel in the days

the enemies of the Church shall be vanquished and brought down, ver. 19. Egypt, that old enemy of Israel, and Edom which had an inveterate enmity to Israel derived from Esau, these *shall be a desolation, a desolate wilderness*, no more to be inhabited, they are become the *people of God's curse*: so the Idumeans were, Isa. xxxiv. 5. No strength or wealth of a nation is fence against the judgments of God. But what is the quarrel God has with these potent kingdoms? It is for their *violence against the kingdom of Judah*, and the injuries they had done them: see Ezek. xxv. 3, 8, 12, 15. xxvi. 2. They had *shed the innocent blood* of the Jews, who fled to them for shelter, or were making their escape through their country. The innocent blood of God's people is very precious to him; and not a drop of it shall be shed, but it shall be reckoned for. In the Last Day, this *earth*, which has been *filled with violence* against the people of God, shall be made a desolation, when it and all the works that are therein shall be *burnt up*. And, sooner or later, the oppressors and persecutors of God's Israel will be brought down and laid *in the dust*; nay, they will at length be brought down and laid *in the flames*. 2. It is promised that the Church shall be very happy: and truly happy it is in spiritual privileges, even during its *militant* state, but much more when it comes to be *triumphant*. Three things are here promised it—*purity, plenty, and perpetuity*. This last crowns all the rest, ver. 20. *Judah shall dwell for ever*, when Egypt and Edom are made a *desolation*; and Jerusalem shall continue *from generation to generation*. This is a promise; and a precious promise it is—1. That the Church of Christ shall continue in the world *to the end of time*. As one generation of professing Christians passeth away, another shall come, in whom the *throne of Christ shall endure for ever*, and the gates of hell shall not prevail against it. 2. That all the living members of that Church—Judah and Jerusalem are put for the *inhabitants* of that city and country, Matt. iii. 5—shall be established in their happiness, to the utmost ages of eternity. This

New Jerusalem shall be *from generation to generation*; for it is a city that has foundations, not made with hands, but eternal in the heavens.—Henry.

^a Amos is supposed to have been a native of Tekoa, a small town in the kingdom of Judah, situate about four leagues to the south of Jerusalem: see 2 Chron. xi. 5, 6. and Josh. xv. 59, in the Greek. There is, however, no proof of his being a native of this place, except his retiring thither when driven from Beth-el by Amaziah the high-priest of Beth-el: Amos vii. 10—13. Calmet thinks he was born in the territories of Israel. We have more certain information of his rank and condition in life; for he himself tells us that he was *no prophet, neither a prophet's son*; in other words, that he was not educated in the schools of the prophets, but was called to the prophetic office from being a herdsman, and a gatherer, or cultivator, of sycamore fruit. That he prophesied during the reigns of Uzziah king of Judah, and of Jeroboam II. the son of Joash, we are not only informed from the first verse of his predictions, but we also have internal evidence of it from the argument or subject of his book: for the prophet describes the state of the kingdom of Israel, particularly in chap. vi. 12—14, to be precisely such as is recorded in 2 Kings xiv. 25--27. We further learn, from Amos i. 1, that he began to prophesy in the second year before the earthquake in the reign of Uzziah; which is by Josephus, and most commentators, referred to that prince's usurpation of the sacerdotal office, when he attempted to offer incense. Consequently, Amos was contemporary with Hosea, though he is supposed not to have lived so long as the last-mentioned prophet—with Jonah, and probably also with Joel. The occasion on which Amos delivered his predictions was the oppression of the Jews and Israelites by the neighbouring nations, and the state of the two kingdoms under Uzziah and Jeroboam II.—Amos i. compared with 2 Kings xiv. 25—27. and 2 Chron. xxvi. 6—15.—But as the inhabitants of those kingdoms, especially the Israelites, abandoned themselves

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS i.

of Uzziah king of Judah, and in the days of Jeroboam, the son of Joash king of Israel, two years before the earthquake^a.

And he said,

2

The LORD will roar^b from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.

Thus saith the LORD;

3

For three transgressions of Damascus,

to idolatry, effeminacy, avarice, and cruelty to the poor, contrary to the divine command, the prophet takes occasion thence to reprove them with the utmost severity for their wickedness. The scope of the book is to certify to the Twelve Tribes the destruction of the neighbouring nations; to alarm those who *were at large in Zion*, living in a state of carnal security, by the denunciation of imminent punishment, to lead them to repentance, and to cheer those who were truly penitent with the promise of deliverance from future captivity, and of the greater prosperity of the Messiah's kingdom, of which we have a particular prediction in chapter ix. 11. The Book of Amos may be divided into three parts; viz. I. *The judgments of God denounced against the neighbouring Gentile nations*; as the Syrians, i. 1—5, which see fulfilled in 2 Kings xvi. 9; the Philistines, i. 6—8, recorded as accomplished in 2 Kings xviii. 8. Jer. xlvii. 1, 5. and 2 Chron. xxvi. 6; the Tyrians, i. 9, 10; the Edomites, i. 11, 12, compared with Jer. xxv. 9, 21. xxvii. 3, 6. and 1 Macc. v. 3; the Ammonites, i. 13—15; and the Moabites, ii. 1—3. II. *The divine judgments denounced against Judah and Israel*, ii. 4. and ix. 1—10. The judgments against Judah were literally executed, about two hundred years afterwards. And the carrying of the Israelites into captivity beyond Damascus, into Assyria, is explicitly announced in the 5th and 6th chapters. Its fulfilment is recorded in 2 Kings xv. 29. and xvii. 5—23. In order to illustrate the supernatural character of the predictions contained in this book, they ought to be compared with the history of the times; from which it appears, that when they were made, the kingdoms of Israel and Judah were in a very flourishing condition; see 2 Kings xiv. 1—17. xv. 1—7. 2 Chron.

xxv. xxvi. and also 2 Kings xiii. 1—9, 23. 2 Chron. xxv. 17—24. 2 Kings xiv. 23—28.—Professor Turner's Translation of Jahn's Introduction, p. 325.

Bp. Lowth says: Let any person who has candour and perspicuity enough to judge, not from the man but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd *is not a whit behind the very chief of the Prophets*, 2 Cor. xi. 5. He will agree, that as in sublimity and magnificence he is almost equal to the greatest, so in splendour of diction and elegance of expression he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and Daniel in the Court, and Amos in the sheepfolds; constantly selecting such interpreters of the divine will as were best adapted to the occasion; and sometimes from the mouth of babes and sucklings perfecting praise; constantly employing the natural eloquence of some, and occasionally making others eloquent.—Bp. Lowth's Lectures, vol. II. lect. 21. p. 98. See Horne's Introd. vol. IV. pp. 157—159. Bishop Gray supposes the prophecies of Amos to have been delivered between 810 and 785.

^a *The earthquake*.—This earthquake is referred to Zech. xiv. 5; and probably, as Bishop Lowth thinks, Is. v. 25. Josephus describes some of its effects; and attributes it to Uziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16. Antiq. ix. x. 4.

^b *The Lord will roar &c.*—These words occur Joel iii. 16. See also Jer. xxv. 30. The meaning is, that God will soon spread terror, like beasts of prey when they roar, Amos iii. 8: in other words, that he will soon display his power in executing judgment. The particular judgment here threatened is a drought. See chap. iv. 6. vi. 12. Newcome *in loc.*

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS i.

And for four¹, I will not turn away² *the punishment thereof*^a;

Because they have threshed Gilead with threshing instruments^b of iron :

But I will send a fire into the house of Hazael, 4
Which shall devour the palaces of Ben-hadad^c.

I will break also the bar of Damascus, 5

And cut off the inhabitant from ³the plain of Aven^d,

And him that holdeth the sceptre from the house of Eden^e :

And the people of Syria shall go into captivity unto Kir^e,
saith the LORD.

Thus saith the LORD ; 6

For three transgressions of Gaza,

And for four, I will not turn away *the punishment thereof* ;

Because they carried away captive the whole captivity⁵,

To deliver *them* up to Edom :

But I will send a fire on the wall of Gaza, 7

Which shall devour the palaces thereof^f :

MARG. ¹ v. 3. *And for four, or Yea for four.* ² *turn away, or convert it, or let it be quiet.*

³ v. 5. *the plain of Aven, or Bikath-aven.* ⁴ *the house of Eden, or Beth-eden.*

⁵ v. 6. *carried away captive the whole captivity, or carried them away with an entire captivity.*

^a *I will not turn away the punishment thereof.*—Amos, says Dr. Lightfoot, prophesies against six nations besides Israel and Judah, and concludes them all under an inevitable decree of destruction ; for so should that clause be rendered, which in every one of the threatenings occasions so much difficulty in translating ; viz. **לֹא אֲשִׁיבֵנּוּ** *I will not revoke it.* For the sense lies thus :—The Lord will roar from Zion, and utter his voice from Jerusalem : and thus saith the Lord, For three transgressions of Damascus, and for four, I will not revoke it ; that is, I will not revoke that voice, but Damascus shall be destroyed :—and so of the rest ; for the masculine affix in **אֲשִׁיבֵנּוּ** cannot possibly be referred to any thing that went before, but only to **קוֹלִי** *his voice*, in verse 2 ; and to something that went before it, it must of necessity be referred. Dr. Lightfoot's Works, vol. II. p. 241.

^b *Threshing-instruments.*—Threshing-wains. This alludes to the threshing-wain described Is. xli. 15. It moved on serrated wheels, and at once forced out the grain and cut the straw. See Mic. iv. 13. and note on Is. xxviii. 27. The fact here alluded to is recorded 2 Kings x. 32,

33. Newcome *in loc.*

^c *Ben-hadad.*—He was the son and successor of Hazael king of Syria. 2 Kings xiii. 3, 24. Newcome.

^d *The plain of Aven.*—The valley of On. Newcome. This, says Bochart, Geogr. Sacr. II. vi. 79. and Beth-Eden, the House of Eden, *sedes voluptatis*, are other names for the valley of Damascus.

^e *Unto Kir*—fulfilled, 2 Kings xvi. 9. marg., about forty-seven years after, when Tiglath-pileser, king of Assyria, took Damascus, slew Resin king of Syria, and carried the people captive to Kir in Upper Media, which, according to Josephus, was under his dominion. Antiq. lib. v. c. 12. § 3. See Isai. xvi. 9.

^f *I will send a fire on the wall of Gaza, which shall devour the palaces thereof.*—The ruins of white marble sometimes found at Gaza prove that it was formerly the abode of luxury and opulence. Volney's Travels, vol. II. p. 340. Hezekiah smote it : 2 Kings xviii. 8. Pharaoh king of Egypt smote it : Jer. xlvii. 1. Alexander the Great took it : Quint. Curt. iv. 6.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS i.

And I will cut off the inhabitant from Ashdod^a, 8
 And him that holdeth the sceptre from Ashkelon¹,
 And I will turn mine hand against Ekron^b:
 And the remnant of the Philistines shall perish, saith
 the Lord God.

Thus saith the LORD; 9

For three transgressions of Tyrus,
 And for four, I will not turn away *the punishment* thereof;
 Because they delivered up the whole captivity to Edom,
 And remembered not ²the brotherly covenant^c:
 But I will send a fire on the wall of Tyrus^d, 10
 Which shall devour the palaces thereof.

Thus saith the LORD; 11

For three transgressions of Edom,
 And for four, I will not turn away *the punishment* thereof;
 Because he did pursue his brother^e with the sword,
 And did cast off all pity³,
 And his anger did tear perpetually,
 And he kept his wrath for ever:
 But I will send a fire upon Teman^f, 12

MARG. ¹ v. 8. *Ashkelon*. See Jer. xlvii. 5.

² v. 9. *the brotherly covenant*. Heb. *the covenant of brethren*.

³ v. 11. *did cast off all pity*. Heb. *corrupted his compassions*.

^a *I will cut off the inhabitant from Ashdod*.—We met successively with various ruins, the most considerable of which are at Ez-doud, famous at present for its scorpions. Volney's Trav. vol. II. p. 338. Uzziah conquered it: 2 Chron. xxvi. 6.

^b *Ekron*.—See Zeph. ii. 4. All Syria was subdued by Pharaoh Necho; and again as far as Pelusium, by Nebuchodonosor. Joseph. Antiq. cx. vi. 1. Berosus also mentions that Nebuchodonosor conquered Syria and all Phœnicia. Jos. Cont. App. I. § 19, 20.

^c *The brotherly covenant*—the league of brethren: 1 Kings v. 12. Newcome *in loc*.

^d *A fire on the wall of Tyrus*.—Nebuchadnezzar took the city of Tyre after a siege of thirteen years, Ezek. xxvi. 7—14. Jos. contr. App. i. 20, 21. otherwise he could not have been represented as the conqueror of all Phœnicia. It was also taken by Alexander: Quint. Curt. iv. 4. 13.

^e *He did pursue his brother*.—The two nations were descended from Jacob and Esau, who were brethren. It is probable, that before Amos wrote, the Edomites had often distressed

Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the whole may be spoken prophetically of the conduct of which the Edomites would pursue at the taking of Jerusalem by the Babylonians, Obad. 11—14. Ezek. xxv. 12. xxxv. 5. Ps. cxxxvii. 7. Newcome *in loc*.

^f *A fire upon Teman*.—Nebuchadnezzar subdued the Edomites, Jer. xxv. 9, 21. xxvii. 3, 6. Judas Maccabæus obtained a great victory over the remains of them, 1 Macc. v. 3; probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah. See Strabo xvi. p. 760, marg. ed. Amst. fol. 1707: for it is probable that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards, Hyrcanus reduced them under subjection; and permitted them to remain in their country, on condition that they conformed to the Jewish laws. Jos. Ant. xiii. ix. 1.

Teman was a city of Idumea, Jer. xlix. 7, 20. Ezek. xxv. 13. Teman was the grandson of Esau, Gen. xxxvi. 10, 11.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B. C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS i.

Which shall devour the palaces of Bozrah^a.

Thus saith the LORD ; 13

For three transgressions of the children of Ammon^b,
 And for four, I will not turn away *the punishment* thereof ;
 Because they have 'ripped up the women with child'^c
 of Gilead,

That they might enlarge their border :
 But I will kindle a fire in the wall of Rabbah, 14

And it shall devour the palaces thereof,
 With shouting in the day of battle,
 With a tempest in the day of the whirlwind :
 And their king shall go into captivity, 15
 He and his princes together, saith the LORD.

*God's wrath against Moab, upon Judah, and upon Israel.**God complaineth of their unthankfulness.*

AMOS ii.

Thus saith the LORD ; 1

For three transgressions of Moab^d,
 And for four, I will not turn away *the punishment* thereof ;
 Because he burned the bones of the king of Edom
 into lime^e :

MARG. ¹ v. 13. *ripped up the women with child, or divided the mountains.*

^a *Bozrah*, now *Bostra*, was a city of Idumea, Is. xxxiv. 6. lxiii. 1. Jer. xlix. 22. Bochart thinks that there was another Bozrah in the land of Moab, Jer. xlviii. 24. Hieroz. II. xlviii. p. 534. And Moab was famous for its flocks : 2 Kings iii. 4. Mic. ii. 12.

^b *Ammon*—From whom the Ammonites were descended. See Gen. xix. 33–38. Their country lay to the east of Jordan, in the neighbourhood of Gilead. Rabbah was its capital. Deut. iii. 11. 2 Sam. xi. 1. Jer. xlix. 2. The Ammonites were conquered by Nebuchadnezzar. Jer. xxvii. 3, 6.

^c *Because they ripped up the women with child*.—This act of shocking barbarity the Ammonites are supposed to have committed when Hazael king of Syria laid waste Gilead. Blayney on Jer. xlix. See the note on that passage.

^d *Moab*.—For the origin of this people, see Gen. xix. 37. Their country lay to the east of the Dead Sea. Moab appeared an early enemy to Israel : Numb. xxii. xxiii. xxv. 1. He was also the second oppressor of Israel, Judges iii. 14. for which, and their hostile

carriage, Moab is here threatened ; yet their inhuman cruelty to the king of Edom is only expressed ; the other hostilities to Israel are implied.—Poole.

^e *Because he burned the bones of the king of Edom into lime*.—This cruelty of Moab is probably a distinct case from the burnt-offering of the king's son, mentioned in the Second Book of Kings, iii. 26, 27 : that appears to have been an idol sacrifice ; this is a wanton indignity inflicted on the remains of a vanquished king, a practice not uncommon among the heathen either in ancient or modern times. And to the shame of the professors of the Gospel, it must be owned that such things have been done even in Christian States, and under the sanction of a Christian Church. The bodies of the dead have been taken out of their graves, and their bones burnt to lime in the flames, in order to gratify that persecuting spirit, which has found a pretext for the most horrible enormities, even in the religion of Jesus Christ. So readily does the corrupt heart of man pervert the truth to the purposes of ungodliness, and turn the glad

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B. C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ii.

But I will send a fire upon Moab, 2

And it shall devour the palaces of Kiriath^a:

And Moab shall die with tumult,

With shouting, *and* with the sound of the trumpet:

And I will cut off the judge from the midst thereof, 3

And will slay all the princes thereof with him, saith
the LORD.

Thus saith the LORD; 4

For three transgressions of Judah,

And for four, I will not turn away *the punishment* thereof;

Because they have despised the law of the LORD,

And have not kept his commandments,

And their lies^b caused them to err,

After the which their fathers have walked:

But I will send a fire upon Judah, 5

And it shall devour the palaces of Jerusalem.

Thus saith the LORD; 6

For three transgressions of Israel^c,

And for four, I will not turn away *the punishment* thereof;

Because they sold the righteous for silver,

And the poor for a pair of shoes;

That pant after the dust^d of the earth on the head 7
of the poor,

tidings of great joy, which ought to be such to all men, into an engine of the most oppressive spiritual despotism, and of the most cruel secular persecution! — Girdlestone's Comm. Lec. 1408.

^a *Kiriath*, a city of Moab, Jer. xlviii. 24, 41. Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6.

^b *Their lies*—their false gods.—Newcome. Vulg. *idola sua*. Comp. Is. xlv. 5. 20. Their idolatry blinded them, and made them sottish and brutish, partly from the natural tendency of this sin, and partly from the just judgment of God: Rom. i. 24. 2 Thess. ii. 10–12.—Poole.

^c *Israel*.—Amos first prophesies against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, who dwelt in the neighbourhood of the Twelve Tribes, and had occasionally become their enemies and oppressors. Having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated atten-

tion to himself by such interesting predictions, he briefly mentions the idolatries and consequent destruction of Judah; and then passes on to his proper subject, which was, to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been that Pul invaded it in the reign of Uzziah: 2 Kings xv. 19; and that in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser in 2 Kings xvii. 6.—Newcome.

^d *That pant after the dust*—that bruise the head of the poor in the dust of the earth.—Newcome. All their desire is after this unprofitable dust of the earth, silver and gold; which they eagerly desire to gain, even by trampling on the heads of the poor.—Bishop Hall. Or the sense may be taken according to the Latin version: Who tread down the poor into the dust of the earth; that is, who throw them into the dust, and trample upon them.—Preb. Lowth.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ii.

And turn aside the way of the meek :
 And a man and his father will go in unto the *same* maid¹,
 To profane my holy name.
 And they lay *themselves* down upon clothes laid to pledge^a s
 By every altar,
 And they drink the wine of ²the condemned^b
 In the house of their god.
 Yet destroyed I the Amorite before them, 9
 Whose height *was* like the height of the cedars,
 And he *was* strong as the oaks;
 Yet I destroyed his fruit from above, and his roots
 from beneath.
 Also I brought you up from the land of Egypt, 10
 And led you forty years through the wilderness,
 To possess the land of the Amorite.
 And I raised up of your sons for prophets, 11
 And of your young men for Nazarites.
Is it not even thus, O ye children of Israel? saith
 the LORD.
 But ye gave the Nazarites wine to drink; 12
 And commanded the prophets,
 Saying, Prophecy not.
 Behold, ³I am pressed under you^c, 13

MARG. ¹ v. 7. *muid*, or *young woman*. ² v. 8. *the condemned*, or *such as have fined or mulcted*.³ v. 13. *I am pressed under you*, or *I will press your place, as a cart full of sheaves presseth*.

^a *Laid to pledge*—taken to pledge. Retained contrary to the Law, Ex. xxii. 26, 27.—Newcome. This is to be understood of the feasts which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments in their temples, according to the custom both of the Jews and Gentiles. See 1 Sam. ix. 12, 13, 22. Is. lvii. 7. Ezek. xxiii. 41. The prophet reproves them not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge to set off their idolatrous entertainments. The Jews, as well as the Romans, used to lie along at their meals on couches, as appears by this verse: compare chap. vi. 4. This custom continued in after-times, as appears by several places in the Gospels, where it is, in the original, *lay down to meat*, though our translation renders it *sat down to meat*. The custom of sitting

down at meals seems to have been the more ancient of the two. See Gen. xliii. 33. 1 Sam. ix. 22. xvi. 11. xx. 25.—Preb. Lowth.

^b *The condemned*—men punished by unjust fines. The Law allowed of pecuniary amercements in some cases: Ex. xxi. 22. Deut. xxii. 19. But the prophet speaks of wine purchased with money arising from iniquitous mirth.—Newcome. The drink-offerings made with wine were a necessary part of the sacrifices; some of which was likewise reserved for the entertainment that followed; see Ex. xxxii. 6: and this was provided out of the fines or mulcts of such as had been unjustly condemned, verse 6.—Preb. Lowth.

^c *I am pressed under you*.—Behold, I will press you as a loaded corn-wain presseth its sheaves.—Newcome. I am overlaid with your wickedness: it is with me as with a cart that is overlaid with a load of sheaves, and is

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ii.

As a cart is pressed *that is* full of sheaves.
 Therefore the flight shall perish from the swift^a, 14
 And the strong shall not strengthen his force,
 Neither shall the mighty deliver himself¹:
 Neither shall he stand that handleth the bow; 15
 And *he that is* swift of foot shall not deliver *himself*:
 Neither shall he that rideth the horse deliver himself.
 And *he that is* courageous² among the mighty 16
 Shall flee away naked in that day, saith the LORD.

*The necessity of God's judgment against Israel. The
 publication of it, with the causes thereof.*

AMOS iii.

Hear this word that the LORD hath spoken against 1
 you, O children of Israel, against the whole family
 which I brought up from the land of Egypt, saying,
 You only have I known 2
 Of all the families of the earth:
 Therefore I will punish³ you
 For all your iniquities.
 Can two walk together^b, 3
 Except they be agreed?
 Will a lion roar^c in the forest, 4

MARG. ¹ v. 14. *himself*. Heb. *his soul* or *life*.² v. 16. *courageous*. Heb. *strong of his heart*. ³ v. 2. *punish*. Heb. *visit upon*.

ready to break.—Bishop Hall. Your sins have quite tired out my patience, and I am weary with bearing them. Compare Is. xliii. 24. Mal. ii. 17. — Preb. Lowth. Perhaps *sheaves*, the loading of a harvest season, are mentioned to intimate the ripeness of their sins; and God's reaping them, or cutting them down by his judgments, and carrying them together to be threshed by further judgments.—Poole.

^a *From the swift*.—Archbishop Newcome thinks that the last four verses of this chapter refer to the inextricable calamities caused by the earthquake. The swiftest shall not be able to save himself from a swifter destruction. None by might, by counsel, or by fleetness, shall be able to escape from the impending ruin. God has so fully determined to avenge the quarrel of his broken covenant, that all attempts to escape from his judgment shall be useless.—A. Clarke.

^b *Can two walk together*, &c.—unless they meet by appointment. As a journey in which

two engage naturally supposes a settled meeting; so the denouncing of God's designs by his prophets shews that he had made himself known to them.—Newcome. The similes in this and the three following verses are all chosen to express the same thing; viz. that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever his prophets have foretold, they have done it by direct revelation from their Maker; and that God has the most cogent reason for inflicting the threatened calamities.—A. Clarke.

^c *Will a lion roar* &c.—Naturalists assert, that when the lion sees his prey, he roars before he rushes on it; and that at this roaring many animals shew great fear: see v. 8. He likewise roars over his prey. The sense seems to be, that as the lion roareth on account of his prey, so, by my prophets, I cry aloud against you, because ye are the objects of my vengeance.—Newcome.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS iii.

When he hath no prey?
 Will a young lion cry out of his den',
 If he have taken nothing?
 Can a bird fall in a snare upon the earth, 5
 Where no gin *is* for him?
 Shall *one* take up a snare from the earth,
 And have taken nothing at all?
 Shall a trumpet be blown^a in the city, 6
 And the people not be afraid?²
 Shall there be evil in a city,
 And the LORD hath not done *it*³?
 Surely the Lord GOD will do nothing, 7
 But he revealeth his secret unto his servants the prophets.
 The lion hath roared—who will not fear? 8
 The Lord GOD hath spoken—who can but prophesy?
 Publish in the palaces^b at Ashdod, 9
 And in the palaces in the land of Egypt,
 And say, Assemble yourselves upon the mountains of
 Samaria,
 And behold the great tumults in the midst thereof,
 And the oppressed⁴ in the midst thereof.
 For they know not to do right, saith the LORD, 10
 Who store up violence and robbery⁵ in their palaces.
 Therefore thus saith the Lord GOD; 11
 An adversary *there shall be* even round about the land;
 And he shall bring down thy strength from thee,
 And thy palaces shall be spoiled.
 Thus saith the LORD; 12
 As the shepherd taketh⁶ out of the mouth of the lion^c

MARG. ¹ v. 4. *cry out of his den.* Heb. *give forth his voice.*² v. 6. *not be afraid?* or *not run together?*³ *And the LORD hath not done it?* or *And shall not the LORD do somewhat?*⁴ v. 9. *oppressed,* or *oppressions.*⁵ v. 10. *robbery,* or *spoil.*⁶ v. 12. *taketh.* Heb. *delivereth.*

^a *Shall a trumpet be blown* &c.—As the people run together through fear when the signal of an approaching enemy is made, so let my warning strike the Israelites with terror.—Newcome.

^b *In the palaces*—i.e. on the flat roofs of the palaces, the usual place of publishing events: Matt. x. 27. See note on Isaiah xxii. 1. God calls upon the Heathen to be witnesses of his judgments upon his own people; par-

ticularly, he gives notice to the Philistines and Egyptians, that they may attest the equity of his proceedings, and take warning themselves. They will be made to see that *the ways of the Lord are equal*: and if judgment begin at the house of God, what shall be the end of those that are strangers to him? 1 Peter iv. 17.

^c *As the shepherd taketh out of the mouth of the lion* &c.—By observing that the most honourable place of the divan is the corner,

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS iii.

Two legs, or a piece of an ear;
So shall the children of Israel be taken out
That dwell in Samaria in the corner of a bed,
And ¹in Damascus^a in a couch.

Hear ye, and testify in the house of Jacob, 13
Saith the Lord God, the God of hosts,
That in the day that I shall visit the transgressions 14
of Israel upon him²,

I will also visit the altars of Beth-el^b:
And the horns of the altar shall be cut off, and fall
to the ground.

And I will smite the winter house with the 15
summer house;

And the houses of ivory shall perish,
And the great houses shall have an end, saith the LORD.

*He reproveth Israel for oppression, for idolatry, and for
their incorrigibleness.*

AMOS iv.

Hear this word, ye kine of Bashan^c, 1

MARG. ¹ v. 12. *in Damascus in a couch, or on the bed's feet.*

² v. 14. *visit the transgressions of Israel upon him, or punish Israel for.*

we have an easy comment on this verse;—that just as a shepherd is sometimes able to save from the jaws of a devouring lion no more than some small piece of the sheep that beast had carried off, so an adversary round about the land of Israel should spoil its palaces, and scarcely any part of it should be recovered out of that adversary's hand, more than the city which sits among the cities of Israel, as in the corner of a bed, in the most honourable place that is; as Samaria undoubtedly did, being looked upon as the royal city.—Harmer, ch. vi. obs. 27.

Those that are now most at their ease shall be delivered to their enemies, like sheep to the lion; and scarcely any of them, and those as it were in a mangled state, shall be rescued from his jaws. — Calmet, Fragments, No. 12.

Those of them that escape these judgments shall escape with as great difficulty, and be of as little worth as the *two legs* and *piece of an ear* that shall be snatched out of the lion's mouth. We know, that when the Babylonians carried away the people into Chaldea, they left behind only a few, and they the refuse of the land.—A. Clarke.

^a *In Damascus.*—This prophecy may have been delivered when Jeroboam II. was in possession of Damascus: 2 Kings xiv. 28. — Newcome. Damascus was a most pleasant place; and as Amos delivered this prophecy in the days of Jeroboam, the son of Joash, king of Israel, who recovered Damascus for Israel, it is probable that many of the richer Israelites might choose to dwell there.—Parkhurst.

^b *The altars of Beth-el.* — See 1 Kings xii. 29, 32. Its destruction is also foretold chap. v. 5; and may be referred to Jer. xlviii. 13. In the general destruction of the Ten Tribes, God's judgment should be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind: see chap. ix. 1. Hos. x. 5--8. — Preb. Lowth.

^c *Ye kine of Bashan.*—Bashan was famous for its flocks and herds: Deut. xxxii. 14. Ez. xxxix. 18. The proud and luxurious matrons of Israel may be here described, which say to their masters or lords—*husbands, Bring, and let us drink.*—Secker.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B. C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS iv.

That *are* in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters, Bring, and let us drink.

The Lord God hath sworn by his holiness, 2
That, lo, the days shall come upon you,
That he will take you away with hooks,
And your posterity with fish-hooks^a.
And ye shall go out at the breaches^b, 3
Every *cow* at that which is before her;
And ye shall cast *them* into the palace¹, saith the LORD.

Come to Beth-el, and transgress; 4
At Gilgal^c multiply transgression;
And bring your sacrifices every morning,
And your tithes after ²three years^d:
And offer a sacrifice of thanksgiving with leaven³, 5
And proclaim^e and publish the free-offerings:
For this liketh you⁴, O ye children of Israel, saith
the Lord God.

MARG. ¹ v. 3. *them* into the palace, or ye shall cast away the things of the palace.

² v. 4. *three years*. Heb. *three years of days*.

³ v. 5. *offer a sacrifice of thanksgiving with leaven*. Heb. *offer by burning*.

⁴ *this liketh you*. Heb. *so ye love*.

^a *Fish-hooks—nets of fishers*. The original word in the masculine is used for *thorns*, and in the feminine for *pots*; and the sense of *hooks* is assumed by the English Translators, as before. Perhaps the prophet means vessels of fishing, resembling pots, with nets annexed to them.—Newcome.

The several invaders of Israel—first Tiglath-pileser, 2 Kings xv. 29; then Shalmaneser, *ibid.* xvii. 5; the Syrians before and the Philistines behind, Is. ix. 12; these, coming one after another, will make an entire riddance of the whole nation; so that their posterity, or remainder, as the word may be translated, which hath escaped the first invaders, shall certainly fall into the hands of those that come after.—Preb. Lowth.

^b *At the breaches*.—The openings, the apertures, of the fishing instruments in which they were caught.—Newcome.

^c *At Gilgal*.—See chap. v. 5. That this place, which lay between the river Jordan and Jericho, was the scene of idolatry, appears from the contemporary prophet Hosea, chap.

iv. 15. ix. 15. xii. 11. It was so called because at that place God גלגל *rolled away* the reproach of circumcision from the Israelites: Jos. v. 9.—Newcome. This is an ironical or sarcastical address to the idolatrous Israelites.—Scott.

^d *Your tithes after three years*.—The tithes of the third year were to be given by the Jews to the Levites and the poor, to be eaten within their gates: Deut. xiv. 28, 29. xxvi. 12. But those mentioned here were brought to the Temple: and the *third day* bears some proportion to the preceding *every morning*; but *three years* do not. Michaelis, whom see, understands *days*; and all the old versions translate so.—Secker.

^e *Proclaim &c.*—inviting many to feast on their sacrifices. See Spencer de Leg. Hebr. lib. iii. c. 7. The sense of these two verses is: With the punishment denounced, v. 2, 3, impending over you, and notwithstanding past tokens of my anger, v. 6 &c., continue to trust in your idols. A severe derision of their folly and impiety.—Newcome.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS iv.

And I also have given you cleanness of teeth in 6
all your cities,

And want of bread in all your places :

Yet^a have ye not returned unto me, saith the LORD.

And also I have withholden the rain from you, 7

When *there were* yet three months^b to the harvest :

And I caused it to rain upon one city,

And caused it not to rain upon another city :

One piece was rained upon,

And the piece whereupon it rained not withered.

So two *or* three cities wandered unto one city, to 8
drink water ;

But they were not satisfied :

Yet have ye not returned unto me, saith the LORD.

I have smitten you with blasting and mildew : 9

When your gardens¹ and your vineyards

And your fig-trees and your olive-trees increased,

The palmer-worm devoured *them* :

Yet have ye not returned unto me, saith the LORD.

I have sent among you the pestilence^c after the 10
manner² of Egypt :

Your young men have I slain with the sword,

And have taken away your horses³ ;

And I have made the stink of your camps to come up
unto your nostrils :

Yet have ye not returned unto me, saith the LORD.

MARG. ¹ v. 9. *When your gardens, or The multitude of your gardens &c. did the palmer-worm &c.*

² v. 10. *after the manner, or in the way.*

³ *And have taken away your horses. Heb. With the captivity of your horses.*

^a Yet, &c. — A reprehension which occurs five times in this chapter.

^b *Three months &c.*—Some understand this of the rain which fell in April, three months before wheat-harvest : others think that there is a reference to the snow and rains which filled the reservoirs in the beginning of February.—Harmer, I. 40. This may import that God punished them with drought at the same time when he sent rain upon the cities of Judah ; making that remarkable difference between Israel and Judah which he did formerly between Egypt and the Land of Goshen. See Ex. viii. 22. ix. 4, 26. x. 23. xii. 29. Deut. xxviii. 27, 60.—Preb. Lowth.

^c *The pestilence &c.* — See Deut. vii. 15. xxviii. 60. The unwholesome effluvia on the subsiding of the Nile causes some peculiarly malignant diseases in this country. For the phrase, see Gen. xix. 31. Isa. x. 26. Ez. xx. 30. —Newcome. Deaths were scattered among them by the hand of a destroying angel at midnight : and perhaps this pestilence, as that of Egypt, fastened upon the first-born. *In the way of Egypt*—so the margin, when they were making their escape to Egypt, or going thither to seek for aid—the pestilence seized on them by the way, and stopped their journey.—Henry.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS iv.

I have overthrown *some* of you, 11
 As God overthrew Sodom^a and Gomorrah,
 And ye were as a firebrand plucked out of the burning:
 Yet have ye not returned unto me, saith the LORD.
 Therefore thus will I do unto thee, O Israel: 12
 And because I will do this unto thee,
 Prepare to meet thy God, O Israel.
 For, lo, he that formeth the mountains^b, and createth 13
 the wind¹,
 And declareth unto man what *is* his thought,
 That maketh the morning darkness,
 And treadeth upon^c the high places of the earth,
 The LORD, The God of hosts, *is* his name.

*A lamentation for Israel. An exhortation to repentance.
 God rejecteth their hypocritical service.*

AMOS v.

Hear ye this word which I take up against you, 1
Even a lamentation, O house of Israel.
 The virgin of Israel is fallen—she shall no more rise^d: 2
 She is forsaken upon her land—*there is* none to raise her up.
 For thus saith the Lord God; 3
 The city that went out *by* a thousand shall leave an
 hundred^e,
 And that which went forth *by* an hundred shall leave ten,

MARG. ¹ v. 13. *wind, or spirit.*

^a *As God overthrew Sodom.*—See the parallel places, Is. xiii. 19. Jer. l. 40. For the fact, see 2 Kings xiii. 3. xiv. 26. Some were quite ruined, their families destroyed, and themselves in them. They were perhaps consumed by lightning, as Sodom was; or the houses some other way burnt to the ground, and the inhabitants in them. God had threatened to destroy the whole land, as Sodom, Deut. xxix. 23; but he begun with some particular places first, to give them warning, or perhaps with some particular persons, whose sons went beforehand to judgment.—Henry. See on Jonah iii. 3. page 144 of this volume.

^b *He that formeth the mountains, &c.*—Prepare to meet him, armed with vengeance; for he is a great and powerful God. He sets forth the greatness and power of God as a reason why we should prepare to meet him. It is folly to contend with him: it is our

duty and interest to make our peace with him. He that formed the great mountains can make them plain, when they stand in the way of his people's salvation.—Henry.

^c *And treadeth upon &c.*—that is, hath all power and sovereignty; treading under foot the highest and strongest places. See Deut. xxxii. 13. xxxiii. 29. This description of the all-powerful and all-seeing God is very sublime. The line is repeated Mic. i. 8.

^d *She shall no more rise.*—The contrary seems often said, as chap. ix. 15; even though Israel be taken as opposed to Judah. But *לֹא עוֹד* does not signify, *Not for ever*. Joel ii. 19.—Secker.

^e *The city that went out by a thousand shall leave an hundred*—a tract from which a hundred individuals draw a scanty subsistence formerly maintained thousands.—Pierre Belo, quoted by Malte-Brun.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS v.

To the house of Israel.

For thus saith the LORD unto the house of Israel, 4

Seek ye me, and ye shall live:

But seek not Beth-el, nor enter into Gilgal, 5

And pass not to Beer-sheba^a:For Gilgal shall surely go into captivity^b,And Beth-el shall come to nought^c.

^a *Pass not to Beer-sheba*, now called *Bir-es-Seba'*. — It belonged to Judah, 1 Kings xix. 3; which circumstance gives a propriety to the phrase, *Pass not over*. That it was the scene of idolatry, see chap. viii. 14.—Newcome.

^b *Gilgal shall surely go into captivity*, הגלגל גלה—There is an allusion in the Hebrew between the word *Gilgal* and *Galah*, which signifies *captivity*. Such paronomasias are now and then used by the sacred writers. See the note upon Isai. xxiv. 17.—Preb. Lowth.

^c *Beth-el shall come to nought*.—The original runs thus, *Beth-el shall become Aven*. *Beth-el* signifies *the House of God*. When the place was defiled by idolatry, it was named, by way of reproach, *Beth-aven*, i. e. *the house of Vanity*, or idolatry: see Hos. iv. 15. And it is here called so in another sense; viz. as vanity is the same with a thing of nought, or of no continuance.—Preb. Lowth.

The ruins of Beth-el, now *Beit-in*, occupy the whole surface of the hill-point, sloping towards the S.E., and cover a space of three or four acres. They consist of very many foundations and half-standing walls of houses and other buildings. In the western valley are the remains of one of the largest reservoirs in the country; measuring 314 feet in length from N.W. to S.E., and 217 feet in breadth from N.E. to S.W. The walls were built of massive stones; the southern one is still entire: those upon the sides are partly gone, while the northern one has almost wholly disappeared. The bottom is now a green grass-plot, having in it two living springs of good water. There is little room for question that both the name and site of Beit-in are identical with those of the ancient Beth-el. The latter was a border city between Benjamin and Ephraim; at first assigned to Benjamin, but conquered, and afterwards retained by Ephraim: Josh. xvi. 1, 2. xviii. 13, 22. Judges i. 22—26. 1 Kings xii. 29. According to Eusebius and Jerome, it lay twelve Roman miles from Jerusalem, on the right or east

of the road leading to Sichem, or Neapolis (Nâbulus). From Beit-in to el-Bêreh, says Dr. Robinson, we found the distance to be forty-five minutes, and from Bêreh to Jerusalem three hours, with horses. The correspondence therefore in the situation is very exact, and the name affords decisive confirmation. The Arabic termination *in* for the Hebrew *el* is not an unusual change: we found, indeed, several other instances of it entirely parallel. Thus, for Heb. *Jezreel* we have *Zerin*; instead of Wady *Isma'il* (Ishmael) we have Wady *Isma'in*; and the name *Beit Jibrin* also occurs in Arabic writers under the form *Beit Jibril*, i. e. Gabriel. The monks appear for centuries not to have been aware of its existence, and have assigned to Beth-el a location much further towards the north. Brocardus places Beth-el two leagues south of Samaria, on the way to Sichem (Nâbulus), upon a high mountain: c. vii. p. 177. Eugesippus sets it a mile from Sichem, on a part of Mount Gerizim: L. Allatii Symmicta, Col. Agr. 1653, pp. 111-12: see also Breydenbach, Reissb. p. 127; and Quaresmius, Tom. II. pp. 792, 793. Maundrell looked for Beth-el near Sinjil. Schubert supposed himself to be near Beth-el two hours and a half north of el-Bêreh; Reise, III. p. 129. Beth-el is celebrated in the Old Testament. Abraham first pitched his tent in Palestine on the high ground eastward of this spot, still one of the finest tracts for pasturage in the whole land: Gen. xii. 8. Here Jacob slept on his way to Haran; and saw in his dream the ladder, and the angels of God ascending and descending upon it; and hither he afterwards returned and built an altar, and called the place Beth-el, House of God: Gen. xxviii. 10—19. xxxi. 1—15. Samuel came once a-year to Beth-el to judge the people, 1 Sam. vii. 16. In later times it became notorious as a seat of idolatrous worship, after Jeroboam had erected here one of his golden calves, 1 Kings xii. 28—33. and xiii. 2 Kings

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS V.

Seek the LORD, and ye shall live; 6
 Lest he break out like fire in the house of Joseph^a,
 And devour *it*, and *there be* none to quench *it* in Beth-el.
 Ye who turn judgment to wormwood, 7
 And leave off righteousness in the earth,
 Seek *him* that maketh the seven stars and Orion, 8
 And turneth the shadow of death into the morning,
 And maketh the day dark with night:
 That calleth for the waters of the sea,
 And poureth them out upon the face of the earth:
 The LORD *is* his name:
 That strengtheneth the spoiled¹ against the strong, 9
 So that the spoiled shall come against the fortress.
 They hate him that rebuketh in the gate, 10
 And they abhor him that speaketh uprightly.
 Forasmuch therefore as your treading *is* upon the poor, 11
 And ye take from him burdens of wheat:
 Ye have built houses of hewn stone, but ye shall not
 dwell in them;
 Ye have planted^b pleasant vineyards², but ye shall not
 drink wine of them.
 For I know your manifold transgressions and your 12
 mighty sins:
 They afflict the just, they take a bribe³,
 And they turn aside the poor in the gate *from their right*,
 Therefore the prudent shall keep silence in that time; 13
 For *it is* an evil time.
 Seek good, and not evil, that ye may live: 14
 And so the LORD, the God of hosts, shall be with you,
 As ye have spoken.
 Hate the evil, and love the good, 15
 And establish judgment in the gate:

MARG. ¹ v. 9. *spoiled*. Heb. *spoil*.² v. 11. *pleasant vineyards*. Heb. *vineyards of desire*.³ v. 12. *a bribe, or a ransom*.

x. 29. xvii. 28. Beth-el came afterwards into the possession of Judah; and King Josiah destroyed its altars and idols, burning upon them dead men's bones from the sepulchres. After the exile, the place was again inhabited by the returning Jews; and was fortified by Bacchides the Syrian, in the time of the Maccabees: Ezra ii. 28. Nehem. vii. 32. xi. 31. 1 Mac. ix. 50. Joseph. Antiq. xiii. 1, 3.—Robinson's Biblical Researches, vol. II. § ix.

pp. 126—129.

^a *The house of Joseph*.—The Ten Tribes are called by the name of Joseph, as they are elsewhere by that of Ephraim the son of Joseph, because that was the chief tribe of the kingdom of Israel. See Ezek. xxxvii. 19.—Preb. Lowth.

^b *Though ye have planted* &c.—These are the curses of the Law: Deut. xxviii. 30, &c. See Micah vi. 15. Zeph. i. 13.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS V.

It may be that the LORD God of hosts will be gracious
Unto the remnant of Joseph.

Therefore the LORD, the God of hosts, the Lord, 16
saith thus;

Wailing *shall be* in all streets;
And they shall say in all the highways, Alas! alas!
And they shall call the husbandman to mourning,
And such as are skilful of lamentation to wailing.
And in all vineyards *shall be* wailing: 17
For I will pass through thee, saith the LORD.

Woe unto you that desire the day of the LORD! 18
To what end *is* it for you?
The day of the LORD *is* darkness, and not light.
As if a man did flee from a lion, 19
And a bear met him;

Or went into the house, and leaned his hand on the wall,
And a serpent bit him.
Shall not the day of the LORD *be* darkness, and not light? 20
Even very dark, and no brightness in it?

I hate, I despise your feast days, 21
And I will not smell in your solemn assemblies¹.
Though ye offer me burnt-offerings and your meat 22
offerings,

I will not accept *them*:
Neither will I regard the peace-offerings² of your
fat beasts.

Take thou away from me the noise of thy songs^a; 23
For I will not hear the melody of thy viols.
But let judgment run³ down as waters, 24
And righteousness as a mighty stream.
Have ye offered^b unto me sacrifices and offerings 25

MARG. ¹ v. 21. *smell in your solemn assemblies, or smell your holy days.*

² v. 22. *peace-offerings, or thank-offerings.* ³ v. 23. *run.* Heb. *roll.*

^a *Take thou away from me the noise of thy songs.*—The psalms and hymns were sung in the Temple with vocal and instrumental music. As the worshippers at Beth-el imitated the Temple worship in other particulars, see chap. iv. 4, so it is likely they did in this part of the public worship: see chap. viii. 3. The prophet calls their songs *a noise*, like that of an untuneful voice; because their melody not proceeding from a true principle of Religion,

it was not grateful to God.—Preb. Lowth.

^b *Have ye offered* &c.—Peters on Job, p. 312, thinks that they are not here reproached with a neglect, which Moses would not have suffered; and that probably they had no cattle to sacrifice: and that therefore Jeremiah, when he says, vii. 22, 23, God commanded not sacrifice when they came out of Egypt, means, that he did not immediately expect it; and that this question is here asked

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Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS v.

In the wilderness forty years, O house of Israel?
 But ye have borne the tabernacle of your Moloch¹ 26
 And Chiun your images^a,
 The star of your god, which ye made to yourselves.
 Therefore will I cause you to go into captivity 27
 beyond Damascus,
 Saith the LORD, whose name is The God of hosts.

*The wantonness of Israel shall be plagued with desolation,
 and their incorrigibleness.*

AMOS vi.

Woe to them *that are at ease*² in Zion^b, 1
 And trust in the mountain of Samaria,
*Which are named chief*³ of the nations^c,
 To whom the house of Israel said!
 Pass ye unto Calneh^d, and see; 2

MARG. ¹ v. 26. *the tabernacle of your Moloch, or Siccuth your king.*

² v. 1. *are at ease, or are secure.* ³ *chief, or firstfruits.*

to shew that sacrifice is not the chief thing he is pleased with; but that notwithstanding their offering it, their injustice, v. 24, and their idolatry, v. 26, will provoke him to send them into captivity.—Secker.

^a *Chiun your images, &c.*—the star of your God Chiun; images which ye made, &c.—Newcome.

The star—probably the figure of a star fixed on the head of an image. I incline to think that the sin here reprov'd was not that of the Israelites in the Wilderness, but of those who lived in the time of the prophet. See preceding and following verse.—Dr. Forsayeth.

Chiun was the name of Saturn. See Spencer de Leg. Hebr. p. 666, who discusses this place at large. See Selden, II. 396. See also Camp. Vitringa, Obs. Sac. lib. ii. c. 1. p. 233. 4to. See Acts vii. 42, 43. Rephan, the Egyptian name for Saturn, may have been used, by translators who lived in Egypt, as an equivalent term to Chiun. See Hammond on Acts vii. 43.—Newcome.

^b *Woe to them that are at ease in Zion!*—who live fearlessly of God's judgments; are resolved to indulge themselves in their voluptuousness, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against

both kingdoms, both Israel and Judah: see verse 2: though the chief design of this prophecy is against the Ten Tribes, or kingdom of Israel. But the Lxx translate the words thus: *Woe unto them that despise Zion!* The word השאננים, which our translation renders *are at ease*, signifying also to be *insolent*; in which sense the words may fitly belong to the tribes who despised Zion and the Temple, which God chose out of all the tribes of Israel, to place his name there.—Preb. Lowth.

^c *Named chief of the nations.*—Named after the chief &c.—Newcome. The Hebrew word implies an allusion to the custom of marking a name or character by punctures. See note on Isai. xlv. 5. They call themselves not after their religious ancestors, but after the chief of the idolatrous nations with whom they intermarry contrary to their law.—Newcome.

^d *Calneh*—A city in the region of Babylon: Gen. x. 10; and, as it seems, lately subdued by the Assyrians: Bochart iv. c. 18. It is thought to be Ctesiphon, a noble city on the Tigris, in a district called Chalonitis. This is the opinion of the Jerusalem Targum, and of Jonathan, of Jerome, and of Eusebius; of Ephraim the Syrian also, and of Abulpharagius.—Calmet.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS vi.

And from thence go ye to Hamath the great^a:Then go down to Gath^b of the Philistines:*Be they better than these kingdoms?*

Or their border greater than your border?

Ye that put far away the evil day, 3

And cause the seat¹ of violence to come near;

That lie upon beds of ivory, 4

And stretch themselves upon their couches²,

And eat the lambs out of the flock,

And the calves out of the midst of the stall;

That chant³ to the sound of the viol, 5*And invent to themselves instruments of music, like*

David;

That drink wine in bowls⁴, 6

And anoint themselves with the chief ointments;

But they are not grieved for the affliction⁵ of Joseph.

Therefore now shall they go captive with the first 7

that go captive,

And the banquet^c of them that stretched themselves

shall be removed.

The Lord God hath sworn by himself, 8

Saith the LORD, the God of hosts,

I abhor the excellency of Jacob, and hate his palaces:

Therefore will I deliver up the city with all that is therein⁶.MARG. ¹ v. 3. *seat, or habitation.*² v. 4. *stretch themselves upon their couches, or abound with superfluities.*³ v. 5. *chant, or quaver.*⁴ v. 6. *wine in bowls, or in bowls of wine.*⁵ *affliction.* Heb. *breach.*⁶ v. 8. *all that is therein.* Heb. *the fulness thereof.*

^a *Hamath the Great*—Now Hamah, a Syrian city on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25; and by the Assyrians, xix. 13.—Newcome. The entering in of Hamath is a narrow pass leading from Canaan to Syria, through the valley between Libanus and Antilibanus: Jud. iii. 3. 1 Kings viii. 65. 2 Chron. vii. 8. Josephus and St. Jerome believed Hamath to be Epiphania: but Theodoret, and many other good geographers, maintain it to be Emesa. Theodoret also declares that Aquila translated Hamath, Epiphania; but he believes that there were two cities of this name, one surnamed the Great, as here, which is Emesa; the other simply called Hamath, which he says is Epiphania. Jerome, and Cyril of Alexandria,

believe, on the contrary, that Hamath the Great is Antioch, and that Hamath simply is Epiphania.—Calmet.

^b *Gath*.—Uzziah, in whose reign Amos prophesied, took this city, 2 Chron. xxvi. 6. Gath, which means a *wine-press*, was an ancient city of the Philistines, mentioned as early as Josh. xi. 22: and probably the grapes of Eshcol, a place not far distant, were a specimen of the grapes of Gath.—Calmet.

^c *A banquet*.—If מִנְחָה is rightly translated a *banquet*, it must, I believe, be a funeral banquet, Jer. xvi. 5, 8; and the sense must be the same with that of Jeremiah;—that they who now indulged in all manner of luxury should not be burned with the usual funeral rites.—Dr. Forsayeth.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR.

B. C. 787.

JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS vi.

And it shall come to pass, if there remain ten 9
men in one house, that they shall die. And a man's 10
uncle shall take him up, and he that burneth him, to
bring out the bones out of the house, and shall say
unto him that *is* by the sides of the house, *Is there yet*
any with thee? and he shall say, No. Then shall he
say, Hold thy tongue: for we may not¹ make men-
tion^a of the name of the LORD.

For, behold, the LORD commandeth, 11
And he will smite the great house with breaches²,
And the little house with clefts.

Shall horses run^b upon the rock? 12
Will *one* plow *there* with oxen?

For ye have turned judgment into gall,
And the fruit of righteousness into hemlock.
Ye which rejoice in a thing of nought; 13
Which say, Have we not taken to us horns^c by our
own strength?

MARG. ¹ v. 10. *for we may not, or they will not, or have not.*

² v. 11. *breaches, or droppings.*

^a *We may not make mention*—Because they set not themselves to mention the name of Jehovah;—to mention, *sc.* in prayer, or with the reverence due to him. The phrase is entire 2 Chron. xxvi. 5; and again Deut. xxxi. 17. See Nold. §. 44. obs. β. p. 414. This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsman. Solitude shall reign in the house; and if one is left, he must be silent see c. viii. 3—and retired, lest he be plundered of his scanty provisions.—Newcome.

Silence best becomes such astonishing calamities; or it is to no purpose to call upon God, or to implore his help in our application. An expression betokening despair joined with impenitency, like that of Joram, 2 Ki. vi. 33, *להזכיר*. The verb *to remember*, or *make mention*, when it is spoken of God, signifies *to worship*, as Dr. Spencer observes, De Leg. Hebr. lib. ii. c. 5.

^b *Shall horses run &c.*—The sense may be, The earth shall be under you as a solid rock for barrenness, in consequence of the drought

which I shall send as a punishment for your iniquities. The futures in the original have a frequentative sense. The force of the expression depends on the circumstance, that horses were not anciently shod.—Newcome.

Your perverting of judgment, and thereby making oppression the seeming fruit or effect of righteousness, is as much inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or to cultivate it by ploughing or sowing there. The word *גל*, translated here and in other places *gall*, signifies a weed growing among corn, as bitter as wormwood; and *לענה*, rendered *hemlock*, is translated *wormwood*, chap. v. 7, and in other places.—Preb. Lowth.

^c *Have we not taken to us horns?*—Horns naturally stand for power, as the great strength of some animals is placed in them; and they may anciently have been the hieroglyphical symbol of it. For it has been justly observed, that hieroglyphics may have been a source of metaphors in the ancient Eastern languages.—Newcome.

This boast of the Israelites seems chiefly grounded upon the success their king, Jeroboam II. had in restoring the ancient dominion

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS vi.

But, behold, I will raise up against you a nation, 14
O house of Israel,

Saith the LORD the God of hosts;
And they shall afflict you from the entering in of Hemath
Unto the river¹ of the wilderness^a.

The judgments of the grasshoppers, and of the fire, are diverted by the prayer of Amos. By the wall of a plumbline is signified the rejection of Israel. Amaziah complaineth of Amos. Amos sheweth his calling, and Amaziah's judgment.

AMOS vii.

Thus hath the Lord God showed unto me; and, 1
behold, he formed² grasshoppers^b in the beginning of
the shooting up of the latter growth; and, lo, *it was*
the latter growth after the king's mowings^c. And it 2
came to pass, *that* when they had made an end of
eating the grass of the land, then I said,

O Lord God, forgive, I beseech thee:
By whom shall Jacob arise³?—for he *is* small.
The LORD repented for this: 3
It shall not be^d, saith the LORD.

MARG. ¹ v. 14. river, or valley.² v. 1. grasshoppers, or green worms.³ v. 2. By whom shall Jacob arise? or who of, or for, Jacob shall stand?

of Israel, and recovering it from the Syrians, who had brought them very low. See 2 Kings xiii. 3, 7. xiv. 25.—Preb. Lowth.

^a *River of the wilderness—desert.* Elsewhere called the river of Egypt, because it was in the way to that country: Numb. xxxiv. 5. *i. e.* Besor, which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon.—Newcome.

^b *Grasshoppers.*—Most commentators suppose this vision to denote the invasion of Pul king of Assyria, mentioned 2 Kings xv. 19. But this and the following calamities may as probably relate to those tumults and commotions which happened after Jeroboam's death, during an anarchy which lasted eleven years, from that time till his son's settlement on the throne, as appears by comparing the times of the kings of Israel and Judah. This was cutting Israel *short*, after they had begun to flourish again under the prosperous reign of Jeroboam; and so might fitly be represented by the grasshoppers devouring the latter or second growth of the grass.—Preb. Lowth.

^c *After the king's mowings.*—The falling of rain upon **יָד**, which we render *mown grass*, is mentioned Ps. lxxii. 6. But here we may understand the mowing of too luxuriant corn; the first cutting of which might be for the use of the king's horses, kept in great numbers contrary to the law of Moses. The second growth of such corn was called **שָׂבִיב**, and the eating of this by beasts was fatal to the crop.—Newcome *in loc.*

Shaw observes, p. 138, and other authors confirm it, that hay is seldom, if ever, made in those countries. The famous Mercer supposes the latter growth signifies the grass which sprung up after mowing or *feeding* down. Harmer is also of this opinion. See his Obs. ii. p. 466.

^d *It shall not be.*—To affect the mind of the prophet, and by him that of the people, God displays different judgments, and shews his clemency by forbearing to execute them on the intercession of Amos: it being his sole intention to represent these modes of punishment, and not to inflict them.—Newcome *in loc.*

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B. C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS vii.

Thus hath the Lord GOD showed unto me: and, 4
 behold, the Lord GOD called to contend by fire^a, and
 it devoured the great deep, and did eat up a part.

Then said I, 5

O Lord God, cease, I beseech thee:
 By whom shall Jacob arise?—for he is small.

The LORD repented for this: 6

This also shall not be, saith the Lord GOD.

Thus he showed me: and, behold, the LORD stood 7
 upon a wall *made* by a plumbline, with a plumbline
 in his hand. And the LORD said unto me, Amos, what 8
 seest thou? And I said, A plumbline. Then said
 the Lord,

Behold, I will set a plumbline in the midst of my
 people Israel:

I will not again pass by them^b any more:
 And the high places of Isaac shall be desolate^c, 9
 And the sanctuaries of Israel shall be laid waste;
 And I will rise against the house of Jeroboam with
 the sword.

Then Amaziah the priest of Beth-el sent to Jero- 10
 boam king of Israel, saying, Amos hath conspired
 against thee in the midst of the house of Israel: the
 land is not able to bear all his words. For thus 11
 Amos saith, Jeroboam shall die by the sword, and
 Israel shall surely be led away captive out of their
 own land.

Also Amaziah said unto Amos, O thou seer, go, flee 12
 thee away into the land of Judah^d, and there eat
 bread, and prophesy there: but prophesy not again 13

^a *To contend by fire.*—This represents a sorer judgment than the former, and, in the opinion of most expositors, denotes the invasion of Tiglath-Pileser, king of Assyria, who carried a great part of Israel away captive, 2 Kings xv. 29; and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land.—Preb. Lowth.

^b *I will not again pass by them*—So c. viii. 2: *I will make a full end.* I will not pass through my people as judge and avenger any more: Ex. xii. 12. c. v. 17. I will not punish

them by locusts, or by the fire of lightning, or earthquakes; but by hostile desolation and captivity.—Newcome *in loc.*

^c *The high places of Isaac shall be desolate.*—The prophet here foretells the dire calamities which should befall the land on the death of Zechariah the son of Jeroboam, the last of the house of Jehu.—Usher's Annals, A.M. 3220 and 3232.

^d *Flee thee away into the land of Judah.*—From this it appears that he dwelt in the land of Israel.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS vii.

any more at Beth-el: for it is the king's chapel¹, and it is the king's court².

Then answered Amos, and said to Amaziah, *I was* 14
no prophet, neither *was* I a prophet's son; but *I was*
an herdman, and a gatherer of ³sycamore fruit^a: And 15
the LORD took me as I followed⁴ the flock, and the
LORD said unto me, Go, prophesy unto my people
Israel. Now therefore hear thou the word of the 16
LORD: Thou sayest, Prophecy not against Israel, and
drop not *thy word* against the house of Isaac. There- 17
fore thus saith the LORD;

Thy wife shall be an harlot in the city,
And thy sons and thy daughters shall fall by the sword,
And thy land shall be divided by line;
And thou shalt die in a polluted land:
And Israel shall surely go into captivity forth of his land.
*By a basket of summer fruit is shewed the propinquity of
Israel's end. Oppression is reprov'd. A famine of the
word threatened.*

AMOS viii.

Thus hath the Lord God shewed unto me: and 1
behold a basket of summer fruit. And he said, Amos, 2
what seest thou? And I said, A basket of summer
fruit^b. Then said the LORD unto me,

The end is come upon my people of Israel;
I will not again pass by them any more.
And the songs of the temple shall be howlings⁵ 3
In that day, saith the Lord God:
*There shall be many dead bodies in every place;
They shall cast them forth with silence⁶.*

MARG. ¹ v. 13. chapel, or sanctuary.² v. 14. sycamore fruit, or wild figs.³ v. 3. shall be howlings. Heb. shall howl.⁴ king's court. Heb. house of the kingdom.⁵ v. 15. as I followed. Heb. from behind.⁶ with silence. Heb. be silent.

^a *Sycamore fruit*—A tree called the Egyptian fig-tree: its name is composed of Sychos, a fig-tree, and Moros, a mulberry-tree. It is like the mulberry-tree in its leaves, and the fig-tree in its fruits. This fruit grows from the trunk of the tree. It does not ripen till rubbed with iron-combs. Amos alludes to this: *I was a gatherer—dresser—of sycamore fruit.* Pliny observes, lib. xiii. cap. 7, that these figs do not ripen except rubbed with iron. Jerome, *in loc.* says that without this management the

figs cannot be eaten, because of their intolerable bitterness.—Calmet.

^b *A basket of summer fruit.*—There is a paronomasia in עֵקֶל late summer-fruits, and עֵקֶל the latter end. See for such paronomasias, Is. xxiv. 17. Jer. i. 11, 12. Micah i. 10. &c. The basket of ripe summer-fruit was to denote that Israel's sins were now ripe for judgment, as the time of Judgment is elsewhere expressed by a harvest or a vintage. See Joel iii. 13.—Preb. Lowth.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS viii.

Hear this, O ye that swallow up the needy, 4
 Even to make the poor of the land to fail, saying, 5
 When will the new moon¹ be gone, that we may sell corn?
 And the sabbath, that we may set forth² wheat,
 Making the ephah small^a, and the shekel great,
 And falsifying the balances by deceit³?
 That we may buy the poor for silver, 6
 And the needy for a pair of shoes;
 Yea, and sell the refuse of the wheat?
 The LORD hath sworn by the excellency of Jacob, 7
 Surely I will never forget any of their works.
 Shall not the land tremble for this, 8
 And every one mourn that dwelleth therein?
 And it shall rise up wholly as a flood;
 And it shall be cast out and drowned, as *by* the flood
 of Egypt.
 And it shall come to pass in that day, saith the Lord God, 9
 That I will cause the sun to go down at noon,
 And I will darken the earth in the clear day^b:
 And I will turn your feasts into mourning, 10
 And all your songs into lamentation;
 And I will bring up sackcloth upon all loins,
 And baldness upon every head;
 And I will make it as the mourning of an only son,
 And the end thereof as a bitter day.
 Behold, the days come, saith the Lord God, 11
 That I will send a famine in the land,
 Not a famine of bread, nor a thirst for water,
 But of hearing the words of the LORD^c:

MARG. ¹ v. 5. *new moon, or month.*² *set forth.* Heb. *open.*³ *falsifying the balances by deceit.* Heb. *perverting the balances of deceit.*

^a *Making the ephah small, &c.*—The *ephah* was the measure by which they sold, containing about one of our bushels. This they made smaller than the just standard. The *shekel* was the money they received for the price of their goods. And by falsifying the balances when they weighed it, they diminished the just value, and demanded a greater price for their goods. So, both ways they overreached those that dealt with them. See Micah vi. 11. —Preb. Lowth.

^b *I will darken the earth in the clear day.*—Archbishop Usher remarks, that about eleven

years after the time at which Amos prophesied there were two eclipses of the sun; one upon the Feast of Tabernacles, and the other at the time of the Passover. This prophecy therefore, in its first aspect, might allude to the ominous darkness which on these occasions *turned their feasts into mourning.* See Annal. A.M. 3213.—Hieron. Theod. and Grot. *in loc.*

^c *A famine of hearing the words of the Lord.*—It was usual among the Jews to resort to the prophets for counsel under any difficulty: see chap. ii. 11. Ezek. xiv. 7. xx. i. Amos tells them, that in a little time there will be

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS viii.

And they shall wander from sea to sea, 12
And from the north even to the east; they shall run
to and fro

To seek the word of the LORD, and shall not find *it*.

In that day shall the fair virgins and young men 13
faint for thirst.

They that swear by the sin of Samaria, 14

And say, Thy god, O Dan, liveth;

And, The manner¹ of Beer-sheba liveth;

Even they shall fall, and never rise up again.

*The certainty of the desolation. . The restoring of the
tabernacle of David.*

AMOS ix.

I saw the Lord standing upon the altar^a: and he said, 1

Smite the lintel² of the door, that the posts may shake:

And cut them³ in the head, all of them;

And I will slay the last of them with the sword:

He that fleeth of them shall not flee away,

MARG. ¹ v. 14. *manner*. Heb. *way*. ² v. 1. *lintel*, or *chapter* or *knop*.

³ *cut them*, or *wound them*.

no prophets for them to consult; and this shall be a just punishment for their despising the former prophets and their instructions. This was fulfilled upon the whole nation, at the time of the Babylonish captivity: see Ps. lxxiv. 9. Ezek. vii. 26. And after their return from captivity, they had no succession of prophets from the time of Malachi till the coming of Christ: see 1 Maccab. iv. 46. ix. 27. — Preb. Lowth. The kingdom of Israel seems to have been favoured with fewer prophets during some time before the Assyrian captivity than in former ages. After that catastrophe, the motley people and religion of the Samaritans succeeded in the land. The dispersed Israelites were either incorporated with the Heathen, or lived without prophets, or teachers qualified to explain the Scriptures to them, and far removed from divine ordinances and means of grace; nor could any of their efforts or inquiries supply this want to their souls. But some think, and not improbably, that the present state of the Jews was also predicted. After they rejected Christ, and his apostles and ministers, they were punished with a famine and thirst of the

word of God: and in vain have they ever since sought and waited for another Messiah, or other teachers to instruct them in his truth and will.—No earthly calamity should be so much dreaded, as the want of the instructions of God's word, and the means of grace: this is a far more fatal famine than that which only kills the body, as it directly leads to the miserable perdition of the immortal soul. This judgment is often inflicted on those who abuse, despise, or neglect the Gospel, and who prefer anti-scriptural notions and forms to the religion of the Bible.—Scott.

^a *I saw the Lord standing upon the altar*.—The prophet sees a fifth vision, representing the final destruction of the kingdom of Israel; but he concludes his prophecy with promises of restoring the kingdom of David, and the Jewish nation, under the Messiah, when the Church shall be enlarged by the Gentiles coming into it. The appearance of God was by a visible and glorious light, commonly called the Shekinah by the Jewish writers. See Archbishop Tenison's Treatise on Idolatry, chap. xiv.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B. C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ix.

And he that escapeth of them shall not be delivered.
 Though they dig into hell, thence shall mine hand 2
 take them;
 Though they climb up to heaven, thence will I bring
 them down :
 And though they hide themselves in the top of Carmel, 3
 I will search and take them out thence ;
 And though they be hid from my sight in the bottom
 of the sea,
 Thence will I command the serpent, and he shall bite them :
 And though they go into captivity before their enemies, 4
 Thence will I command the sword, and it shall slay them :
 And I will set mine eyes upon them for evil, and not
 for good.

And the Lord God of hosts *is* he 5
 That toucheth the land, and it shall melt,
 And all that dwell therein shall mourn :
 And it shall rise up wholly like a flood ;
 And shall be drowned, as *by* the flood of Egypt.
It is he that buildeth his stories¹ in the heaven, 6
 And hath founded his troop² in the earth ;
 He that calleth for the waters of the sea,
 And poureth them out upon the face of the earth :
 The LORD *is* his name.

Are ye not as children of the Ethiopians unto me, 7
 O children of Israel ? saith the LORD.
 Have not I brought up Israel out of the land of Egypt ?
 And the Philistines from Caphtor^a, and the Syrians
 from Kir^b ?

MARG. ¹ v. 6. *stories*, or *spheres*. Heb. *ascensions*.² *troop*, or *bundle*.

^a *Caphtor*.—Bochart contends that this is Cappadocia ; but Calmet, with more reason, thinks it Crete. It is called כִּפְתֹּר Jer. xlvii. 4. though I believe that this word sometimes signifies the sea-coast of a remote continent ; and these people are called Cherethim, Ez. xxv. 16. Zeph. ii. 5. Bochart says that the sea-coast of Palestine had this name. Geog. Pt. II. i. xv. ; but it may have been given it because it was a Cretan colony.—Newcome.

^b *Kir*.—Aram, from whom Syria had its name, was the son of Shem, Gen. x. 22. Part of his posterity settled in Aram-Naharaim, or

Mesopotamia : and that a part anciently settled in Kir, whether a city of the Medes, Is. xxii. 6, or some other of this name, we learn from the passage before us. See Boch. Geogr. p. 293. The sense seems to be, Trust not in your ancestors, who were so highly favoured by me : your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt : other nations have been transplanted into fertile countries as well as you ; and particularly your neighbouring enemies.—Newcome.

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR. B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ix.

Behold, the eyes of the Lord God *are* upon the 8
sinful kingdom,

And I will destroy it from off the face of the earth ;

Saving that I will not utterly destroy the house of Jacob,
saith the LORD.

For, lo, I will command, 9

And I will ¹ sift^a the house of Israel among all nations,

Like as *corn* is sifted in a sieve,

Yet shall not the least grain² fall upon the earth.

All the sinners of my people shall die by the sword, 10

Which say, The evil shall not overtake nor prevent us.

In that day will I raise up the tabernacle of David^b 11
that is fallen,

And close up the breaches³ thereof ;

And I will raise up his ruins,

And I will build it as in the days of old :

That they may possess the remnant of Edom, 12

And of all the heathen, which are called by my name⁴,

Saith the LORD that doeth this.

Behold, the days come, saith the LORD, 13

That the plowman shall overtake the reaper^c,

MARG. ¹ v. 9. *sift*. Heb. *cause to move*.

² *grain*. Heb. *stone*.

³ v. 11. *close up the breaches*. Heb. *hedge or wall*.

⁴ v. 12. *which are called by my name*. Heb. *upon whom my name is called*.

^a *I will sift &c.*—Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land.—Newcome *in loc*.

^b *The tabernacle of David &c.*—On the restoration of the Jews after the Captivity, the Messiah came, and the Gentiles, or the rest of mankind besides the Jews, were admitted into his Church: and on the future grand restoration of the Jews, the borders of the Christian Church will be enlarged among the Gentiles: Rom. xi. 12, 15.—Newcome. We have an infallible Commentator, the Holy Spirit, by the apostle St. James. According to a mode of quoting not uncommon in the New Testament, the inspired writer, when making a quotation, adds further knowledge from the true author of the word of God. St. James, Acts xv. 14—17, states the Christian object of the Gentile dispensation—*God did visit the Gentiles, to take out of them a people for his name* ;—and then thus quotes

his prophecy: *And to this agree the words of the prophets ; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, or hath been called, saith the Lord, who doeth all these things.* St. James gathers then from this passage the important truth, clearly implied in it, that before the rebuilding of the tabernacle of David, a people was to be taken out of the Gentiles, seeing that it is predicted that there should then be among the Gentiles those upon whom the Lord's name had been called: he leads us also to the hope of the re-building of the tabernacle of David; and the prophecy itself shews us that then the Jews shall no more be carried out of their land.—Bickersteth on the Jews, p. 34.

^c *The plowman shall overtake the reaper.* &c.—Maillet says that the province of Faïoum

Judah.

Israel.

SECT. II. UZZIAH—24TH YEAR.

B.C. 787. JEROBOAM II.—39TH YEAR.

§ 2.

PROPHET—AMOS.

AMOS ix.

And the treader of grapes him that soweth¹ seed ;
 And the mountains shall drop sweet wine²,
 And all the hills shall melt.
 And I will bring again the captivity of my people 14
 of Israel^a,
 And they shall build the waste cities, and inhabit *them* ;
 And they shall plant vineyards, and drink the wine thereof ;
 They shall also make gardens, and eat the fruit of them.
 And I will plant them upon their land, 15
 And they shall no more be pulled up
 Out of their land which I have given them, saith the
 LORD thy God.

MARG. ¹ v. 13. *soweth.* Heb. *draweth forth.*² *sweet wine, or new wine.*

is surrounded by Arabs, who frequently make incursions into it, especially in the season in which the fruits begin to ripen. It is to save them from the depredations of the Arabs that the inhabitants of this country gather them before they come to maturity. L. S. p. 294.—It is this circumstance, I imagine, says Harmer, that must explain the passage of the prophet, Amos ix. 13. That is, the days shall come when the grapes shall not be gathered as they were wont before to be, in a state of immaturity, for fear of Arabs or other destroying nations; but they shall be suffered to hang till the time of plowing, so perfect shall be the security of those times. Obs. II. chap. 6.—As the prophecy in the foregoing verse was to commence from the coming of Christ, but not to receive its full completion till the fulness both of Jews and Gentiles come into the Church, so these verses ought to be understood of the happy state of the Millennium, which may be supposed to begin after the Jews are restored to their country: Joel iii. 18.—Lowth. This part of the prophecy will receive its completion on the future restoration of the Jews to their land.—Newcome. This passage may have some reference to the primitive times, but will receive a more glorious accomplishment in those expected events which all the Prophets more or less foretold:—the plentiful harvest would take up so much time in gathering and securing, that the plowman preparing to sow for the ensuing crop would overtake the reaper, whilst the treader-out of the grapes would immediately follow; all

hands would be full of business, and all meet with much encouragement and advantage. This represents the great diligence and success of the preachers of the Gospel, and the vast numbers of flourishing and joyful converts which they shall then make. The mountains dropping sweet wine, and the hills melting into rivulets of wine and oil, denote the rich consolations and fruitfulness of believers, through the abundant influences of the Holy Spirit upon their souls. Then the Lord will bring again the captivity of his people; and they will be planted and prosper in their own land, and will no more be pulled up out of it. This cannot be interpreted of the return of the Jews from the Babylonish captivity; for they were afterwards driven out of their land by the Romans, and continue excluded from it to this day: so that the future conversion of the Jews, and their restoration to their land, and the security and felicity of the Church in times to come, must be here predicted.—Scott.

^a *I will bring again the captivity of my people of Israel.*—The house of Israel, everywhere dispersed, shall be everywhere kept separate, against a day of signal restoration. And whilst the presumptuous sinners amongst them must assuredly perish, God will raise up again the fallen tabernacle of David, repair its ruins, and rebuild it in all its former glory, the glory of his favour and protection. Wide extent of dominion, fruitfulness in all good things, and permanent enjoyment of God's good gifts, such are the blessings heaped together in these precious promises, with which

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

HOSEA.^a

Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, and hath by her Jezreel, Lo-ruhamah, and Lo-ammi. The restoration of Judah and Israel.

HOSEA i.

The word of the LORD that came unto Hosea, the 1

the prophecies of Amos conclude. What a comfort to the devout Israelite, as he viewed in consternation the ruin impending on his country, to see, however dimly, in the prospect of the future, a hope of better things! What a confirmation of our hopes in the Gospel, to find so much of what is here foretold fulfilled in our present privileges, and in those of our Christian brethren throughout the world! See Acts xv. 17. Soon may God accomplish all! Soon may the day arrive, when Jew and Gentile, all Jews, all Gentiles, everywhere, unite to form one holy universal Church, wide as the world, fruitful in every good word and work, and lasting as eternity!—Girdlestone's Comm. Lect. 1415.

^a *Hosea*.—Bishop Gray supposes Hosea to have prophesied between the years B.C. 810 and 725. He prophesied during the reigns of Uzziah, Jotham, and Ahaz, and in the third year of Hezekiah, kings of Judah, and during the reign of Jeroboam II. king of Israel; and it is most probable that he was an Israelite, and lived in the kingdom of Samaria, or of the Ten Tribes, as his predictions are chiefly directed against their wickedness and idolatry. But, with the severest denunciations of vengeance he blends promises of mercy; and the transitions from the one to the other are frequently sudden and unexpected. Rosenmüller, and Jahn, after Calmet, are of opinion that the title of this book is a subsequent addition; and that Hosea did not prophesy longer than from forty to sixty years; and that he died, or at least wrote his predictions, before the year 725 before the Christian æra. The Ten Tribes, whom the prophet often collectively terms Ephraim, Israel, and Samaria, having revolted from Rehoboam the son of Solomon, to Jeroboam the son of Nebat, who set up the two idol calves at Dan and Beth-el, consequently deprived themselves of the pure worship of Jehovah at Jerusalem, and speedily fell into the grossest idolatry. Jeroboam II., the son of Joash, was equally wicked with the first sovereign of that name; and the Israelites were but too prone to follow the bad example of their wicked kings, especially if their affairs

were prosperous, as we hear those of Jeroboam II. were. Compare 2 Kings xiv. 25--27. In his days, therefore, Jehovah raised up the prophet Hosea, to convince them of their apostasy, and recover them to the worship of the true God. Bishop Horsley, however, is of opinion that Hosea's principal subject is that which is the principal subject of all the prophets; viz. the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgment that awaited them, their final conversion to God, their re-establishment in the Land of Promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. Hosea confines himself more closely to this single subject than any other prophet. He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively, he seems to care but little about other people He alludes to the calling of our Lord from Egypt; to the resurrection of the third day; he touches, but only in general terms, upon the final overthrow of the anti-christian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of Redemption. We have nothing in him descriptive of the events of the interval between the two advents of our Lord The history of his own times in detail, in either kingdom, is not the prophet's subject. It furnishes similes and allusions, but it makes no considerable part—indeed, it makes no part at all—of the action, if I may so call it, of the poem. The action lies in events beyond the prophet's times; the commencement, indeed, within them; but the termination, in times yet future The deposition of Jehu's family by the murder of Zedekiah, the son and successor of Jeroboam, was the commencement; the termination will be the

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B. C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA i.

son of Beeri^a, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The 2
beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD. So he went and took Gomer the daughter of 3
Diblaim; which conceived, and bare him a son^b. And 4
the LORD said unto him, Call his name Jezreel^c; for

restoration of the whole Jewish nation, under one Head, in the latter days, in the great day of Jezraël; and the intermediate parts of the action are the judgments which were to fall, and accordingly have fallen, upon the two distinct kingdoms of Israel and Judah, typified by Lo-ruhamah and Lo-ammi.—Bp. Horsley's Hosea, Preface, pp. vii. viii. xxvi.

The prediction in Hosea xi. 10, 11, respecting the return of the Israelites to their own country, was partly fulfilled in consequence of Cyrus's decree, 2 Chron. xxxvi. 22, 23. Ezra i. 1—4: but, in its fullest extent, it remains to be accomplished in the future restoration of the Jews to their own land. This is one instance, among many, in which the language of the Prophets is adapted to two or more events. We have the authority of an inspired writer to extend this remark to another part of the same chapter. Compare xi. 1. with Mat. ii. 15.—Smith's Summary View of the Prophets, p. 177.

The scope of this prophet's prediction is: 1. Partly to detect, reprove, and convince the Jewish nation generally, and the Israelites in particular, of their many and heinous sins, especially of their gross idolatry: the corrupt state of the kingdom is also incidentally noticed. 2. Partly to denounce the imminent and utter rejection, final captivity, and destruction of the Israelites by the Assyrians, if the former persisted in their wicked career, notwithstanding all their vain confidence in the assistance to be afforded them by Egypt: and, 3. Partly to invite them to repentance, with promises of mercy, and evangelical predictions of the future restoration of the Israelites and Jews, and their ultimate conversion to Christianity.—See Horne's Introduction, vol. IV. p. 160--162.

Dr. Lightfoot is of opinion that Hosea was the first, in order of time, of the Minor Pro-

phets; and he founds his opinion on the second verse of the first chapter.

The characteristic excellence of the style of Hosea, according to Bishop Horsley, is eagerness and fiery animation, which are peculiarly suited to his subject. His style is poetical, in the very highest degree; in maxim, solemn, sententious, brief; in reproof, severe; in its allusions, always beautiful and striking, often sublime; rich in its images; bold in hyperbole; artificial, though perspicuous, in its allegory; possessing, in short, all the characters by which poetry, in any language, is distinguished from prose.—Horsley on Hosea, Preface xxx. xlv.

^a *Hosea, the son of Beeri.*—Hosea's name signifies a *saviour*. He was the son of Beeri; not of Beerah who was taken captive by Tiglath-pileser, 1 Chron. v. 6., whose name is spelt differently, and who was a prince of the Reubenites. The word Beeri means *a well*; or, as some say, it is derived from a word which imports teaching: whence an argument in support of the Rabbinical fancy, that Hosea was the son of a Doctor or Prophet.—Gray's Key to the Old Test. p. 425. ed. 5.

^b *Bare him a son.*—Dr. Wells acutely remarks, that whereas it is said that the prophet's wife conceived and bare a son to *Him*, it is said of the other two children only, that *she conceived again, and bare a daughter*, v. 6; and *she conceived, and bare a son*, v. 8; implying that the children she then bare, not being born like the first to the prophet, were not begotten by him. Bishop Horsley concurs in this view.—Horsley on Hosea, Preface xvi. xvii.

^c *Call his name Jezreel.*—According to Dr. Lightfoot, this chapter contains an outline of Hosea's whole prophecy. The ruin of the

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA i.

yet a little *while*, and I will avenge¹ the blood of Jezreel upon the house of Jehu^a, and will cause to cease the kingdom of the house of Israel. And it 5 shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel^b.

MARG. ¹ v. 4. *avenge*. Heb. *visit*.

house of Jehu is typified by Jezreel, the ruin of the Ten Tribes by Lo-ruhamah, or *unpitied*; but Judah was pitied and saved by an angel, who destroyed the army of Sennacherib, v. 7. Yet Judah at last should be cut off, and become Lo-ammi; and then the Gentiles should be called in, in Israel and Judah's stead: and finally, both Judah and Israel should be saved, ver. 11. See his Works, vol. II. pp. 233, 428.

Israel was now in its most flourishing condition, when Hosea foretold its destruction.—Usher's Annals, A.M. 3197 and 3220.

יִרְעָאֵל *Jezraël*; compounded of the nouns זֶרַע *seed*, and אֱלֹהִים *God*. The import, therefore, of the name is, *Seed of God*; and the persons represented were all those true servants of God scattered among all the Twelve Tribes, who worshipped the Everlasting God in hope of the Redeemer to come. These were a holy seed; the genuine sons of God, begotten of him to a lively hope, and the early seed of that Church which shall at last embrace all the families of the earth. These are Jezraël, typified by the prophet's own son and rightful heir, as the children of God and heirs of the promises. This is St. Jerome's interpretation; and Bishop Horsley thinks it best accords with all the passages where this mystical name is used.—Horsley on Hosea, Pref. xvii. xviii. xix.

^a *I will avenge the blood of Jezreel upon the house of Jehu*.—Heb. *bloods of Jezreel*, i.e. blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols: so the expression was understood by St. Jerome and Luther.—Horsley.

^b *The valley of Jezreel*.—The destruction of the kingdom of Israel by Shalmaneser was the breaking of the bow of Israel. The valley of Jezraël is here to be understood literally of the tract of country so named; yet perhaps there is an indirect allusion to the mystical import of the name. This being the finest

spot in the whole Land of Promise, the name, the Vale of Jezraël, describes it as the property of the holy seed, by whom it is at last to be possessed. So that in the very terms of the denunciation against the kingdom of Israel an oblique promise is contained of the restoration of the converted Israelites. The Israel which possessed it at the time of the prophecy were not the rightful owners of the soil. It is part of the domain of the Jezraël for whom it is reserved.—Horsley *in loc*.

In the valley directly under Zer'in is a considerable fountain; and twenty minutes further east, another larger one, under the northern site of Gilboa, called 'Ain Jâlûd. Zer'in itself thus lies comparatively high, and commands a wide and noble view; extending down the broad low valley on the east to Beisân, and to the mountains of 'Ajlûn beyond the Jordan; while towards the west it includes the whole great plain, quite to the long ridge of Carmel. It is a most magnificent site for a city; which, being in itself thus a conspicuous object in every part, would naturally give its name to the whole region. There could therefore be little question, says Dr. Robinson, that in and around Zer'in we had before us the city, the plain, the valley, and the fountain, of the ancient Jezreel: Josh. xvii. 16. Judg. vi. 33. 1 Sam. xxix. 1. Judith i. 8.

Jezreel is first mentioned as belonging to the tribe of Issachar; and it constituted afterwards a part of the kingdom of Ishbosheth, Josh. xix. 18. 2 Sam. ii. 8, 9. It became more notorious under Ahab and Jezebel, who, though residing at Samaria, had a palace here; and it was to enlarge the grounds of this palace that the king desired the vineyard of Naboth, and gave occasion for the tragic story of the latter, 1 Kings xviii. 45, 46. xxi. In the retribution of Divine Providence, the same place became the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu: 2 Kings

Judah.

SECT. II. UZZIAH—26TH YEAR.

B. C. 785.

Israel.

JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA i.

And she conceived again, and bare a daughter. 6

ix. 14—37. x. 1—11. Still later, Jezreel is alluded to by the prophet Hosea; and we find the name in the Book of Judith, under the Greek form Esdrelom: Hos. i. 4. Comp. i. 11. ii. 22. Judith i. 8. iv. 6. vii. 3. In the days of Eusebius and Jerome it was still a large village, called Esdraela; and the Bourdeaux Pilgrim, in the same age, mentions it as Stradela.—Onomast. art. *Jezraël*. Itin. Hieros. p. 586. At the present day, Zer'in has perhaps somewhat more than twenty houses; but they are nearly in ruins, and the place contains few inhabitants. From hence we proceeded down the valley s.e. twenty minutes, to 'Ain Jâlûd, a very large fountain, flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The water is excellent; and issuing from crevices in the rocks, it spreads out at once into a fine limpid pool, forty or fifty feet in diameter, in which great numbers of small fish were sporting. From the reservoir, a stream sufficient to turn a mill flows off eastwards down the valley. There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before their last fatal battle; and where, too, in the days of the crusades, Saladin and the Christians successively encamped. At that time the Christians called it Tubania; but among the Arabs it already bore its present name. 1 Sam. xxix. 1. Will. Tyr. xxii. 26. Bohaed. Vit. Salad. p. 53. Bohaeddin writes El-Jâlût; which form Jâlût is the Arabic for Goliath. It is difficult, at first, to see how this name should come to be found in this region; but there would seem to have been an early legend, that here was the scene of David's combat with Goliath. In connection with Stradela, Jezreel the Itin. Hieros. has the following: *Ibi est campus, ubi David Goliath occidit*; p. 586. ed. Wesseling. But I find no other trace of this legend.

The presence of fish in the fountain probably gave rise to the story of its furnishing a miraculous supply for the whole Christian army during several days: Will. Tyr. xxii. 27. The same writer correctly describes the stream as flowing towards Beisân: *ibid.* 26. So, too, Marinus Sanutus, p. 251. Comp. Reland. Pal. p. 863.—Sôlam lies on the declivity at the western end of the mountain of Dûhy, over

against Zer'in, but higher; having the deep broad valley of Jezreel between, and overlooking the whole western plain to Carmel. Mount Tabor was not yet visible. The village is small and dirty, lying upon a steep slope, with a small fountain hardly sufficient for the wants of the inhabitants. Although we could now find no remains of antiquity about the village, yet there is little room for doubt that it is the ancient Shunem of the tribe of Issachar, where the Philistines encamped before Saul's last battle: Josh. xix. 18. 1 Sam. xxviii. 4. From the same place, apparently, Abishag the Shunammite was brought to the aged David; and here it was, probably, that Elisha often lodged in the house of the Shunammite woman, and afterwards raised her son from the dead: 1 Ki. i. 3. 2 Ki. iv. 8--37. viii. 1--6. Eusebius and Jerome suppose the hostess of Elisha to have dwelt at Sonam, a village in Akrobatene. But the mother, on the death of the child, goes to Elisha on Mount Carmel, apparently not very distant: 2 Kings iv. 22--25. This accords far better with the relative position of Sôlam. Onomast. art. *Sonam*. Eusebius and Jerome describe it in their day as a village lying five Roman miles from Mount Tabor, towards the southern quarter; and they write the name already Sulem. The Crusaders also spoke of Suna on the s.w. side of the Little Hermon.—Brocardus, chap. vii. p. 176. Marin. Sanut. p. 249.

The great valley of Jezreel is celebrated in Scripture history for the remarkable victory of Gideon, and the last fatal overthrow of Saul. The Midianites, the Amalekites, and the children of the East, had come over Jordan, and pitched in the valley of Jezreel; and Gideon had gathered the Israelites of the northern tribes together, and encamped at the well of Herod, probably on Mount Gilboa, since *the host of Midian was beneath him in the valley*: Judg. vi. 33, 35. vii. 1, 8. Here Gideon went down to the host, and heard the dream; and then, with his three hundred men, attacked and miraculously routed the whole host of Midian: Judg. vii. 9—25. Against Saul, the Philistines came up and pitched in Shunam—Sôlam; and Saul and all Israel pitched in Gilboa: afterwards the Philistines are said to be at Aphek, and the Israelites at a fountain in Jezreel, doubtless the present

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B. C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA I.

And *God* said unto him, Call her name ¹Lo-ruhamah^a: for I will no more have² mercy upon the house of Israel; but I will utterly take them away³. But I 7
will have mercy upon the house of Judah^b, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Now when she had weaned Lo-ruhamah, she con- 8
ceived, and bare a son. Then said *God*, Call his name 9
⁴Lo-ammi^c: for ye *are* not my people, and I will not be your *God*.

MARG. ¹ v. 6. *Lo-ruhamah*, that is, *Not having obtained mercy*.

² *I will no more have*. Heb. *I will not add any more to*.

³ *but I will utterly take them away*, or *that I should altogether pardon them*.

⁴ v. 9. *Lo-ammi*, that is, *Not my people*.

'Ain Jâlud: 1 Sam. xxviii. 4. xxix. 1. Eusebius and Jerome place Aphek near Endor; the latter on the north side of the little Hermon.—Onomast. Forsaken of God, and in the depth of his despair, Saul now crossed over the ridge of the Little Hermon to Endor, to consult the sorceress. The battle took place next day; the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa: and Saul and his three sons were found among the dead. The Philistines cut off his head, stripped the dead body, and then fastened it to the wall of Beth-shean: 1 Sam. xxviii. 5—25. xxxi.—Robinson's Biblical Researches, vol. III. § 14. pp. 163—174.

^a *Lo-ruhamah*.—All the Jewish people that were not Jezraël, those who were not Israel, though they were of Israel, are typified by the two bastard children.

לֹא רַחֲמָה, *unbeloved*, or *unpitied*. This word is rendered by the Lxx, and by St. Peter, οὐκ ἠλεημένην, 1 Pet. ii. 10; and by St. Paul, οὐκ ἠγαπημένην, Rom. ix. 25. It is remarkable, that, which the word רַחֲמָה equally bears, of *pity* or of *love*, St. Peter in this place should take the one, and St. Paul the other; but this, as Dr. Pococke observes, makes no difference in the matter, inasmuch as God's mercy and love go inseparably together. This daughter, says Bishop Horsley, typifies the people of the Ten Tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harassed by

powerful invaders, impoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration; for so the type is explained by the Holy Spirit himself.—Horsley on Hosea, Preface xix. xx.

^b *I will have mercy on the house of Judah*.—The expressions in this verse are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming, of which the destruction of Sennacherib's army might be a type. In the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the Ten Tribes, Judah, though occasionally visited with severe judgments, continued, however, to be cherished with God's love till they rejected our Lord. Then Judah became Lo-ammi; but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. Perhaps in the last ages the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and, through them, the blessing may be extended to their brethren of the Ten Tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.—Horsley *in loc*.

^c *Lo-ammi*.—This child was conceived

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA i.

Yet the number of the children of Israel shall be 10 as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place¹ where it was said^a unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. Then shall the children of Judah^b 11 and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

MARG. ¹ v. 10. *in the place, or instead of that.*

after the daughter was weaned, ver. 8. The deportation of the Ten Tribes was, according to St. Jerome, the weaning of Lo-ruhamah. This child must therefore typify the people of the kingdom of Judah in the subsequent period of their history; or rather he represents the whole nation of the Children of Israel, reduced in its external form, by the captivity of the Ten Tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigour remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes suffered so total an excision. They are still extant in the world as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy: God grant it may be at no very distant period!—Horsley on Hosea, Preface xxi. xxii.

^a *In the place where it was said &c.*—That is in Judea, where this prophecy was delivered, and where the execution of the sentence took place. And since they, to whom it was said *Ye are not my people*, are to be acknowledged again as the Children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land.—Horsley *in loc.*

^b *Then shall the children of Judah, &c.*—Bishop Horsley renders it: *And the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth.* When converts of the house of Judah shall have obtained a re-establishment in the

Holy Land, then a general conversion shall take place of the race of Judah and the race of the Ten Tribes. They shall unite in one confession, and in one polity, under one king, Christ the Saviour. They shall come from all parts of the earth to Jerusalem. And great shall be that day, when the holy seed shall be publicly acknowledged of their God, and restored to the possession of the Promised Land, and to a situation of high pre-eminence among the kingdoms of the earth.—Horsley *in loc.*

The remarks of the learned Houbigant are very judicious upon this subject. The prophet, he says, in the tenth verse, passes from threatenings to promises; which is the manner of the Prophets, that the Jews might not think that after the accomplishment of the threatenings God would concern himself no more about their nation. These promises seem to respect the final condition of the Jews when they should collect under one Head, the Messiah; that it might properly be said of them, *Ye are the Children of the living God.* It is difficult to accommodate the words of this passage to the return from the Babylonian captivity. Those Jews who returned from Babylon were not so much as one hundredth part of the whole Jewish race, so little were they to be compared with the sands of the sea; nor did they appoint themselves one Head. Zerubbabel was indeed their leader, but not their single leader; and their form of government, henceforward, was not monarchical, but an aristocracy. Nor had they kings till the very last, when they were become unworthy to be called *Children of the living God.*

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

*The idolatry of the people. God's judgments against them.**His promises of reconciliation with them.*

HOSEA ii.

Say ye unto your brethren^a, Ammi¹; 1
 And to your sisters, Ruhamah².
 Plead with your mother, plead^b: 2
 For she *is* not my wife,
 Neither *am* I her husband:
 Let her therefore put away her whoredoms out of
 her sight,
 And her adulteries from between her breasts;
 Lest I strip her naked, 3
 And set her as in the day that she was born,
 And make her as a wilderness,
 And set her like a dry land,
 And slay her with thirst.
 And I will not have mercy upon her children; 4
 For they *be* the children of whoredoms.
 For their mother hath played the harlot: 5
 She that conceived them hath done shamefully:
 For she said, I will go after my lovers,
 That give *me* my bread and my water,
 My wool and my flax, mine oil and my drink³.
 Therefore, behold, I will hedge up thy way with thorns, 6
 And make a wall⁴,
 That she shall not find her paths.

MARG. ¹ v. 1. *Ammi*, that is, *My people*.² *Ruhamah*, that is, *Having obtained mercy*.³ v. 5. *drink*. Heb. *drinks*.⁴ v. 6. *make a wall*. Heb. *wall a wall*.

^a *Say ye unto your brethren*.—God here commissions his faithful servants to admonish the inhabitants of the land in general of the dreadful judgments which would be brought upon them by the gross idolatry of the Jewish Church and nation.—Horsley *in loc*. Several interpreters join this verse with the foregoing chapter, intimating, that when the general restoration of the Jewish nation shall come to pass, ye may alter your style in speaking to those of your brethren and sisters whom I had before disowned; and you may call them *My people*, and such as have obtained mercy: see ver. 23. This interpretation gives the plainest and easiest sense.—Preb. Lowth.

^b *Plead with your mother, plead*.—Do not accuse me of being false, or too rigorous; but accuse your mother, your Church, your ma-

gistracy, your ministry, for their spiritual fornications, which have provoked me; for their נִאֲפָרִיחַ, intimating the greatness of their sins by the reduplication of the word, *Lest I strip her naked*. I have borne with her under many provocations; and I have not yet taken away all her ornaments, or said to her, according to the rule of divorce, *Res tuas tibi habeto*. God answers their impudent charge: *She is not my wife, neither am I her husband*: he does not say first, I am not her husband, but, *She is not my wife*. She first withdrew from her duty by breaking the marriage covenant, and then I ceased to be her husband. No man shall be condemned, but he shall be convinced of the due desert of his sin, and the justice of God's proceeding.—Charnocke on the Attributes, Discourse xiv. p. 737. 1838.

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA ii.

And she shall follow after her lovers, but she shall 7
not overtake them;

And she shall seek them, but shall not find *them* :

Then shall she say, I will go and return to my first
husband;

For then *was it* better with me than now.

For she did not know that I gave her corn, and wine¹, 8
and oil,

And multiplied her silver and gold,

Which they prepared for Baal².

Therefore will I return, and take away my corn in 9
the time thereof,

And my wine in the season thereof,

And will recover³ my wool and my flax

Given to cover her nakedness.

And now will I discover her lewdness⁴ in the sight 10
of her lovers,

And none shall deliver her out of mine hand.

I will also cause all her mirth to cease, 11

Her feast-days, her new moons, and her sabbaths,

And all her solemn feasts.

And I will destroy⁵ her vines and her fig-trees, 12

Whereof she hath said, *These are* my rewards

That my lovers have given me:

And I will make them a forest,

And the beasts of the field shall eat them.

And I will visit upon her the days of Baalim, 13

Wherein she burned incense to them,

And she decked herself with her earrings and her jewels,

And she went after her lovers,

And forgot me, saith the LORD.

Therefore, behold, I will allure her^a, 14

MARG. ¹ v. 8. *wine*. Heb. *new wine*.

² *Which they prepared for Baal*, or *Wherewith they made Baal*.

³ v. 9. *recover*, or *take away*.

⁴ v. 10. *lewdness*. Heb. *folly* or *villany*.

⁵ v. 12. *destroy*. Heb. *make desolate*.

^a *Therefore I will allure her*.—Here is a plain alteration of the style, from threatenings to promises; so the first word of this verse should be translated, *Nevertheless*. The state of the Jews' captivity is elsewhere expressed by a wilderness state: see the note upon Ezek. xx. 35. It probably means here the

dispersion of the Ten Tribes, ever since their first captivity by Shalmaneser, 2 Kings xvii. 6. The words, *I will allure her, and speak comfortably to her*, allude to the practice of fond husbands, who, forgetting past offences, use all the arts of endearment, to persuade the wives who have parted from them to return

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B. C. 785. JEROBOAM II—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA ii.

And bring her into the wilderness,
 And speak comfortably¹ unto her^a.
 And I will give her her vineyards from thence^b, 15
 And the valley of Achor for a door of hope^c:
 And she shall sing there, as in the days of her youth,
 And as in the day when she came up out of the land
 of Egypt^d.
 And it shall be at that day, saith the LORD, 16
*That thou shalt call me Ishi*²;
 And shalt call me no more ³*Baali*^e.
 For I will take away the names of Baalim out of 17
 her mouth,

MARG. ¹ v. 14. *comfortably, or friendly.* Heb. *to her heart.*² v. 16. *Ishi*, that is, *My husband.* ³ *Baali*, that is, *My lord.*

to them again: so God will use the most powerful persuasions to bring the Israelites to the acknowledgment of the truth, notwithstanding all their former abuses of the means of grace. This verse, and the following part of the chapter, import a general promise of the restoration of the Jewish nation; which is a subject often treated of by the Prophets; particularly by Ezek. xxxiv. xxxvi. xxxvii.—Preb. Lowth.

^a *And speak comfortably unto her*;—speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the Gospel.—Horsley.

^b *I will give her her vineyards from thence.*—God declares, that through the wilderness lies the road to a rich and fruitful country; *i.e.* that the calamities of the Dispersion, together with the soothing intimations of the Gospel, by bringing the Jewish race to a right mind, will be the means of re-instating them in that wealth and prosperity which God has ordained for them in their own land.—Horsley.

^c *The valley of Achor for a door of hope*;—alluding to the valley near Jericho, when the Israelites were thrown into trouble by the sin of Achan; in memory of which the place was called The vale of Achor, or Tribulation, Josh. vii. This vale, though a scene of distress, was a door of hope; for there God encouraged Joshua, chap. viii. 1; and thence he proceeded in his conquests with uninterrupted success. In like manner, the tribulations of the Jews in their present dispersion shall

open to them the door of hope, even *there*, that is, in the wilderness, under those circumstances of present difficulty mixed with cheering hope.—Horsley. At the Israelites' first entrance into Canaan, their taking possession of the fruitful valley of Achor, see Isai. lxx. 10, gave them encouragement to hope they should become owners of that whole land flowing with milk and honey—the same auspicious tokens of the divine favour should accompany them at their return into their own country.—Preb. Lowth.

^d *When she came up out of the land of Egypt.*—See Exod. xv. This perpetual allusion to the Exodus, to the circumstances of the march through the Wilderness, and the first entrance into the Holy Land, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that Leader of whom Moses was the type.—Horsley.

^e *Thou shalt call me Ishi; and shalt call me no more Baali.*—God's love to his people is as great as his sovereignty over them. He stands not upon his dominion with his people, so much as upon his affection to them: he would not be called *Baali*, *My Lord*; *i.e.* he would not be known only by the name of sovereignty, but *Ishi*, *My husband*, a name of authority and sweetness together: he signifies that he is not only the Lord of our spirits and bodies, but husband by a marriage bond, admitting us to a nearness to him, and communion of goods with him.—Charnocke on the Attributes, Discourse xiii. p. 698. 1838.

Judah.

Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA ii.

And they shall no more be remembered by their name.
 And in that day will I make a covenant^a for them 18
 With the beasts of the field,
 And with the fowls of heaven,
 And *with* the creeping things of the ground:
 And I will break the bow and the sword and the battle
 out of the earth,
 And will make them to lie down safely.
 And I will betroth thee unto me for ever; 19
 Yea, I will betroth thee unto me in righteousness^b, and
 in judgment,
 And in loving-kindness, and in mercies.
 I will even betroth thee unto me in faithfulness: 20
 And thou shalt know the LORD.
 And it shall come to pass in that day, I will hear, 21
 saith the LORD,
 I will hear the heavens^c,
 And they shall hear the earth;
 And the earth shall hear the corn, and the wine, 22
 and the oil;
 And they shall hear Jezreel^d.
 And I will sow her unto me in the earth^e; 23
 And I will have mercy upon her that had not ob-
 tained mercy;

^a *A covenant.*—This covenant with the beasts of the field &c. is the final conversion of the most ignorant and vicious of the Heathen to the true faith; the effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews.—Horsley.

^b *I will betroth thee unto me in righteousness.*—These words all have reference to what Christ did and gave for the espousals of the Church his bride.—Horsley.

^c *I will hear the heavens.*—All creatures shall answer the desires and wants of my people: the heavens shall answer the wants of the earth, in sending down seasonable showers; and the earth shall answer the wants of mankind, in bringing forth corn and wine, and other necessities of life; and the very fruits of the earth shall answer the wishes of my people now returned into their own land, by giving them due nourishment. The

same sense is more plainly expressed in Zech. viii. 12: *The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.* Spiritual blessings are often described under the emblems of fruitfulness and plenty.—Preb. Lowth.

^d *They shall hear Jezreel.*—All nature shall hear and administer to the people whom God shall plant in their own land.—Newcome.

^e *I will sow her unto me in the earth.*—The multitudes of the natural Israel converted by the preaching of the Apostles were the first seed of the universal Church: and there is reason to believe that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles, in the latter ages: Rom. ix. 25. xi. 12, 15.—Horsley.

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Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA ii.

And I will say to *them which were* not my people, Thou
art my people;
And they shall say, *Thou art my God.*

*By the expiation of an adulteress is shewed the desolation of
Israel before their restoration.*

HOSEA iii.

Then said the LORD unto me^a, Go yet, love a woman 1
beloved of *her* friend, yet an adulteress, according to

^a *Then said the Lord unto me.*—According to Dr. Lightfoot, Hosea, in the third chapter, under the parable of another marriage with an adulterous wife, foretells the iniquity of the people after their return out of Babel into their own land; and also their state in their present rejection, when they neither follow idols nor God; when neither as a wife they adhere to God, nor yet to any other god as to another husband. See his Works, vol. II. p. 238.

Under this figure it is signified, that Israel, the Ten Tribes especially, shall be for several ages without any external form of civil government or public worship, yet with a promise of being restored to their ancient dignity and privileges in the later ages of the world.—Preb. Lowth.

This chapter, says Fuller, vol. II. p. 111, contains another prophecy on the same subject. Like the former, it is introduced under the form of a parable. The case supposed is that of a man attached to a woman who is an adulteress. ‘Go,’ saith the Lord to the prophet, ‘see if thou canst love such a one; yet such, if any thing, must be my love to this people.’ The prophet is further supposed to go and covenant with this adulteress, *i.e.* betroth her, engaging her to desist many days from her lewd courses, living, as it were, a widow, by herself, and afterward she should become his wife. Such was the love of the Lord for the Children of Israel. He loved them, notwithstanding their idolatry, and intended, at a future time, to take them to be his people. He would not receive them, however, in their idolatry, nor till a proper time had elapsed, in which they should live in a state of separation; but in due time he would take them to himself as his Church and people, remembering their sin no more.—This is, no doubt, a correct view of this passage. But it needs

a more particular explanation. Dr. Grant, who thinks that the Nestorians are descended from the Ten Tribes, see Note on 2 Kings xviii. 11, observes, that the custom alluded to in the second verse corresponds entirely with the practice of the Nestorians in their espousals at the present day; so that they find not the least difficulty in understanding its application by the prophet. Their bishops, and others to whom I have shewn this and the preceding chapter, say, without hesitation, that it is just what the language in the foregoing case implies—a *betrothment* or *espousal*, and not a marriage, as many have supposed. The marriage contract, or rather the dowry, having been settled, the parties are *betrothed*, when the damsel becomes the *espoused wife* of her *future* husband. But it is not usually till an interval of twelve months, and often not till after several years have transpired, that the marriage is fully consummated: still, the act of espousal is more than a formal contract or agreement. It is regarded as a solemn rite; and although there is no intercourse between the bride and bridegroom, not even so much as an interchange of conversation, they are nevertheless considered and spoken of as husband and wife. The husband could not for any cause put away his espoused wife, without giving her a bill of divorcement; and any infidelity on the part of the bride was punished with the same rigour as if they had been actually married. This mutual obligation was a sequence of the espousal, which is often not solemnized till after the agreement has been entered into by the parents of the parties. The betrothment is celebrated with nearly the same religious solemnity as in a marriage. A feast is prepared at the house of the damsel’s father; and, with all due formality, a ring is consecrated by a bishop or priest, and presented by

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Israel.

SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA iii.

the love of the LORD toward the children of Israel^a, who look to other gods, and love flagons of wine¹. So I bought her to me for fifteen *pieces* of silver, ² and for an homer of barley, and an half homer² of barley: And I said unto her, Thou shalt abide for ³ me many days^b; thou shalt not play the harlot,

MARG. ¹ v. 1. *of wine*. Heb. *of grapes*.² v. 2. *half homer*. Heb. *lethech*.

the young man to his intended spouse, through some discreet matron who has the confidence of all parties. If the ring is accepted by the damsel, she puts it upon her finger, and from that time becomes his betrothed wife. At the same time, the affianced husband pays a sum of money, and a quantity of grain, wheat, rice, or barley, which may be regarded in the light of purchase-money. It is never money alone, but money and provisions, that he pays; and this always at the time that the parties are betrothed. This first payment, or purchase-money, is distinct from the present that is given at the marriage. This conformity of the practice of the Nestorians to that of the ancient Israelites is made very obvious by a reference to the third chapter of Hosea; a portion of the sacred volume hitherto obscure, but now most clearly illustrated. During the period of probation, from the betrothment to the marriage, the espoused wife receives protection, or occasional provisions, or other favours, from her *affianced* husband, however distant the consummation of their conjugal union. The festival of the wedding, when it finally takes place, usually continues through a whole week, Gen. xxix. 27. Judges xiv. 12; the *companions* of the bridegroom are in attendance, and the bridal procession is conducted with great display. The bride, decked in all her ornaments, and covered with a rich veil, is conducted to her new home in the midst of shoutings and rejoicing, *the voice of the bridegroom and the voice of the bride*. Her new friends, who meet her at the gate, throw over her handfuls of raisins and other fruit or grain, often mingled with small coin, in token of their desire that she may be fruitful and prosperous. This custom is also observed among the modern Jews. The same reproach is attached to both *celibacy* and *sterility* as among the ancient Hebrews, unless, as in some very rare cases, the former is in consequence of a religious vow. In other

cases, marriage is deemed a duty.—Dr. Grant's Nestorians, pp. 213, 251.

^a *Children of Israel*.—The house of Israel, and sometimes Israel by itself, is a particular appellation of the Ten Tribes, as a distinct kingdom from Judah; but the *children of Israel* is a general appellation for the whole race of the Israelites, comprehending both kingdoms.—Horsley.

^b *Thou shalt abide for me many days*.—The condition of the woman restrained from licentious courses, owned as a wife, but without restitution to conjugal rites, admirably represents the present state of the Jews; manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour.—Horsley. We are told, says Dr. Grant, that the terms of the espousal are settled, and the money and provisions delivered, just as a Nestorian would now do in betrothing a wife: see Note on the first verse: but it was not till after *many days*, or a long time of probation, that the prophet would consummate the more perfect union of which this is a pledge. On account of the life she had formerly led, it was particularly suitable that a long interval should elapse between the espousals and the marriage; and during all this time, the parties are spoken of as husband and wife, and are considered as under the strictest obligations of fidelity to each other. If, therefore, many centuries have elapsed from the time the Israelites were betrothed in the Gospel covenant till the present day, it is not inconsistent with the nature of the figure used. We see in the previous chapter, that God did all that was required, on his part, when he espoused the Israelites to himself in the new covenant. He suffered them to be called by his name, instead of Baalim or their idols; he bestowed upon them favour and protection. In this chapter he makes a special requisition of them, viz. that they entirely abstain from idolatry. This requisition have the Israelites

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SECT. II. UZZIAH—26TH YEAR.

B. C. 785.

JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA iii.

and thou shalt not be for *another* man: so *will*
 I also *be* for thee. For the children of Israel shall 4
 abide many days without a king, and without a
 prince, and without a sacrifice^a, and without an
¹image^b, and without an ephod, and *without* teraphim:

MARG. ¹ v. 4. *an image*, Heb. *a standing*, or *statue* or *pillar*.

most strictly observed since their conversion to Christianity. They have abandoned every form of idolatry. But we have no reason to think they did it before. Surely no one will maintain that God betrothed Israel to himself anew, in the act of their removal to the wild mountains of Assyria. This was only the punishment of their former idolatry. At least, their removal into the wilderness was only preparatory to the covenant blessings that God intended at a future time to bestow upon them there. Nor can it with any propriety be said of the other Jews, who are dispersed abroad over the earth. They have forsaken their idols, it is true; but nowhere have they been made to lie down safely; nowhere has God spoken comfortably to them; and nowhere have they raised the song of grateful joy to their affianced head: c. ii. 15—18. But all this has been true of the lost tribes for eighteen centuries. And never could it more truly be said of a people in their political state, that they have been *many days without a king and without a prince*. They have none of their own; and of the mountain tribes it is equally true, that they have not even a foreign king or prince to rule over them. In their religious rites they are *without a sacrifice*, and *without an image*, and *without an ephod*, and *without teraphim*. As a people, they are *without a sacrifice*; for while the free-will and thank-offerings of the Jews are made by individuals, they are nowhere commanded in their ritual; they are not observed at stated times, nor by the people as a body; while they are as truly *without an image* as is any Protestant Church. If the practice of the nominal Jews in other places be the same as it is here, we can hardly say that they are *without a sacrifice*; since they keep the Passover, and some other sacrificial observances, as a regular constituent part of their national worship. But not so with the Nestorian Christians.—Dr. Grant's Nestorians, pp. 252—255.

^a *Without a sacrifice*—Deprived of the

means of offering the typical sacrifices of the Law, and having as yet no share in the true sacrifice of Christ.—Horsley.

^b *Without an image*, &c.—The learned Pococke strenuously maintains—in which he agrees with many that went before him, and has the concurrence of many that came after, Luther, Calvin, Vatablus, Drusius, Livelye, Houbigant, and Archbishop Newcome, with many others of inferior note—that statue, ephod, and teraphim, are mentioned as principal implements of idolatrous rites. The meaning therefore of the fourth verse is, that for many ages the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts: not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone.

The *ephod* seems to have been a garment, like a cloak without sleeves, covering the body as low as the pit of the stomach before, and as low as the shoulder-blades behind. It seems to have taken its name from the straitness of its collar, and the manner in which it was fastened about the person. The *teraphim* seem to have been images made in some general resemblance of the person of a man, 1 Sam. xix. 13, 16, originally emblematical figures of Patriarchal institution; afterwards mimicked and misapplied by idolaters; and at last generally and so grossly abused to superstitious purposes, that they became unfit for the use of God's people, and were absolutely prohibited and condemned. And this had taken place before the days of Samuel; consequently long before Hosea, in whose time they must have been considered as purely idolatrous and profane.—Horsley.

See also Calmet, who thinks this the most difficult passage, perhaps, in Scripture, but concurs in the above view.—Fragments, No. DCCXXXVIII.

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SECT. II. UZZIAH—26TH YEAR. B.C. 785. JEROBOAM II.—41ST YEAR.

§ 2.

PROPHET—HOSEA.

HOSEA iii.

Afterward shall the children of Israel return^a, and 5
seek the LORD their God, and David^b their king;
and shall fear the LORD and his goodness in the
latter days.

B.C. 784.

Jeroboam recovereth Damascus and Hamath.

2 KINGS xiv. 28, 29.

Now the rest of the acts of Jeroboam, and all that 28
that he did, and his might, how he warred, and how
he recovered Damascus, and Hamath, *which belonged*
to Judah, for Israel^c, are they not written in the book

^a *Afterward shall the children of Israel return.*—The children of Israel did not return with Judah from Babylon, but were left in Assyria and Media. The latter days refers to a period yet to come. The abiding without a king continues. Neither the return nor the service have yet been accomplished: they remain to be fulfilled.—Bickersteth on the Jews, xxxiii. After all that has been said of the nature of an espousal, and its being only preliminary to the closer conjugal union of which it is a pledge, see verses 1 and 3, the reader will be prepared to anticipate for the children of Israel a far more intimate relation to their Great Head, the Husband of the Church, than they have ever yet enjoyed. If in their descendants, the Nestorian Christians, says Dr. Grant, there is evidence of a great want of spirituality, this is just what we should expect from their present relation to the Lord Jesus, as described by the prophet. They are, as yet, only *betrothed*, not married, to him. But as surely as he has betrothed them to himself, and for ever, and in faithfulness, may we look forward with unwavering confidence to the day when his bride, having made herself ready, shall put on her beautiful garments, and, beaming with heavenly radiance, shall come forth *fair as the moon, clear as the sun, and terrible as an army with banners.*—Grant's Nestorians, pp. 255, 256. They shall be touched with a true remorse for their former errors, especially that of rejecting the Messias, and shall desire to be instructed in the knowledge of the Truth: comp. Jerem. L. 4. The expression of *seeking the LORD*, alludes to the custom of the Jews going up in companies to celebrate their solemn feasts at Jerusalem: comp.

chap. v. 6. Ps. cv. 4. xxvii. 8. *And David their king.*—The Messias is often called so by the Prophets, as being the person that was to spring from his loins, and in whom all the promises made to David were to be fulfilled: see Isa. lv. 3, 4. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. So the Chaldee paraphrase expounds this and the parallel texts. David was a type of the Messias: see Ps. lxxxix. 20--36. who therefore is called by the name of David. So John Baptist is called Elias, Malachi iv. 5, because he was to resemble him, and to succeed him in his office of reproving the people, and exhorting them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy. *And shall fear the Lord and his goodness in the latter days.*—The goodness of God, in making them partakers of the mercies of the Gospel, shall engage them to yield an entire obedience to him: comp. Jer. xxx. 9: and this will come to pass in the latter days or times of the world. *The latter days* are often spoken of the times of the Gospel: see Isa. ii. 2. Dan. ii. 28. But the phrase does sometimes denote the very last days of the Gospel age, near which time probably the conversion of the Jews will be brought to pass: see Deut. iv. 30. Jer. xxx. 24. Ezek. xxxviii. 8, 16.—Preb. Lowth.

^b *David.*—It seems to me, that on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare Jer. xxx. 9. Ez. xxxiv. 23, 24. xxxvii. 24, 25.—Newcome.

^c *He recovered Damascus, and Hamath, which belonged to Judah, for Israel.*—ליהודה בִּישְׂרָאֵל to Judah, in Israel. When David

Judah.

Israel.

SECT. II. UZZIAH—27TH YEAR. B.C. 784. JEROBOAM II.—42^D YEAR.

§ 2.

PROPHET—HOSEA.

2 KINGS xiv.

of the chronicles of the kings of Israel? And Jeroboam slept with his fathers^a, *even* with the kings of Israel; and ¹Zachariah his son reigned in his stead^b.

MARG. ¹ v. 29. After an interregnum of eleven years, chap. xv. 8.

conquered the Syrians, he put garrisons in Damascus and Hamath: 2 Sam. viii. 6. The Syrians afterwards recovered these places, when they rebelled against Judah; but Jeroboam now brings them again into subjection, and annexes them to Israel. Judah was not able to recover their own right; for they had lately been worsted by Jeroboam's father, who had sacked Jerusalem, and done with it what he pleased. And now Jeroboam his son being a far more powerful king, and Judah continuing still in its wickedness, nor having yet regained its strength, Jeroboam, when he had recovered the two tribes and a half beyond Jordan from Syria in the right of the kingdom of Samaria, recovers also Hamath and Damascus to himself and Israel in the right and title of Judah; Judah being now very much in his power, since his father had so miserably brought them under.—See Dr. Lightfoot's Works, vol. II. p. 233.

^a *Jeroboam slept with his fathers.*—After the death of Jeroboam, according to Dr. Lightfoot, the throne of Israel was empty twenty-two years; for Zachariah, the son and next successor of Jeroboam, begins not to reign till the thirty-eighth year of Uzziah; which he makes to be ten years later than the marginal dates, by supposing Uzziah to be four years old at the death of his father, and not to have ascended the throne till his sixteenth year.

The reason of this interregnum may be supposed to be partly sedition and disturbance in the state, and partly the bitterness of the plagues which had been in Jeroboam's time. See his Works, vol. II. pp. 232, 233, 243, 244.

^b *Zachariah his son reigned in his stead.*—Mr. Girdlestone observes, on the connexion of the history and prophecies in Scripture: In the margin of our Bibles it is remarked, that between the reign of the second Jeroboam and that of his son Zachariah there was *an interregnum of eleven years*; that is to say, so much space of time was passed without any king being established in the throne. The circumstance, though not mentioned in Scripture, has been thought best to reconcile the various dates and notes of time set down; which otherwise, on calculation, appear to be inconsistent. And in like manner it is remarked in the margin, *at the fifteenth year of Amaziah the son of Joash king of Judah, Now he began to reign alone.* And this seems to be, beyond question, the true account of many of the seeming inconsistencies between the ages assigned to several of the kings in each kingdom and the years they are said to have reigned; their reign is sometimes dated from the time when their fathers made them partners in the throne, and sometimes from the time when they began to reign by themselves.—Girdlestone's Comm. Lect. 620.

PART V.

FROM THE INTERREGNUM ON THE DEATH OF JEROBOAM II. TO THE DESTRUCTION OF SAMARIA BY SHALMANESER AND THE ASSYRIAN CAPTIVITY, BY WHICH A PERIOD WAS PUT TO THE KINGDOM OF THE TEN TRIBES.

B.C. 784 TO 721. SIXTY-THREE YEARS.

Judah.

Israel.

SECTION I.—UZZIAH—31st YEAR.

B.C. 780.

INTERREGNUM.

§ 1.

PROPHET—HOSEA.

God's judgments against the sins of the people, and of the priests, and against their idolatry. Judah is exhorted to take warning by Israel's calamity.

HOSEA iv.

Hear the word of the LORD, ye children of Israel: 1
For the LORD hath a controversy with the inhabitants
of the land,
Because *there is* no truth, nor mercy, nor knowledge of
God in the land.
By swearing, and lying, and killing, 2
And stealing, and committing adultery, they break out,
And blood toucheth blood¹.
Therefore shall the land mourn, 3
And every one that dwelleth therein shall languish,
With the beasts of the field, and with the fowls of heaven;
Yea, the fishes of the sea also shall be taken away.
Yet let no man strive, nor reprove another: 4
For thy people *are* as they that strive with the priest^a.
Therefore shalt thou fall in the day^b, 5

MARG. ¹ v. 2. *blood toucheth blood.* Heb. *bloods.*

^a *As they that strive with the priest.*—To contend with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut. xvii. 12.—Horsley.

^b *Thou shalt fall in the day &c.*—The last sentence was addressed to Hosea, *Thy people*; that is, the Prophet's people. This verse is addressed to the people themselves. This sudden conversion of the speech of the principal speaker from one to another is very frequent in the Prophets, but especially in Hosea, the plan of whose composition is that of a discourse between JEHOVAH and the Prophet,

interspersed with sudden addresses to the people themselves. *In the day*—even at the rising of that light which is for the lighting of every man that cometh into the world—in this day-time, when our Lord himself visited them, the Jews made their last false step, and fell. And *in the night* of ignorance which shall close that day, the prophet shall fall with thee, that is, the order of prophets among thee shall cease: *and I will destroy thy mother*, i.e. thy mother city, the metropolis. So Capellus, Houbigant, and Archbishop Newcome: but Jerusalem is intended, not Samaria, for Jerusalem was the metropolis of the people in general. Horsley *in loc.*, and Preface xxx. xxxi.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B. C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA IV.

And the prophet also shall fall with thee in the night,
And I will destroy¹ thy mother.

My people are destroyed² for lack of knowledge^a: 6
Because thou hast rejected knowledge^b,
I will also reject thee, that thou shalt be no priest to me:
Seeing thou hast forgotten the law of thy God,
I will also forget thy children.

As they were increased, so they sinned against me: 7
Therefore will I change their glory into shame.

They eat up the sin of my people, 8
And they set their heart on their iniquity³.

And there shall be, like people, like priest: 9

And I will punish⁴ them for their ways,
And reward⁵ them their doings.

For they shall eat, and not have enough: 10

They shall commit whoredom, and shall not increase:
Because they have left off to take heed to the LORD.

Whoredom and wine and new wine take away 11
the heart.

My people ask counsel at their stocks, 12

And their staff declareth unto them:

For the spirit of whoredoms hath caused *them* to err,

And they have gone a whoring from under their God.

They sacrifice upon the tops of the mountains, 13

And burn incense upon the hills,

Under oaks and poplars and elms,

Because the shadow thereof is good:

Therefore your daughters shall commit whoredom,

And your spouses shall commit adultery.

I will not⁶ punish your daughters when they com- 14
mit whoredom,

Nor your spouses when they commit adultery:

MARG. ¹ v. 5. *destroy*. Heb. *cut off*.

² v. 6. *destroyed*. Heb. *cut off*.

³ v. 8. *set their heart on their iniquity*. Heb. *lift up their soul to their iniquity*.

⁴ v. 9. *punish*. Heb. *visit upon*.

⁵ *reward*. Heb. *cause to return*.

⁶ v. 14. *I will not*, or *Shall I not* &c.

^a *My people are destroyed for lack of knowledge*—that is, a general inattention of the people to their religious duty, arising from the want of the admonitions of their constant teachers. The mention therefore of this occasions a sudden transition from the gene-

ral threatenings to particular denunciations against the priesthood.—Horsley *in loc*.

^b *Because thou hast rejected knowledge, &c.*—These denunciations are addressed to the High-priest for the time being, as the representative of the whole order.—Horsley.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B. C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA IV.

For themselves are separated with whores,
 And they sacrifice with harlots:
 Therefore the people *that* doth not understand shall fall'.
 Though thou, Israel, play the harlot, 15
 Yet let not Judah offend;
 And come not ye unto Gilgal^a,
 Neither go ye up to Beth-aven,
 Nor swear, The LORD liveth.
 For Israel slideth back as a backsliding heifer: 16
 Now the LORD will feed them as a lamb in a large place^b.
 Ephraim *is* joined to idols—let him alone. 17
 Their drink is sour²: 18
 They have committed whoredom continually:
 Her rulers³ *with* shame do love, Give ye.
 The wind hath bound her up in her wings^c, 19
 And they shall be ashamed because of their sacrifices.

*God's judgments against the priests, the people, and the princes
 of Israel, for their manifold sins, until they repent.*

HOSEA V.

Hear ye this^d, O priests; 1
 And hearken, ye house of Israel;
 And give ye ear, O house of the king;
 For judgment *is* toward you,

MARG. ¹ v. 14. *fall, or be punished.*² v. 18. *is sour.* Heb. *is gone.* ³ *rulers.* Heb. *shields.*

^a *Come not ye unto Gilgal.*—Gilgal, in this period of the Jewish history, appears, from Hosea and Amos, to have been a scene of the grossest idolatry.—Horsley.

^b *As a lamb in a large place.*—They shall no longer be fed with care in the rich enclosures of God's cultivated farm, but be turned out to browse the scanty herbage of the waste. They shall be scattered over the whole surface of the vast Assyrian empire. It is remarkable, however, that it is said that even in this state JEHOVAH will feed them. They are still, in their utmost humiliation, an object of his care.—Horsley.

^c *The wind hath bound her up in her wings.*—An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to

be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind. The image is striking now; but must have been more striking when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents.—Horsley.

^d *Hear ye this.*—The predictions contained in the fifth and sixth chapters of Hosea, according to Dr. Lightfoot, were uttered after Ahaz had applied to the Assyrians for help. In chap. v. 13, both Israel and Judah are reproved for their reliance on Tiglath-pileser, for which they are threatened with punishment. Ephraim is more particularly mentioned in this passage, although Judah was guilty of the same sin; because Ephraim was the first offender: 2 Kings xv. 19.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B.C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA V.

Because ye have been a snare on Mizpah,
 And a net spread upon Tabor.
 And the revolters are profound to make slaughter, 2
 Though¹ I *have been* a rebuker² of them all.
 I know Ephraim, 3
 And Israel is not hid from me:
 For now, O Ephraim, thou committestest whoredom,
 And Israel is defiled.
 They will not frame³ their doings⁴ to turn unto 4
 their God:
 For the spirit of whoredoms *is* in the midst of them,
 And they have not known the LORD.
 And the pride of Israel doth testify to his face^a: 5
 Therefore shall Israel and Ephraim fall in their iniquity;
 Judah also shall fall with them.
 They shall go with their flocks and with their herds 6
 to seek the LORD^b;
 But they shall not find *him*;
 He hath withdrawn himself from them.
 They have dealt treacherously against the LORD: 7
 For they have begotten strange children:
 Now shall a month devour them with their portions^c.
 Blow ye the cornet in Gibeah, 8
 And the trumpet in Ramah:

MARG. ¹ v. 2. *Though*, or *And* &c.² a rebuker. Heb. a correction.³ v. 4. *They will not frame*. Heb. *They will not give*.⁴ *They will not frame their doings*, or *Their doings will not suffer them*.

^a *The pride of Israel doth testify to his face*.—One renders this *the excellency of Israel*, and understands it of God: the word which is here, in our Translation, *pride* נָתַן is rendered *excellency*, Amos viii. 7: *The Lord God hath sworn by his excellency*; which is interpreted *holiness*, Amos iv. 2: *The Lord God hath sworn by his holiness*. What is the issue or end of swearing by *holiness*, or of *his excellency* testifying against them? In all those places you will find them to be sweeping judgments: in one, Israel and Ephraim shall *fall in their iniquity*; in another, he will *take them away with hooks* and their *posterity with fish-hooks*; and in another, he would *never forget any of their works*.—Charnocke on the Attributes, Discourse x. pp. 483, 484. 1838. See also Horsley.

^b *With their flocks and with their herds to seek the Lord*.—See 2 Chron. xxix. 31—35. xxx. 13—15, 22—24. xxxi. 2—10. 2 Kings xxiii. 21, 22. 2 Chron. xxxv. 1, 7—9, 18. The prophecy looks forward to the times of Hezekiah and Josiah; declaring that the attempts of those pious kings to restore the true worship will fail of any durable effect, and will not avail to reverse the doom pronounced upon the guilty people.—Horsley.

^c *Now shall a month devour them with their portions*.—A very short time shall complete their destruction. The captivity of the Ten Tribes was completed soon after Hezekiah's attempted reformation; and the kingdom of Judah not long survived Josiah's. To these things I think *the month* alludes.—Horsley.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B. C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA V.

Cry aloud *at* Beth-aven, after thee, O Benjamin.
 Ephraim shall be desolate in the day of rebuke: 9
 Among the tribes of Israel have I made known that
 which shall surely be.
 The princes of Judah were like them that remove 10
 the bound:
Therefore I will pour out my wrath upon them like water.
 Ephraim is oppressed *and* broken in judgment, 11
 Because he willingly walked after the commandment^a.
Therefore will I be unto Ephraim as a moth^b, 12
 And to the house of Judah as rottenness¹.
 When Ephraim saw his sickness^c, 13
 And Judah *saw* his wound,
 Then went Ephraim to the Assyrian,
 And sent ² to king Jareb^d:
 Yet could he not heal you,
 Nor cure you of your wound.
 For I *will be* unto Ephraim as a lion, 14
 And as a young lion to the house of Judah:
 I, *even I*, will tear and go away;

MARG. ¹ v. 12. *rottenness, or a worm.*² v. 13. *to king Jareb, or to the king of Jareb, or to the king that should plead.*

^a *He willingly walked after the commandment.*—Self-willed, walking after a commandment. That is, although he has a commandment to walk after, viz. the divine law, yet he will take his own way; and this he does, notwithstanding that he pretends to acknowledge the authority of the commandment. The Ten Tribes pretended to be worshippers of Jehovah: but they worshipped him in the calves at Dan and Beth-el; and they appointed a priesthood of their own, in prejudice of the prerogative of the sons of Levi.—Horsley.

He willingly walked after the commandment.—Not of God, but of Jeroboam, in the case of the calves.—Charnocke.

^b *Therefore will I be unto Ephraim as a moth, &c.*—Rivet translates it, *I have been.* In the Hebrew it is *I*, without adding *have been* or *will be*; and more probably, *I have been.* I was as a moth, which makes little holes in a garment, and consumes it, not all at once; and as rottenness to the house of Judah, or a worm that eats into wood by degrees. Indeed the people had consumed in-

sensibly, partly by civil commotions, change of governors, and foreign invasions, yet they were as obstinate in their idolatry as ever: at last, God would be no longer to them as a moth, but as a lion to tear them and go away.—Charnocke on the Attributes, Discourse xiv. p. 728. 1838.

^c *When Ephraim saw his sickness.*—By some, says Usher, this is applied to the submission of Menahem to Pul the king of Assyria: see 2 Kings xv. 19, 20.

^d *King Jareb—the king who takes up all quarrels.* This describes some powerful monarch who is looked upon to interfere in all quarrels between inferior powers, to arbitrate between them; and whose alliance was of course anxiously courted by the weaker states. Such was the Assyrian monarch, in the times to which the prophecy relates. His friendship was purchased by Menahem king of Israel, 2 Kings xv. 19, 20; and, at a later period, solicited by Ahaz, xvi. 5–9.—Horsley.

According to Castellus, ירב is a name of Egypt.—Dr. Forsayeth.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B.C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA v.

I will take away, and none shall rescue *him*.I will go *and* return to my place, 15Till they acknowledge their offence¹, and seek my face:

In their affliction they will seek me early.

An exhortation to repentance. A complaint of their untowardness and iniquity.

HOSEA vi.

Come, and let us return unto the LORD: 1

For he hath torn, and he will heal us;

He hath smitten, and he will bind us up.

After two days will he revive us^a: 2

In the third day he will raise us up,

And we shall live in his sight.

Then shall we know, *if* we follow on to know the LORD: 3

His going forth is prepared as the morning;

And he shall come unto us as the rain,

As the latter *and* former rain unto the earth.O Ephraim, what shall I do unto thee^b? 4MARG. ¹ v. 15. *Till they acknowledge their offence.* Heb. *Till they be guilty.*

^a *After two days will he revive us, &c.*—The two days, and the third day, seem to denote three distinct periods of the Jewish people. The first day is the captivity of the Ten Tribes by the Assyrians, and of the Two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the Ten, and completed in that of the Two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the Second Advent. R. Tanchum, as he is quoted by Dr. Pococke, was not far, I think, from the true meaning of the place. The prophet, he says, points out two times; and those are, the first captivity, and a second: after which shall follow a third time, Redemption; after which shall be no depression or servitude;—and this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy will easily perceive no very obscure though but an oblique allusion to our Lord's resurrection on the third day; since every believer

may speak of our Lord's death and resurrection as a common death and resurrection of all believers.—Horsley. Hosea seems to refer, in the words, *After two days will he revive us; in the third day he will raise us up, and we shall live in his sight*; first, to the restoration of Israel in the third of those thousands of years, 2 Peter iii. 8, which have elapsed since their captivity, in 721 B.C.; and also to the resurrection of Our Lord ON THE THIRD DAY, which is nowhere else expressly predicted, 1 Cor. xv. 4. In the resurrection of the saints we have THE WHOLE OF THE SPIRITUAL ISRAEL raised. In the restoration of the Ten, as well as of the Two Tribes, we have THE WHOLE OF THE NATIONAL ISRAEL restored: and thus *the fulness of the Gentiles shall come in, and so all Israel shall be saved*. Our Lord uses similar terms to describe the Resurrection, John v. 28. The early Fathers applied the passage in Ezekiel to a literal resurrection. See Irenæus, lib. v. c. 15, 16. See also Martyr's Common Places, Part III. c. xv. 41—46. Bickersteth on the Jews, p. xxxii.

^b *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?*—It is as if God were troubled that he must deal so

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B.C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA vi.

O Judah, what shall I do unto thee?
 For your goodness¹ is as a morning cloud,
 And as the early dew^a it goeth away.
 Therefore have I hewed *them* by the prophets; 5
 I have slain them by the words of my mouth:
 And thy judgments *are*² as the light *that* goeth forth^b.
 For I desired mercy, and not sacrifice; 6
 And the knowledge of God more than burnt-offerings.
 But they like men have transgressed the covenant³: 7
 There have they dealt treacherously against me.
 Gilead is a city of them that work iniquity, 8
 And is polluted with blood⁴.
 And as troops of robbers wait for a man, 9
 So the company of priests murder in the way by consent⁵:
 For they commit lewdness⁶.
 I have seen an horrible thing in the house of Israel: 10
 There is the whoredom of Ephraim,
 Israel is defiled.

Also, O Judah, he hath set an harvest for thee^c, 11
 When I returned the captivity of my people.

MARG. ¹ v. 4. *goodness, or mercy, or kindness.*

² v. 5. *And thy judgments are, or That thy judgments might be &c.*

³ v. 7. *like men have transgressed the covenant, or like Adam.*

⁴ v. 8. *polluted with blood, or cunning for blood.*

⁵ v. 9. *by consent.* Heb. *with one shoulder, or to Shechem.*

⁶ *lewdness, or enormity.*

sharply with them, and give them up to their enemies. I have tried all means to reclaim you: I have used all ways of kindness, and nothing prevails. What shall I do? My mercy invites me to spare them, and their ingratitude provokes me to ruin them. God had borne with the people of Israel almost three hundred years, from the setting up of the calves at Dan and Beth-el—sent many a prophet to warn them, and spent many a rod to reform them; and when he comes to execute his threatenings, he does it with a conflict in himself.—Charnocke on the Attributes, Disc. xiv. p. 728. 1838.

^a *As the early dew.*—In Arabia Petræa the dews are so heavy as to wet the skin of those who are exposed to them: but as soon as the sun arises, and the atmosphere becomes a little warmed, the mists are quickly dispersed, and the abundant moisture which the dews

had communicated to the sands is entirely evaporated. What a forcible description is this of the transiently good impressions felt by many, to which the prophet alludes!—Horne's Phys. Geog. of the Holy Land.

^b *As the light that goeth forth.*—God's patience is manifested, in that when he begins to send out his judgments, he does it by degrees. They are as the morning light, which goes forth by degrees in the hemisphere. He does not shoot all his thunders at once, and bring his sharpest judgments in array at one time, but gradually, that a people may have time to turn to him.—Charnocke on the Attributes, Dis. xiv. p. 728. 1838.

^c *He hath set an harvest for thee.*—Harvest-work is appointed for thee. Harvest-work is assigned to Judah at the season of bringing back the captivity. The tribe of Judah is in some extraordinary way to be an

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR. B.C. 780. INTERREGNUM—5TH YEAR.

§ 1

PROPHET—HOSEA.

A reproof of manifold sins. God's wrath against them for their hypocrisy.

HOSEA vii.^a

When I would have healed Israel^b, 1
 Then the iniquity of Ephraim was discovered,
 And the wickedness¹ of Samaria:
 For they commit falsehood;
 And the thief cometh^c in,
 And the troop of robbers spoileth² without.
 And they consider not³ in their hearts 2
 That I remember all their wickedness:
 Now their own doings have beset them about;
 They are before my face.
 They make the king glad with their wickedness^d, 3
 And the princes with their lies.
 They are all adulterers, 4
 As an oven heated by the baker,
 Who ceaseth⁴ from raising⁵ after he hath kneaded
 the dough,
 Until it be leavened.
 In the day of our king 5
 The princes have made *him* sick with bottles of wine^e;

MARG. ¹ v. 1. *wickedness.* Heb. *evils.*² *spoilth.* Heb. *strippeth.*³ v. 2. *consider not.* Heb. *say not to.*⁴ v. 4. *Who ceaseth,* or *The raiser will cease.*⁵ *from raising,* or *from waking.*^e v. 5. *with bottles of wine,* or *with heat through wine.*

instrument of the general restoration of the Jewish people. The vintage is always an image of the season of Judgment; but the harvest, of the in-gathering of the objects of God's final mercy: Rev. xiv. 15--20. Matt. xiii. 30. —Horsley.

^a Chapters vii. to xiv. Dr. Lightfoot places about the fifth year of Hoshea.

^b *When I would have healed Israel.*—The particular time alluded to is, I think, the reign of Jeroboam II., when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained in the preceding reigns: 2 Kings xiv. 25—27. The successes vouchsafed this warlike prince were signs of God's gracious inclination to pardon the people, and to restore the kingdom to its former prosperity. But these merciful purposes of God were put aside by the wickedness of the king and of the people.—Horsley.

^c *The thief cometh.*—Pul, whose peace Menahem bought with contributions levied

upon the people. *The troop of robbers*—Tiglath-pileser overrunning Gilead, Galilee, and Naphtali: 2 Kings xv. 19, 20, 29. 1 Chron. v. 26. Observe, that even the first of these judgments was yet to come when this prophecy was delivered; but it is usual with the Prophets, looking forward to futurity with full assurance of faith, to speak of it in the present, or even in the past time.—Horsley.

^d *They make the king glad with their wickedness*—They cheered him with their ready obedience to his command for idolatry, which was a lie in itself and a lie in them, against the commandment of God and the warnings of the Prophets, rather than cheer the heart of God with their obedience to his worship instituted by him: nay, when God offered to cure them their wound, ver. 1, their *iniquity* breaks out afresh: they would neither have him as a lord to rule them, nor a physician to cure them.—Charnocke on the Attributes, Disc. ii. p. 68. 1838.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B.C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA vii.

He stretched out his hand with scorers.
 For they have made ready¹ their heart like an oven^a, 6
 Whiles they lie in wait:
 Their baker sleepeth all the night;
 In the morning it burneth as a flaming fire.
 They are all hot as an oven, 7
 And have devoured their judges;
 All their kings are fallen^b:
There is none among them that calleth unto me.
 Ephraim, he hath mixed himself among the people; 8
 Ephraim is a cake not turned.
 Strangers have devoured his strength, and he 9
 knoweth *it* not;
 Yea, gray hairs are here and there² upon him, yet he
 knoweth not.
 And the pride of Israel testifieth to his face: 10
 And they do not return to the LORD their God,
 Nor seek him for all this.
 Ephraim also is like a silly dove without heart: 11
 They call to Egypt, they go to Assyria.
 When they shall go, I will spread my net upon them; 12
 I will bring them down as the fowls of the heaven;
 I will chastise them, as their congregation hath heard.
 Woe unto them! for they have fled from me: 13
 Destruction³ unto them! because they have transgressed⁴
 against me:
 Though I have redeemed them, yet they have spoken
 lies against me.
 And they have not cried unto me with their heart, 14
 When they howled upon their beds:
 They assemble themselves for corn and wine,
 And they rebel against me.
 Though I have bound *and* strengthened⁴ their arms, 15

MARG. ¹ v. 6. *made ready*, or *applied*.² v. 9. *here and there*. Heb. *sprinkled*.³ v. 13. *destruction*. Heb. *spoil*.⁴ v. 15. *have bound and strengthened*, or *chastened*.

^a *Like an oven*.—As an oven conceals the lighted fire all the night while the baker takes his rest, and in the morning sends forth its blazing flame; so all manner of concupiscence is brooding mischief in their hearts, while the ruling faculties of reason and conscience are lulled asleep, and their wicked designs wait only

for a fair occasion to break forth.—Horsley.

^b *All their kings are fallen*. Fulfilled cir. 773, margin.—Four kings of Israel were put to death during the life of this prophet: Zechariah by Shallum, Shallum by Menahem, Pekahiah by Pekah, and Pekah by Hoshea: 2 Kings xv.—Newcome.

Judah.

Israel.

SECT. I. UZZIAH—31ST YEAR.

B. C. 780.

INTERREGNUM—5TH YEAR.

§ 1.

PROPHET—HOSEA.

HOSEA vii.

Yet do they imagine mischief against me.

They return, *but* not to the Most High :

16

They are like a deceitful bow :

Their princes shall fall by the sword^a for the rage of
their tongue :This *shall* be their derision in the land of Egypt.

B. C. 773. THE REIGN OF ZACHARIAH.

§ 2.

*Zachariah, the last of Jehu's generation, reigning ill, is
slain by Shallum.*

2 KINGS xv. 8—12.

¹In the thirty and eighth year of Azariah king of 8
Judah did Zachariah^b the son of Jeroboam reign over
Israel in Samaria six months. And he did *that which* 9
was evil in the sight of the LORD, as his fathers had
done : he departed not from the sins of Jeroboam the
son of Nebat, who made Israel to sin. And Shallum 10
the son of Jabesh conspired against him, and smote
him before the people, and slew him, and reigned in
his stead². And the rest of the acts of Zachariah, 11
behold, *they are* written in the book of the chronicles
of the kings of Israel. This *was* the word of the LORD 12
which he spake unto Jehu, saying, Thy sons shall sit
on the throne of Israel unto the fourth *generation*.
And so it came to pass.

MARG. ¹ v. 8. There having been an interregnum for eleven years.² v. 10. As prophesied, Amos vii. 9.

^a *Their princes shall fall by the sword.*—Deserved ruin must come upon the people, seeing they had not only transgressed against God, but fled from him who alone could pardon and save them. Though he had often redeemed them from their enemies, yet they had spoken lies against him, as if he were a severe master, and his service hard and unprofitable; and they had mocked him with hypocritical professions of repentance. Even when they seemed to repent and turn to him, they only left Baal to worship the golden calves; or they rested in some form or external reformation, and never came up to true repentance, faith, spiritual worship, or holy obedience. They deceived every expectation formed of them, like a broken or a useless bow in the day of battle : their princes, there-

fore, would one after another perish by the sword, for their daring impieties and revilings of God's prophets : and their miseries would excite the derision of the Egyptians, on whom they had depended for protection against the Assyrians.—Preb. Lowth.

^b *Zachariah.*—It was during the reign of Uzziah that Zachariah, the last king of the family of Jehu, sat on the throne of Israel for the short space of six months; and was then slain by Shallum, who, after a month's reign, was, in his turn, put to death by Menahem. *Thus the word of the Lord, which he spake to Jehu, came to pass.* We may remark, also, that herein was fulfilled the prophecy of Hosea, *Yet a little while I will avenge the blood of Jezreel upon the house of Jehu :* Hosea i. 4, 5. Whence it appears, that though Jehu did right

Judah.

Israel.

SECT. I. UZZIAH—39TH YEAR.

B.C. 772. THE REIGN OF SHALLUM.

§ 3.

PROPHET—HOSEA.

Shallum, reigning a month, is slain by Menahem.

2 KINGS XV. 13—16.

Shallum^a the son of Jabesh began to reign in the 13
 nine and thirtieth year of Uzziah¹ king of Judah; and
 he reigned a full month² in Samaria. For Menahem 14
 the son of Gadi went up from Tirzah, and came to
 Samaria, and smote Shallum the son of Jabesh in Sa-
 maria, and slew him, and reigned in his stead. And 15
 the rest of the acts of Shallum, and his conspiracy
 which he made, behold, they *are* written in the book
 of the chronicles of the kings of Israel.

Then Menahem smote Tiphseh, and all that *were* 16
 therein, and the coasts thereof from Tirzah: because
 they opened not *to him*, therefore he smote *it*; and all
 the women therein that were with child he ripped up.

B.C. 772. THE REIGN OF MENAHEM.

§ 4.

Menahem strengtheneth himself by Pul.

2 KINGS XV. 17—20.

In the nine and thirtieth year of Azariah king of 17
 Judah began Menahem^b the son of Gadi to reign over
 Israel, and reigned ten years in Samaria.

MARG. ¹ v. 13. *Uzziah*. Matt. i. 8, 9. called *Ozias*, and ver. 1. *Azariah*.² *a full month*. Heb. *a month of days*.

in slaying the whole house of Ahab, he had
 been guilty of exceeding his commission, and
 had greedily shed more blood in Jezreel than
 was required by God's commandment.—
 Girdlestone's Com. Lect. 621.

^a *Shallum*.—The best days of the kingdom
 of Israel were while the government was in
 Jehu's family. In his reign and the next three,
 though there were many abominable corrup-
 tions and miserable grievances in Israel, yet
 the crown went in succession, the kings died
 in their beds, and some care was taken of
 public affairs; but now those days are at an
 end; the affairs of the kingdom are in the
 utmost confusion imaginable. *Woe to them*
that are with child, and to them which give
suck in those days! for there must needs
 be great tribulation, when, for the transgres-
 sion of the land, many were the princes thereof.
 Shallum, who slew his master *before the people*,
 perhaps as Cæsar was slain in the senate, or
 publicly as a criminal, with the approbation
 of the people, reigned but one month of days,

and then was cut off: perhaps to this the pro-
 phet, who then lived, refers, Hos. v. 7: *Now*
shall a month devour them with their portions.
 That dominion seldom lasts long which is
 founded in blood and falsehood.—Henry.

^b *Menahem*.—This usurper endeavoured to
 establish his throne by extreme severity to-
 wards such of the Israelites as did not at once
 admit his authority; and when the king of
 Assyria came against the land, he bought off
 the invading army, by paying a thousand ta-
 lents of silver, which he exacted from the
 wealthiest of his subjects. We see now in
 the kingdom of Israel some of the worst
 symptoms of a nation's ruin; some of the
 strongest proofs that their forgetfulness of
 God was about to be visited by their final
 overthrow. The kings succeeded one another
 by conspiracy and violence and blood-shed-
 ding. They ruled by terror, and not by love;
 and instead of repelling the invasion of their
 enemies, they endeavoured to bribe them into
 peace. Soon, therefore, we may expect to see

Judah.

Israel.

SECT. I. UZZIAH—40TH YEAR.

B. C. 772.

MENAHM—1ST YEAR.

§ 4.

PROPHET—HOSEA.

2 KINGS XV.

And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

B. C. 771.

2 KINGS XV.

And Pul the king of Assyria^a came against the land: and Menahem gave Pul a thousand talents of silver^b, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted¹ the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

B. C. 765.

Uzziah, waxing proud, invadeth the priest's office, and is smitten with leprosy. Jotham judgeth the people.

2 CHRON. XXVI. 16—21. 2 KINGS XV. 5.

16 But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men: 18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of

MARG. ¹ v. 20. *exacted.* Heb. *caused to come forth.*

fulfilled those other words in the same passage of Hosea: *and I will cause to cease the kingdom of the house of Israel:* Hos. i. 4. The day of trial is nearly over: the hour of retribution is at hand. God is long-suffering; but He is also just. Let the wicked repent, and he will graciously forgive. Let them persevere in sin, and He will surely persist in the rod.—Girdlestone's Comm. Lect. 621.

Menahem is called Manes by Severus Sulpicius, in the First Book of his Sacred History.—Usher, Annals, p. 82.

^a *Pul the king of Assyria.*—He was governor of Babylon, who, together with Arbaces the Mede, slew Sardanapalus, the last of the Assyrian kings, and translated the empire to the Chaldeans; for he reigned over Babylon and Nineveh, and Arbaces over the Medes and

Persians. He was the first king of Assyria that invaded Israel; and began their transportation out of their own country, as Abarinel gathers from 1 Chron. v. 26. This is the first time that we find any mention of the kingdom of Assyria since the days of Nimrod, who erected a small kingdom here: Gen. x. 11. They were no great people, one would think, when the 83d Psalm was penned, where they are reckoned as auxiliaries to the children of Lot against the Israelites, together with other small nations; but now they had a great and powerful nation.—Henry.

^b *A thousand talents of silver*, according to Brerewood, was 375,000*l.*; and *fifty shekels of silver*, for each man in the king of Assyria's army, amounted to about 6*l.* a man.—Gill.

Judah.

Israel.

SECT. I.

UZZIAH—46TH YEAR.

B.C. 765.

MENAHEM—8TH YEAR. § 4.

PROPHET—HOSEA.

2 CHRON. XXVI.

Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from

20 beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous^a in his forehead, and they thrust him out from thence; yea, himself hasted also to go out,

2 KINGS XV. 5.

2 CHRON. XXVI.

5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house.

because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several¹ house, *being* a leper; for he was cut off from the house of the LORD:

MARG. ¹ v. 21. *several*. Heb. *free*.

^a *Behold, he was leprous.*—An earthquake, says Josephus, shook the Temple, and opened the roof of it, through which a sunbeam darting, struck the impious prince with leprosy. Another miracle, he adds, succeeded this. Not far to the west of the city, in a place called Eroge, the same earthquake divided a mountain in the middle; and part of it rolling half a mile, stopped on the east side of an opposite mountain, closed up the highway, and covered the royal gardens with part of its contents.

According to Dr. Lightfoot, Uzziah was struck with leprosy in the last year of his reign.—Works, vol. II. pp. 247, 248. And, according to Abulfaragi, p. 39, in the twenty-fourth year of his reign. It was, says Henry, a punishment which answered the sin, as face doth to face in a glass. Pride was at the bottom of his transgression; and thus God humbled him, and put dishonour upon him. He invaded the office of the priests, in contempt of them; and God struck him with a disease which in a particular manner made

him subject to the inspection and sentence of the priests; for to them pertained the judgment of the leprosy: Deut. xxiv. 8. He thrust himself into the temple of God, whither the priests only had admission; and for that was thrust out of the very courts of the temple, into which the meanest of his subjects who was ceremonially clean had free access. He confronted the priests who faced him and opposed his presumption; and for that the leprosy rose in his forehead; which in Miriam's case is compared to her father's spitting in her face, Numb. xii. 14. He invaded the dignity of the priesthood, to which he had no right; and is for that deprived of the royal dignity, to which he had a right. They that court forbidden honours, forfeit allowed ones. Adam, by taking of the tree of knowledge, of which he might not eat, debarred himself from the tree of life, of which he might have eaten. Let all who read this say the Lord is righteous.

Judah.

Israel.

SECT. I.

UZZIAH—46TH YEAR.

B.C. 765.

MENAHEM—8TH YEAR. § 4.

PROPHET—HOSEA.

2 KINGS xv.

2 CHRON. xxvi.

And Jotham the king's son
was over the house,
judging the people
of the land.

and Jotham his son
was over the king's house,
judging the people
of the land.

B.C. 761.

2 KINGS xv. 21, 22.

And the rest of the acts of Menahem, and all that 21
he did, *are* they not written in the book of the chro-
nicles of the kings of Israel? And Menahem slept 22
with his fathers; and Pekahiah his son reigned in
his stead.

B.C. 761.

THE REIGN OF PEKAHIAH.

§ 5.

Pekahiah succeedeth Menahem.

2 KINGS xv. 23, 24.

In the fiftieth year of Azariah king of Judah, Peka- 23
hiah^a the son of Menahem began to reign over Israel
in Samaria, *and reigned* two years. And he did *that* 24
which was evil in the sight of the LORD: he departed
not from the sins of Jeroboam the son of Nebat, who
made Israel to sin.

BOOK OF THE PROPHET ISAIAH.^b B.C. 760.

*Isaiah complaineth of Judah for her rebellion. He lamenteth
her judgments. He upbraideth their whole service. He
exhorteth to repentance, with promises and threatenings.
Bewailing their wickedness, he denounceth God's judgments.*

^a *Pekahiah*.—It is evident that there is an
interregnum of a year between the reign of
Mehanem and Pekahiah, for the latter did
not begin his reign till the fiftieth year of
Azariah; and Menahem died the year before,
for he began to reign in the thirty-ninth of
Azariah, ver. 17, and reigned but ten years.—
Bishop Patrick. Perhaps the title of Peka-
hiah might be disputed, and it was a year be-
fore he could get settled on the throne.—Gill.

His reign was short, both because he him-
self was wicked, and his father also was a
usurper.—Bishop Patrick. He fell under
the load of both his own and his father's
wickedness.—Henry.

^b *Isaiah*.—There is a current tradition
that Isaiah was of the blood royal; and some
writers have affirmed that his father, Amotz
or Amos, was the son of Joash, and conse-

quently brother of Uzziah king of Judah;
and, according to the Rabbins, a prophet;
which they collect from a general rule estab-
lished among them, that the fathers of the
prophets were themselves prophets when their
names are mentioned in Scripture: Hieron. in
Esai. xxvii. 2. Epiphan. de Vitâ et Mort.
Prophet.; et Clem. Alex. Strom. lib. i. It is
remarkable that the wife of Isaiah is styled
a prophetess, chap. viii. 3; and the Rabbins
maintain that she possessed the gift of pro-
phesy. He himself appears to have been
raised up as a striking object of veneration
among the Jews, and to have regulated his
whole conduct in subserviency to his sacred
appointment. His sons likewise were for
types, chap. viii. 18, and figurative pledges of
God's assistance; and their names, ch. vii. 3,
and viii. 1. and actions, were intended to

Judah.

Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

He promiseth grace, and threateneth destruction to the wicked.

Destruction is threatened for their impiety and idolatry.

ISAIAH i.

HOSEA viii.

- 1 The vision of Isaiah the son of Amoz^a, which he saw concerning Judah and Jerusalem, in the days of Uzziah,

- 1 *Set the trumpet to thy mouth¹.
He shall come as an eagle against the house of the LORD,*

MARG. ¹ V. 1. *thy mouth.* Heb. *the roof of thy mouth.*

awaken a religious attention in the persons whom they were commissioned to address and to instruct. — Gray's Key, pp. 264, 265. ed. 5.

Jerome, on the authority of some Rabbinical writers, says that the prophet gave his daughter in marriage to Manasseh king of Judah; but this opinion is scarcely credible, because Manasseh did not commence his reign until about sixty years after Isaiah had begun to discharge his prophetic functions. He must indeed have exercised the office of a prophet during a long period of time, if he lived in the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when he is by some supposed to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and Aben Ezra, one of the most celebrated Jewish writers, is rather of opinion that he died before Hezekiah; which Bishop Lowth thinks most probable. It is however certain, that he lived till the fifteenth or sixteenth year of Hezekiah; which makes the least possible term of the duration of his prophetic office to be about forty-eight years.

The name of Isaiah, as Vitringa has remarked after several preceding commentators, is in some measure descriptive of his high character; since it signifies the *salvation of Jehovah*; and was given with singular propriety to him who foretold the advent of the Messiah, through whom *all flesh shall see the salvation of God*: comp. Isa. xl. 5. with Luke iii. 6. and Acts iv. 12. Isaiah was contemporary with the prophets Amos, Hosea, Joel, and Micah. Bishop Lowth calls him the Prince of all the Prophets. Isaiah has with singular propriety been denominated the Evangelical Prophet, on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive permanent kingdom of the Mes-

siah. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of things *past* than of events yet *future*; and he may better be called an evangelist than a prophet. No one, indeed, can be at a loss in applying them to the mission and character of Jesus Christ, and to the events which are cited in his history by the writers of the New Testament. This prophet, says Bishop Lowth, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that if the Hebrew poetry at present is possessed of any remains of its nature, grace, and harmony, we shall chiefly find them in the writings of Isaiah. —Horne's Introd. vol. IV. Pt. I. ch. iv. sect. 2. § 4.

Dr. Lightfoot dates the commencement of Isaiah's prophesying the twenty-third year of Uzziah, founding his opinion on the eighth verse of the seventh chapter. See the note there. Dr. Gray says that Isaiah was the first of the four great prophets; and is represented to have entered on the prophetic office in the last year of Uzziah's reign, about 758 years before Christ. — Gray's Key to the Old Test. p. 361. ed. 5.

^a *The vision of Isaiah the son of Amos.* — Vitringa supposes that these words were the title originally prefixed to the single prophecy contained in this chapter; and that when the collection of Isaiah's prophecies was made, the enumeration of the kings of Judah was added,

Judah.

Israel.

SECT. I. UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA viii.

Jotham, Ahaz, and Hezekiah, kings
of Judah.

Because they have transgressed my
covenant,

2 Hear, O heavens, and give ear, O
earth:

And trespassed against my law.

For the LORD hath spoken,

Israel shall cry unto me, My God, we 2
know thee^a.

I have nourished and brought up
children,

Israel hath cast off *the thing that is* 3
good:

And they have rebelled against me.

The enemy shall pursue him.

3 The ox knoweth his owner^b,

They have set up kings¹, but not by 4
me^c:

And the ass his master's crib:

MARG. ¹ v. 3. 2 Kings xv. 13, 17, 25. Shallum, Menahem, Pekahiah.

to make it at the same time a proper title to the whole book. As such, it is plainly taken in 2 Chron. xxxii. 32; where the book of Isaiah is cited by this title, *The vision of Isaiah the prophet, the son of Amos*.

The prophecy contained in this first chapter, says Bishop Lowth, stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews at that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God.—Lowth on Isaiah, vol. II. p. 4. Glasgow, 1822.

^a *Israel shall cry unto me, My God, we know thee*.—Israel is placed, in the Hebrew, the last word in the verse: so Dr. Wells joins it to the next verse, and understands this verse of Judah, who shall cry unto God as their protector in the times of their fears, when the invasion, mentioned in the foregoing verse, threatened them: see chap. v. 15. If we understand the words of Israel, according as our Translation renders them, and most others, the sense of them is, that the Ten Tribes still acknowledged the true God to be their God; and pretended that they had not forsaken him, but worshipped him at Dan and Bethel, though under visible representations; as we see Jehu still pretending a zeal for the LORD at the same time that he worshipped the golden calves: 2 Kings x. 16, 29. Israel had, nevertheless, *cast off the thing that is good*. They had really cast off the true worship of God; and with that, every thing which is good: and, as a punishment of their impiety, their enemy, the king of Assyria, shall pursue them

like a wild beast, and they shall become a prey to him. Comp. Ps. cxliii. 3. Lam. iii. 66. and ch. v. 5. Dr. Wells reads the verse according to the division he has made of this and the foregoing verse: *As for Israel, Israel hath cast off the thing that is good—They have set up kings, but not by me*. Shallum and Menahem and Pekahiah usurped the kingdom by murder and treason, 2 Kings xv. 13, 14, 25; not by any declaration of God's will, as Jeroboam and Jehu had done, and without consulting God by any of his prophets.—Preb. Lowth.

^b *The ox knoweth his owner*.—Bochart has well illustrated the comparison, and shewn the force of it. The Lord sets them lower than the beasts, and even than the most stupid of all beasts; for there is scarcely any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord, by whom they are fed, not for their own but for his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God, but despised his commandments, though in the highest degree equitable and just.—Hieroz. I. col. 409.

^c *They have set up kings, but not by me*.—The only kings of the Israelites of God's appointment were those of the line of David in Judah, and of Jeroboam and Jehu in the kingdom of the Ten Tribes. But these kings and princes made without any divine direction are, I think, rather to be understood of those who reigned in Judæa after the death of

Judah.

Israel.

SECT. I. UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA viii.

But Israel doth not know,
My people doth not consider.

4 Ah sinful nation, a people laden
with iniquity¹,
A seed of evildoers, children that are
corrupters:

They have forsaken the LORD,
They have provoked the Holy One
of Israel unto anger,
They are gone away² backward.

5 Why should ye be stricken any
more³?

Ye will revolt more and more³:
The whole head is sick, and the whole
heart faint.

6 From the sole^b of the foot even unto
the head *there is* no soundness
in it;

But wounds, and bruises, and putri-
fying sores:

They have not been closed, neither
bound up,

They have made princes, and I knew
it not:

Of their silver and their gold have
they made them idols,
That they may be cut off.

Thy calf, O Samaria, hath cast 5
thee off;

Mine anger is kindled against them:
How long *will it be* ere they attain to
innocency?

For from Israel *was* it also: 6
The workman made it; therefore it
is not God:

But the calf of Samaria shall be
broken in pieces.

For they have sown the wind, and 7
they shall reap the whirlwind^c:

It hath no stalk⁴: the bud shall yield
no meal:

If so be it yield, the strangers shall
swallow it up.

Israel is swallowed up^d: 8

MARG. ¹ v. 4. laden with iniquity. Heb. of heaviness.

² gone away. Heb. alienated or separated.

³ v. 5. revolt more and more. Heb. increase revolt.

⁴ v. 7. stalk, or standing corn.

John Hyrcanus, with the usurped title of king, being not of the royal family of David; and of the high-priest irregularly constituted in violation of the right of primogeniture in Aaron's family, than of the usurpers after Zachariah in the kingdom of Israel.—Bishop Horsley.

^a *Why should ye be stricken any more?*—The end of God's judgments in this world is man's reformation; and since this people appears to be incorrigible, there is no reason to expect that he should try any further methods of discipline with them, but consume them all at once. See Nahum i. 9. The verse may be thus translated: *To what purpose are ye stricken? Ye will multiply transgression.* And then the words will be parallel to Jer. ii. 30: *In vain have I smitten your children; they receive no correction.*—Preb. Lowth.

^b *From the sole &c.*—This means, not that all, from the prince to the meanest subject, were guilty, but that each one individually

was thus corrupt, excepting only the remnant alluded to.—Jenour.

^c *They have sown the wind, and they shall reap the whirlwind.*—This is a proverbial expression, to signify, that as men's works are, so must their reward be, that they who *sow iniquity must reap vanity*, Prov. xxii. 8: their labour shall be fruitless, or shall return to their hurt and damage. See Eccles. v. 16. and chap. x. 13. of this prophecy. All the pains the kings of Israel and their subjects take to enrich themselves and to strengthen their kingdom, being built upon the foundation of apostasy and idolatry, shall turn to no better account than husbandmen expect from a blasted crop of corn; and whatever advantages they make, it shall at last be a prey to foreigners, to the kings of Syria and Assyria. See 2 Kings xiii. 3, 4. xv. 29. xvii. 6.

^d *Israel is swallowed up*, i.e. shall as certainly be carried captive by the Assyrians as if it was already gone into captivity.—Preb. Lowth.

Judah.

Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA viii.

- Neither mollified with ointment¹.
 7 Your country *is* desolate,
 Your cities *are* burned with fire^a:
 Your land, strangers devour it^b in
 your presence,
 And *it is* desolate, as overthrown by
 strangers^c.
 8 And the daughter of Zion is left as a
 cottage in a vineyard^c,
 As a lodge in a garden of cucumbers,
 As a besieged city.
 9 Except the LORD of hosts had left unto
 us a very small remnant,
 We should have been as Sodom,
 And we should have been like unto
 Gomorrah.
 10 Hear the word of the LORD, ye
 rulers of Sodom;
 Give ear unto the law of our God, ye
 people of Gomorrah.

- Now shall they be among the Gen-
 tiles as a vessel wherein *is* no
 pleasure.
 For they are gone up to Assyria, a 9
 wild ass alone by himself:
 Ephraim hath hired lovers².
 Yea, though they have hired among 10
 the nations, now will I gather
 them,
 And they shall sorrow⁴ a little⁵ for
 the burden of the king of princes.
 Because Ephraim hath made many 11
 altars to sin,
 Altars shall be unto him to sin.
 I have written to him the great things 12
 of my law,
 But they were counted as a strange
 thing.
 They sacrifice flesh *for* the sacrifices 13
 of mine offerings⁶, and eat it;

MARG. ¹ v. 6. ointment, or oil.² v. 9. lovers. Heb. loves.³ v. 7. as overthrown by strangers. Heb. as the overthrow of strangers.⁴ v. 10. sorrow, or begin.⁵ a little, or in a little while, as Hag. ii. 6.⁶ v. 13. They sacrifice flesh for the sacrifices of mine offerings, or In the sacrifices of mine offerings they &c.

^a Your country *is* desolate, your cities *are* burned with fire.—This passage may relate immediately to the times of Ahaz and Hezekiah; but it must have a further reference to the devastations made by the Chaldeans, and more especially by the Romans. In this sense it is understood by Justin Martyr, Tertullian, Jerome, and most ancient interpreters; and the words of the ninth verse imply no less than a general destruction and excision of the people, such as they suffered under the Chaldeans, but more fully under the Romans. Just. Mart. Apol. Prima, p. 70. edit. Thirlbii. Dial. cum Tryphone, pp. 169, 243. Tertull. advers. Marcion, lib. 8. cap. 23. p. 411. edit. Rigaltii, Par. 1675 et alibi.—Hieron. in loc.

^b Your land, strangers devour it.—Within two thousand five hundred years we may reckon, says Volney, ten invasions which have introduced into Syria a succession of foreign nations.—Volney's Travels, vol. I. p. 356.

^c A cottage in a vineyard—A temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day and the cold and dews by night, for the watchmen who kept the garden or vineyard during the short season while the fruit was ripening—see Job xxvii. 18; and presently removed, when it had served that purpose: see Harmer, Observ. i. 454. They were probably obliged to have such a constant watch to defend the fruit from the jackals.—The jackal, Chical of the Turks, says Hasselquist, Travels, p. 277, is a species of Mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards and gardens of cucumbers. There is also plenty of the Canis vulpes, the fox, near the convent of St. John, in the desert, about vintage-time; for they destroy all the vines, unless they are strictly watched.—Ibid. p. 184. See Cant. ii. 15.

Judah.

SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PROPHET—ISAIAH.

ISAIAH i.

11 To what purpose *is* the multitude of
your sacrifices unto me? saith
the Lord^a:

I am full of the burnt-offerings of
rams, and the fat of fed beasts^c;
And I delight not in the blood of bul-
locks, or of lambs, or of he-
goats¹.

12 When ye come to appear² before me,
Who hath required this at your hand,
to tread my courts^d?

13 Bring no more vain oblations;
Incense is an abomination unto me;
The new moons and sabbaths, the
calling of assemblies, I cannot
away with;

MARG. ¹ v. 11. *he-goats*. Heb. *great he-goats*.

^a *To what purpose is the multitude of your sacrifices unto me? saith the Lord.*—When men have not joined with the outward form the internal worship of God, he seems weary of his own institutions, and calls them not his own, but *their* sacrifices, *their* feasts: they were his by appointment; theirs by abuse: the institutions were from his goodness and condescension, therefore his; the corruption of them was from the vice of their nature, therefore theirs.—Charnocke on the Attributes, Discourse iv. p. 132. 1838.

^b *They shall return to Egypt.*—*To return into Egypt*, or, *to go to Assyria*, seem to be used as proverbial expressions capable, according to the application of the one or the other, of two different meanings: either to be reduced to an abject oppressed condition, like that of the Egyptian servitude, which is the sense here; or to fall into the grossest idolatries, such as were practised in Egypt and Assyria; which is the sense below, Hos. ix. 3. See Dr. Blaney on Zechariah, ch. v. 11.

^c *The fat of fed beasts*, &c.—The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar; and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar: see Levit. iv.—Lowth.

BOOK I. PART V.

Israel.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—HOSEA.

HOSEA viii.

But the LORD accepteth them not;
Now will he remember their iniquity
and visit their sins:

They shall return to Egypt^b.
For Israel hath forgotten his Maker, 14
and buildeth temples;
And Judah hath multiplied fenced
cities:

But I will send a fire upon his cities,
And it shall devour the palaces
thereof.

*The distress and captivity of Israel for
their sins and idolatry.*

HOSEA ix.

Rejoice not, O Israel^e, for joy, as 1
other people:

² v. 12. *to appear*. Heb. *to be seen*.

^d *To tread my courts.*—There were two partitions in the Tabernacle, and afterwards in the Temple—the holy place, where the altar of incense, the shew-bread, and the lamp, were placed; and the holiest of all, into which only the high-priest entered once a year. Besides these, there were several outward courts or apartments; one for the men, another for the women; another in after-times, where the Gentiles worshipped; and another where the altar of burnt-offerings stood, allotted to the priests. From these several apartments are taken those expressions of *Coming into the courts of the LORD*, and *Treading his courts*. Of these courts we are to understand that place of St. Luke i. 10, where it is said that *the whole multitude was praying without, at the time of incense*; i.e. while that offering was performed in the inner temple, by the priest.—Preb. Lowth.

^e *Rejoice not, O Israel.*—In this chapter, God threatens to deprive this degenerate seed of Israel of all their worldly enjoyments, because by sin they had forfeited their title to them; so that they could have no comfort, either in receiving them themselves, or offering them to God. The people of Israel are charged with spiritual adultery. Their covenant with God was a marriage covenant, by which they were joined to him as their God, renouncing all others. But when they set up

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SECT. I. UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH I.

HOSEA IX.

- It is iniquity*¹, even the solemn meeting.
- 14 Your new moons^a and your appointed feasts my soul hateth:
- They are a trouble unto me;
I am weary to bear *them*.
- 15 And when ye spread forth your hands,
I will hide mine eyes from you:
Yea, when ye make many prayers⁴,
I will not hear:
Your hands are full of blood⁶.
- 16 Wash you, make you clean;
Put away the evil of your doings
from before mine eyes;
- 17 Cease to do evil; learn to do well;
Seek judgment, relieve⁷ the oppressed^b,

- For thou hast gone a whoring from thy God,
- Thou hast loved a reward upon² every cornfloor.
- The floor and the winepress³ shall not feed them,
- And the new wine shall fail in her.
- They shall not dwell in the Lord's land; 3
But Ephraim shall return to Egypt⁵,
And they shall eat unclean *things* in Assyria.
- They shall not offer wine *offerings* to 4
the LORD,
- Neither shall they be pleasing unto him:
Their sacrifices *shall be* unto them as
the bread of mourners^c;

MARG. ¹ v. 13. *iniquity*, or *grief*.² v. 1. *upon*, or *in*, &c.³ v. 2. *winepress*, or *winefat*.⁴ v. 15. *make many prayers*. Heb. *multiply prayer*.⁵ v. 3. *to Egypt*, ch. viii. 13. and xi. 5.
bondage as bad as that.

Not into Egypt itself, but into another

⁶ v. 15. *blood*. Heb. *bloods*.⁷ v. 17. *relieve*, or *righten*.

idols and worshipped them, when they fled to creatures for succour and put confidence in them, then they went a whoring from God as their God, and honoured the pretenders and rivals with that affection, adoration, and confidence which were due to God only. The sins of those who have made a profession of religion and relation to God are more provoking to him than the sins of others. As a proof of this their infidelity, it is charged upon them that *they loved a reward upon every cornfloor*; they loved to give rewards to their idols in the offerings and first-fruits they presented to them out of every cornfloor. They took a strange pleasure in serving their idols with that which they would have grudged to consecrate to God. It is common for those who are niggardly in the expenses of their religion to be very prodigal in spending upon their lusts. They loved to receive rewards from their idols; and such they reckoned the fruits of the earth to be; chap. ii. 12. Those are directly disposed to spiritual idolatry who lose a reward in the cornfloor better than a reward in the favour of God and eternal life.—Henry.

^a Your new moons.—Bishop Gray, in illustrating the customs of the heathens borrowed from the Jews, says: We know the

reverence which the Jews paid to the state of the moon, 1 Sam. xx. 5. 2 Kings iv. 23. Prov. vii. 20. Isa. lxvi. 23. The prophets reprove them for their scrupulous fancies upon the subject. The Lacedæmonians, who were supposed to have had an early connection with the Jewish nation, 1 Mac. xii. 21, were influenced by similar impressions; as appeared upon a memorable occasion, since they were prevented from sending the assistance which they voted for the Athenians, when the Persians were advancing with vast armies against them, on account of a superstition which restrained them from marching till after the new moon: this delay deprived them of any share in the honour of the battle of Marathon, as they did not arrive till the day after it had taken place.—Isocrates Panegy. p. 113. See also Thucyd. lib. vii. Gray's Connect. vol. I. ch. xix.

^b *Relieve the oppressed*.—Bochart seems to have discovered the true sense of the original, *Rectify what is amiss*, or *Reform what is corrupt*; or, in St. Paul's phrase, *Purge out the old leaven*, 1 Cor. v. 7, which literally answers the sense of the Hebrew חֲמוץ.—Preb. Lowth.

^c *Bread of mourners*.—See Ez. xxiv. 17. It was customary for neighbours to take food

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UZZIAH—51ST YEAR.

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PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA ix.

Judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord :

Though your sins be as scarlet, they shall be as white as snow ;

Though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient,

Ye shall eat the good of the land^a :

20 But if ye refuse and rebel,

Ye shall be devoured with the sword :

For the mouth of the LORD hath spoken *it*.

21 How is the faithful city become an harlot !

It was full of judgment ;

Righteousness lodged in it ; but now murderers.

22 Thy silver is become dross,

Thy wine mixed with water^b :

All that eat thereof shall be polluted :

For their bread for their soul

Shall not come into the house of the LORD.

What will ye do in the solemn day, 5

And in the day of the feast of the LORD ?

For, lo, they are gone because of destruction¹ : 6

Egypt shall gather them up, Memphis shall bury them :

The pleasant *places* for their silver, nettles shall possess them² :

Thorns *shall be* in their tabernacles.

The days of visitation are come, 7

The days of recompence are come :

Israel shall know *it* :

The prophet *is* a fool, the spiritual man³ *is* mad,

For the multitude of thine iniquity, and the great hatred.

MARG. ¹ v. 6. *destruction*. Heb. *spoil*.

² *The pleasant places for their silver, nettles shall possess them, or Their silver shall be desired, the nettle &c.* Heb. *The desire*.

³ v. 7. *the spiritual man*. Heb. *man of the spirit*.

into the houses of those who mourned for the dead, that they might abate their grief and recruit their spirits. But such food contracted pollution by being in the same place with a dead body, Numb. xix. 14. See Spencer, 1148. Instead of their sacrifices of joy and praise, they shall eat the bread of mourners ; that is, they shall live desolate and disconsolate, mourning for the death of their relations and their own miseries ; so that if they had opportunity of sacrificing, they should never be themselves in a frame for it, for they were forbidden to eat of the holy things in their mourning, Deut. xxvi. 15. All that eat of the bread of mourners are polluted, and incapable to partake of the altar.—Henry.

^a *Eat the good of the land*.—Vitringa remarks, that this was a common phrase among the Jews, when speaking of the participation of the good things of this life ; but in the

peaceable enjoyment of that land, God offered them a sacrament, or sensible pledge, of his favour and grace, which is not confined to the things of this life, but yet, being included in them, is thus given to those who love God.

^b *Thy wine mixed with water*.—An image used for the *adulteration* of wine with more propriety than may at first appear, if what Thevenot says of the people of the Levant of late times was true of them formerly. He says, They never mingle water with their wine to drink ; but drink by itself what water they think proper for abating the strength of the wine : Voyage, Part II. liv. ii. chap. 10. It is remarkable, says Lowth, that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water, the Hebrews, on the contrary, generally mean by it wine made stronger and more inebriating by the addition of higher and more powerful

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH I.

HOSEA IX.

- 23 Thy princes *are* rebellious, and companions of thieves :
Every one loveth gifts, and followeth after rewards :
They judge not the fatherless,
Neither doth the cause of the widow come unto them.
- 24 Therefore saith the Lord,
The LORD of hosts, the Mighty One of Israel,
Ah, I will ease me of mine adversaries,
And avenge me of mine enemies :
- 25 And I will turn my hand upon thee,
And purely² purge away thy dross,
And take away all thy tin :
- 26 And I will restore thy judges^c as at the first,

- The watchman of Ephraim *was* with 8
my God^a :
But the prophet is a snare of a fowler
in all his ways,
And hatred in¹ the house of his God.
They have deeply corrupted *them-* 9
selves, as in the days of Gibeah :
Therefore he will remember their iniquity,
He will visit their sins.
I found Israel like grapes in the 10
wilderness^b ;
I saw your fathers as the first-ripe in
the fig-tree at her first time :
But they went to Baal-peor,
And separated themselves unto *that*
shame^d ;

MARG. ¹ v. 8. *in*, OR *against*.² v. 26. *purely*. Heb. *according to pureness*.

ingredients ; such as, honey, spices, defrutum or wine inspissated by boiling it down to two-thirds or one-half of the quantity, myrrh, mandragora, opiates, and other strong drugs.—Lowth *in loc*.

^a *The watchman of Ephraim was with my God*.—This is evidently a title by which some faithful prophet is distinguished from the temporisers and seducers. I think the allusion is to Elijah, that faithful watchman, and to his miraculous translation. He is now with his God, receiving the reward of his fidelity, in the enjoyment of the beatific vision.—Horsley. The true prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities : see Jer. vi. 17. Ezek. iii. 17. xxxiii. 2. Mic. vii. 4. But the words of the false prophet are like a snare, laid on purpose to entrap man into mischief and destruction. See Hos. v. 1 : and his false prophecies he utters purely out of hatred to God and his worship, and to deter those who hearken to him from attending upon God's service at the Temple.—Preb. Lowth.

^b *Like grapes in the wilderness*.—The *waste-howling wilderness* in which God is said to have found Israel, in Deut. xxxii. 10, is the wilderness of idolatry ; and the image there expresses the weak state of the Israelites when they lived intermixed with idolaters, as strang-

ers in Canaan, and afterwards as slaves in Egypt.—Horsley. After I had miraculously redeemed Israel out of Egypt, and brought them into the wilderness, their obedience was as grateful to me as early grapes or the first ripe figs are to a thirsty traveller. This relates to their first entering into covenant with God, and their promises of a ready obedience. See Ex. xix. 8. xxiv. 3. Deut. v. 27--29. and comp. chap. ii. 15. xi. 1. of Hosea.—Lowth.

^c *I will restore thy judges*.—After the Captivity, the Jews were not governed by kings, but by a Council, under the direction of one or two principal men, such as Ezra or Nehemiah.—Jenour. Afterwards, that is, says Vitringa, after the republic shall have been restored under good rulers, Jerusalem shall be called The city of righteousness, with respect to the Church of Christ, which shall have its origin and seat in that city, and compose its better part. He refers this part of the prophecy exclusively to the times of the Gospel. See Vitringa *in loc*.

^d *And separated themselves unto that shame*.—The Hebrew word יִנְזְרוּ, *were separated*, alludes to the order of the Nazarites, who were in a peculiar manner set apart for God's service, Amos ii. 11, such as were Sampson and John the Baptist ; whereas these dedicated themselves to the service of that filthy idol

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA ix.

- And thy counsellors as at the beginning :
 Afterward thou shalt be called
 The city of righteousness^a, the faithful city.
 27 Zion shall be redeemed with judgment,
 And her converts¹ with righteousness.
 28 And the destruction² of the transgressors and of the sinners *shall be together*,
 And they that forsake the Lord shall be consumed.
 29 For they shall be ashamed of the oaks^b which ye have desired,
 And ye shall be confounded for the gardens that ye have chosen.
 30 For ye shall be as an oak whose leaf fadeth.
 And as a garden that hath no water^c.

- And *their* abominations were according as they loved.
As for Ephraim, their glory shall fly away like a bird,
 From the birth, and from the womb, and from the conception.
 Though they bring up their children, 12 Yet will I bereave them, *that there shall not be a man left* :
 Yea, woe also to them when I depart from them !
 Ephraim, as I saw Tyrus, *is* planted 13 in a pleasant place :
 But Ephraim shall bring forth his children to the murderer.
 Give them, O LORD :—what wilt thou give ?
 Give them a miscarrying womb³ and dry breasts.
 All their wickedness *is* in Gilgal : 15

MARG. ¹ v. 27. *her converts*, or *they that return of her*. ² v. 28. *destruction*. Heb. *breaking*.
³ v. 14. *miscarrying womb*. Heb. *that casteth the fruit*.

Baal-peor, that *shame* or shameful thing, as it is expressed Jer. ix. 13. **בִּשְׁת**, *shame*, was a name of contempt given to Baal: so Jerubbaal is called Jerubbesheth, 2 Sam. xi. 21.—Preb. Lowth.

^a *Afterward thou shalt be called The city of righteousness*.—There is reason to expect a more literal and exact accomplishment of this prophecy, in respect to Israel as a nation, and the city of Jerusalem in the latter days: see Jer. xxxi. 23--26, 35--40. Ez. xxxiv. 23--31. xxxvii. 24--28. xxxix. 23--29. Hos. iii. 4, 5.—Scott. This promise, taken in its full extent, relates to more flourishing times of the Church than the world has yet seen. Comp. Zech. viii. 3. with verse 20 of the same chapter: see likewise Isa. iv. 3--6. xxxv. 8--10. lii. 1. lx. 21. Zech. ii. 11--13.—Preb. Lowth.

^b *They shall be ashamed of the oaks*.—Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated; with altars, images, and every thing necessary for performing the various rites

of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry.—Lowth.

^c *A garden that hath no water*.—In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation and even for the preservation and existence of a garden; that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden in those countries but what has such a certain supply; either obtained from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain-water, in the proper season, in sufficient quantity to afford ample provision for the rest of the year.—Lowth.

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SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISALAH.

PROPHET—HOSEA.

ISAIAH i.

HOSEA ix.

31 And the strong shall be as tow,
And the maker of it¹ as a spark,
And they shall both burn together,
And none shall quench *them*.

Isaiah prophesieth the coming of Christ's kingdom. Wickedness is the cause of God's forsaking. He exhorteth to fear, because of the powerful effects of God's majesty.

ISAIAH ii.

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem^b.

2 And it shall come to pass in the last days^c,

That the mountain of the LORD's house^d

MARG. ¹ v. 31. *And the maker of it, or And his work.*

^a *There I hated them.*—The first great offence of the Israelites, after their entrance into the Holy Land, was committed while they were encamped in Gilgal; viz. the sacrilegious peculation of Achan, Josh. vii. And to this I think, with Dr. Wells, these words allude.—Horsley.

^b *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.*—According to Bishop Lowth, the prophecy contained in the second, third, and fourth chapters makes one continued discourse; and seems, by internal marks, to be antecedent to chap. i. The first five verses of chap. ii. foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews, for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and, moreover, the destruction of idolatry, in consequence of the establishment of the Messiah's kingdom. The whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity, with a particular amplification of the distress of the proud and luxurious daughters of Zion. Ch. iv. 2--6. promises to the remnant which shall have escaped this severe purgation a future restoration to the favour and protection of God.

This prophecy, he thinks, was delivered in the time of Jotham, or perhaps in that of

For there I hated them^a:

For the wickedness of their doings I
will drive them out of mine house,

I will love them no more:

All their princes *are* revoltors.

Ephraim is smitten,

16

Their root is dried up, they shall bear
no fruit:

Yea, though they bring forth,

Yet will I slay *even* the beloved *fruit*²
of their womb.

My God will cast them away,

17

Because they did not hearken unto him:

And they shall be wanderers among
the nations^c.

² v. 16. *beloved fruit.* Heb. *the desires.*

Uzziah, as Isaiah is said to have prophesied in his reign; to which time not any of his prophecies is so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point out times in which riches abounded and luxury and delicacy prevailed.—Lowth. The former part of this chapter describes the promulgation and success of the Gospel on the first coming of Christ; the latter part represents His second coming to judgment. The first and second coming of Christ are often joined together by the Prophets.—Preb. Lowth.

^c *The last days.*—Wherever the latter times are mentioned in Scripture, says Kimchi, the days of the Messiah are always meant. See the same prophecy in Micah iv. 1—4.

^d *The mountain of the Lord's house &c.*—There needs no other proof that the grand accomplishment of this prophecy is reserved for some future period, than the consideration that nothing in any measure answerable to such forcible expressions has yet occurred on the earth.—Scott. This prophecy will not receive its utmost completion till the destruction of the four monarchies mentioned in the second chapter of Daniel, and the fulness of the Jews and Gentiles are come into the Church. Comp. Micah iv. 1--7, 13. But yet both these prophecies may be partially fulfilled in the several advances which Christ's kingdom makes in the world.—Preb. Lowth.

^e *They shall be wanderers among the nations.*—The present state of the people of

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR. § 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH ii.

Shall be established¹ in the top of the mountains,

And shall be exalted above the hills ;

And all nations shall flow unto it.

3 And many people shall go and say,

Come ye, and let us go up to the mountain of the LORD,

To the house of the God of Jacob ;

And he will teach us of his ways, and we will walk in his paths :

For out of Zion shall go forth the law,

And the word of the LORD from Jerusalem.

4 And he shall judge among the nations,

And shall rebuke many people :

And they shall beat their swords into plowshares^a,

And their spears into pruning-hooks² :

Nation shall not lift up sword against nation,

Neither shall they learn war any more.

5 O house of Jacob, come ye,

And let us walk in the light of the LORD.

6 Therefore thou hast forsaken thy people the house of Jacob,

Because they be replenished³ from the east^b,

MARG. ¹ v. 2. *established*, or *prepared*.

² v. 4. *pruning-hooks*, or *scythes*.

³ v. 6. *from the east*, or *more than the east*.

Israel is foretold in these remarkable words. There is no place in the world where they are a distinct people.—Henry. They were afterwards called by the name of the *Διασπορά*, or *Dispersed among the Gentiles*. See John vii. 35. James i. 1. 1 Pet. i. 1.—Preb. Lowth.

^a *They shall beat their swords into plowshares*.—The prophet Joel has reversed this image, and applied it to war prevailing over peace : Joel iii. 10. See Ezekiel xvii. 22—24. for a prophecy of the same happy event which is here foretold by Isaiah.

^b *Because they be replenished from the east*, &c.—The prophet was led, from the view of the glorious times which were at length to arrive, to reflect on the deplorable state of religion among the Jews in his days. He foresaw that the Lord was about to reject his people, and speaks to *him* of it as if already done ; and he proceeds to assign the reasons of the divine conduct. He observes, that they were *replenished from the East*, with idols, or idolaters, or necromancers ; with vices, luxuries, heathenish fashions, and every thing which could minister to pride and sensual

indulgence. They imitated the Philistines in divination and witchcraft ; they took delight in the children of strangers, whom they employed and imitated, and with whom they contracted marriages ; and perhaps they even educated their own children after the manner of the heathen nations : whilst the Lord prospered them in their temporal estate, their grand object was by every method to accumulate treasure ; and they multiplied chariots and horses contrary to the law.—This account of their prosperity accords very well with the reign of Uzziah, 2 Chron. xxvi. 1--15 ; but he did not sanction idolatry. It seems, however, that the land was full of idols, which the people in the lower and higher ranks made and worshipped secretly. In short, their wickedness loudly called for divine judgments : and the prophet says, *Therefore thou wilt not forgive them*. Plenty of silver and gold could only arise from their commerce, particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above mentioned, the reigns of Uzziah and of Jotham,

Israel.

ISAIAH ii.

7 Their land also is full of silver and gold,
Neither *is there any* end of their treasures;
Their land is also full of horses^a,
Neither *is there any* end of their chariots:

8 Their land also is full of idols ;
They worship the work of their own hands,
That which their own fingers have made :

9 And the mean man boweth down,
And the great man humbleth himself:
Therefore forgive them not.

10 Enter into the rock^b, and hide thee in the dust,
For fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the Lord alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be*
Upon every *one that is* proud and lofty,
And upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon^c, *that are* high and lifted up,

MARG. ¹ v. 6. *please themselves in the children of strangers, or abound with the children &c.*

while the port of Elath was in their possession : it was lost under Ahaz, and never recovered : 2 Kings xvi. 6. Scott.—Bp. Lowth.

^a *Their land is also full of horses.*—This was in direct contradiction to God's command in the Law, Deut. xvii. 16, 17. Uzziah seems to have followed the example of Solomon, see 1 Kings x. 26—29, who first transgressed in these particulars: he recovered the port of Elath on the Red Sea, and with it that commerce which in Solomon's days had made silver and gold as plenteous at Jerusalem as stones: 2 Chron. i. 15. He had an army of 307,500 men, in which, as we may infer from this testimony of Isaiah, the chariots and horses made a considerable part. The Law above mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer.—See Bp. Sherlock's Discourses on Prophecy, Dissert. iv. where he has excellently explained the reason and effect of the Law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

^b *Enter into the rock.*—There seems here to be an obvious reference to two memorable transactions; the one recorded in the history of Moses, and the other in that of Elijah, when the Lord was about to afford those eminent men awful displays of his divine glory and terrible majesty: Exod. xxxiii. 21, 22. 1 Kings xix. 11. The rock of Horeb, on which Moses stood, and from which he brought water for the Israelites, we are assured by an inspired writer, was a type of Christ. This is the spiritual Rock, into which Isaiah invites the house of Jacob to enter, that they might find shelter from approaching wrath. See Ps. xviii. 2.—Maculloch *in loc.*

^c *Upon all the cedars of Lebanon.*—Bishop Lowth observes, that the Hebrew poetry in particular is more regular and constant in the use of such natural images than any other poetry whatever; that it has, for the most part, a set of images appropriated in a manner to the explication of certain subjects. Thus you will find, in many other places besides this before us, that cedars of Libanus and oaks of

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Israel.

SECT. 1.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH ii.

- And upon all the oaks of Bashan,
 14 And upon all the high mountains,
 And upon all the hills *that are* lifted up,
 15 And upon every high tower,
 And upon every fenced wall,
 16 And upon all the ships of Tarshish^a,
 And upon all pleasant pictures¹.
 17 And the loftiness of man shall be bowed down,
 And the haughtiness of men shall be made low:
 And the LORD alone shall be exalted in that day.
 18 And the idols ²he shall utterly abolish^b.
 19 And they shall go into the holes of the rocks^c,
 And into the caves of the earth²,
 For fear of the LORD, and for the glory of his majesty,
 When he ariseth to shake terribly the earth.
 20 In that day a man shall cast his idols of silver^d, and his idols of gold,

MARG. ¹ v. 16. *pleasant pictures*. Heb. *pictures of desire*.

² v. 18. *he shall utterly abolish*, or *the idols shall utterly pass away*.

³ v. 19. *the earth*. Heb. *the dust*.

⁴ v. 20. *his idols of silver*. Heb. *the idols of his silver*, &c.

Bashan are used, in the way of metaphor and allegory, for kings, princes, potentates of the highest ranks; high mountains and lofty hills, for kingdoms, republics, states, cities; towers and fortresses for defenders and protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon: for it appears, from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically as well as the high trees and the lofty mountains.—Lowth.

^a *Upon all the ships of Tarshish*.—According to Bishop Lowth, ships of Tarshish are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart of those times frequented of old by the Phœnicians, and the principal source of wealth to Judæa and the neighbouring countries. Ships of Tarshish, says Prebendary Lowth, signify any trading or merchant ships.

Accordingly, here the Septuagint renders the word *ships of the sea*, as our old English Translation does: Psalm xlviii. 7.

^b *The idols he shall utterly abolish*.—This is a prediction of the utter subversion of idolatry among the Jews; and, accordingly, on their return from the Babylonish Captivity, more than 200 years afterwards, they were perfectly cured of this strange infatuation.—Horne's Crit. Introd. vol. I. ch. iv. sect. 3.

^c *They shall go into the holes of the rocks*.—The country of Judæa being mountainous and rocky, is full of caverns, as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large, that David and six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there: 1 Sam. xxiv. 3--8. To these dens and strong-holds, Judges vi. 2, the people betook themselves in times of distress and hostile invasion: 1 Sam. xiii. 6. Jer. xli. 9. Therefore, to enter into the rock, to go into the holes of the rocks and into the caves of the earth, was to them a very proper and familiar image to express terror and consternation. See also Hosea x. 8. and Rev. vi. 15, 16.

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Israel.

SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH ii.

Which they made *each one* for himself¹ to worship,

To the moles and to the bats ;

21 To go into the clefts of the rocks,

And into the tops of the ragged rocks,

For fear of the LORD, and for the glory of his majesty,

When he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is* in his nostrils :

For wherein is he to be accounted of ?

The great confusion which cometh by sin. The impudency of

the people. The oppression and covetousness of the rulers.

The judgments which shall be for the pride of the women.

ISAIAH iii.

1 For, behold, the Lord, the LORD of hosts,

Doth take away from Jerusalem and from Judah

The stay and the staff,

The whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war^a,

The judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man²,

And the counsellor, and the cunning artificer, and the eloquent orator³.

4 And I will give children *to be* their princes^b,

And babes shall rule over them.

5 And the people shall be oppressed,

Every one by another, and every one by his neighbour :

The child shall behave himself proudly against the ancient,

And the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*,

Thou hast clothing, be thou our ruler,

And *let* this ruin *be* under thy hand :

7 In that day shall he swear⁴, saying,

MARG. ¹ v. 20. *Which they made each one for himself, or which they made for him.*

² v. 3. *the honourable man.* Heb. *a man eminent in countenance.*

³ *eloquent orator, or skilful of speech.*

⁴ v. 7. *swear.* Heb. *lift up the hand.* Gen. xiv. 22.

^a *The mighty man, and the man of war,* &c.—These two verses, 2 and 3, are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: *And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the*

poorest sort of the people of the land: 2 Kings xxiv. 14.

^b *I will give children to be their princes.*—This also, says Lowth, was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and Temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

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SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH iii.

- I will not be an healer^a;
 For in my house *is* neither bread nor clothing^a:
 Make me not a ruler of the people.
 8 For Jerusalem is ruined, and Judah is fallen:
 Because their tongue and their doings *are* against the LORD,
 To provoke the eyes of his glory.
 9 The show of their countenance doth witness against them;
 And they declare their sin as Sodom, they hide *it* not.
 Woe unto their soul! for they have rewarded evil unto themselves.
 10 Say ye to the righteous, that *it shall be well with him*^b:

MARG. ¹ v. 7. *healer. Heb. binder up.*

^a *In my house is neither bread nor clothing.*—It is customary through the East, says Sir J. Chardin, to gather together an immense quantity of furniture and clothes; for their fashions never alter. Princes and great men are obliged to have a great stock of such things, in readiness for presents, upon all occasions. The kings of Persia, says the same author, have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted: Harmer. Observ. II. 11, and 88. A great quantity of provisions for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionally great: 1 Kings iv. 22, 23. Even Nehemiah, in his strait circumstances, had a large supply for his table; at which were received a hundred and fifty of the Jews and Rulers, beside those that came from among the neighbouring heathen. This explains the meaning of the excuse here made by him that is desired to undertake the government: he alleges that he has not wherewithal to support the dignity of the station by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See Harmer's Observations I. 340. II. 88.

^b *Say ye to the righteous, that it shall be well with him.*—A distinction is made between particular persons in the prosecution of this controversy. He had said in the ninth verse, *They have rewarded evil unto themselves*; and to make that appear, he shews that *God will render to every man according to his works.* Had they been righteous, it had been well with them; but if it be ill with them, it is because they are wicked, and will be so.

Thus God stated the matter to Cain, to convince him that he had no reason to be angry, Gen. iv. 7: or it may be taken thus: God is threatening national judgments; now, some good people might fear that they should be involved in the public ruin, and therefore God bids the prophet comfort them against those fears. Whatever comes of the unrighteous nation, say ye *to the righteous man* that he shall not be lost in the crowd of sinners: *The judge of all the earth will not slay the righteous with the wicked*, Gen. xviii. 25. No; assure him, in God's name, that *it shall be well with him*. The property of trouble shall be altered to him; and he shall be *hid in the day of the Lord's anger*. He shall have divine supports and comforts, which shall abound as afflictions abound; and so it shall be well with him. When the whole *stay of bread is taken away, yet in the day of famine they shall be satisfied, they shall eat the fruit of their doings*; i.e. they shall have the testimony of their consciences that they kept themselves pure from the common iniquity, and therefore the common calamity is not the same thing to them that it is to others. Some wicked people might hope that they should escape that ruin; and therefore God bids the prophet dispel their vain hopes: *Woe to the wicked, it shall be ill with him*; to him the judgments shall have a sting, and there shall be wormwood and gall in the affliction and misery. There is a woe to the wicked people; and though they may think to shelter themselves from public judgment, yet it will grow worse and worse with them if they repent not: and the worst of all will be at last; *for the reward of his hands shall be given him*

Israel.

§ 5.

PROPHET—HOSEA.

For they shall eat the fruit of their doings.

For the reward of his hands shall be given him'.

And women rule over them^a.

O my people, they which lead thee² cause *thee* to err,

And destroy³ the way of thy paths.

13 The LORD standeth up to plead,

And standeth to judge the people.

14 The LORD will enter into judgment

With the ancients of his people, and the princes thereof:

For ye have eaten up⁴ the vineyard;

The spoil of the poor is in your houses.

15 What mean ye *that* ye beat my people to pieces,

And grind the faces of the poor?

Saith the Lord GOD of hosts.

16 Moreover the LORD saith,

Because the daughters of Zion^b are haughty,

And walk with stretched forth necks

And wanton eyes⁶,

Walking and mincing⁶ as they go,

And making a tinkling with their feet:

MARG. ¹ v. 11. *given him.* Heb. *done to him.*

² v. 12. *they which lead thee, or they which call thee blessed.*

³ *destroy*. Heb. *swallow up*. ⁴ v. 14. *eaten up*, or *burnt*.

⁵ v. 16. *wanton eyes*. Heb. *deceiving with their eyes*.

⁶ *mincing, or tripping nicely.*

in the day when every man shall receive according to the things done in the body, whether they be good or whether they be evil.—Henry.

^a *Women rule over them.*—Men that have as weak judgments and strong passions as women and children: this was their sin, that their rulers were such; and it became a judgment upon them. See ver. 4 of this chapter.

^b *The daughters of Zion.*—The prophet was to shew all sorts of people what they had contributed to the national guilt, and what share they must expect in the national judgments which were coming. Here he reproves and warns the daughters of Zion, tells them of their faults: and Moses in the Law, having denounced God's wrath against *the tender and delicate women*—the Prophets being a comment

upon the Law, Deut. xxviii. 56 — Isaiah here tells them how they should smart by the calamities which were coming upon them. The prophet expressly vouches God's authority for what he said, lest it should be thought unbecoming him to take notice of such things: *The Lord saith it.* Whether they will hear, or whether they will forbear, let them know that God takes notice of the folly and vanity of proud women, and is much displeased with it; and his law takes cognisance even of their dress. For two things they here stand indicted, their haughtiness and wantonness, directly contrary to that *modesty, shamefacedness, and sobriety, with which women ought to adorn themselves*, 1 Tim. ii. 9. And the punishments threatened, answer their sin, as face answers to face in a glass.—Henry.

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Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH iii.

- 17 Therefore the Lord will smite with a scab
The crown of the head of the daughters of Zion,
And the Lord will discover¹ their secret parts.
- 18 In that day the Lord will take away
The bravery of *their* tinkling ornaments *about their feet*,
And *their* caul², and *their* round tires like the moon,
- 19 The chains³, and the bracelets, and the mufflers⁴,
- 20 The bonnets, and the ornaments of the legs, and the headbands,
And the tablets⁵, and the earrings,
- 21 The rings, and nose-jewels,
- 22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
- 23 The glasses, and the fine linen,
And the hoods, and the veils.
- 24 And it shall come to pass, *that* instead of sweet smell there shall be stink ;
And instead of a girdle a rent ;
And instead of well-set hair baldness ;
And instead of a stomacher a girdling of sackcloth ;
And burning instead of beauty.
- 25 Thy men shall fall by the sword,
And thy mighty⁶ in the war.
- 26 And her gates shall lament and mourn ;
And she *being* desolate⁷ shall sit upon the ground^a.

In the extremity of evils, Christ's kingdom shall be a sanctuary:

ISAIAH iv.

- 1 And in that day seven women shall take hold of one man^b, saying,
We will eat our own bread,

MARG. ¹ v. 17. *discover*. Heb. *make naked*.

² v. 18. *cauls*, or *networks*.

³ v. 19. *chains*, or *sweet balls*.

⁴ *mufflers*, or *spangled ornaments*.

⁵ v. 20. *tablets*. Heb. *houses of the soul*.

⁶ v. 25. *mighty*. Heb. *might*.

⁷ v. 26. *desolate*, or *emptied*. Heb. *cleansed*.

^a *She being desolate shall sit upon the ground*.—Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah has given it the first place among many indications of sorrow: Lam. ii. 10. We find Judæa, says Mr. Addison, on Medals, Dial. II. on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity. I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the

Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture: *By the waters of Babylon we sat down and wept, when we remembered thee, O Sion*. But what is more remarkable, we find Judæa represented as a woman in sorrow sitting on the ground, in a passage of the prophet that foretells the very captivity recorded on this medal.

^b *Seven women shall take hold of one man*.—The divisions of the chapters, says Bishop

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH iv.

And wear our own apparel:

Only let us be called by thy name¹,To take away² our reproach.2 In that day³ shall the branch of the LORD be beautiful and glorious³,And the fruit of the earth *shall be excellent and comely*⁴For them that are escaped of Israel⁴.3 And it shall come to pass, *that he that is left in Zion*,And *he that remaineth in Jerusalem*,

Shall be called holy,

*Even every one that is written among the living*⁵ in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion,

MARG. ¹ v. 1. *let us be called by thy name.* Heb. *let thy name be called upon us.*² *To take away, or Take thou away.*³ v. 2. *beautiful and glorious.* Heb. *beauty and glory.*⁴ *for them that are escaped of Israel.* Heb. *for the escaping of Israel.*⁵ v. 3. *among the living, or to life.*

Lowth, has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence: the numbers slain in battle shall be so great, that seven women shall be left to one man.

^a *In that day.*—This phrase often denotes, in Isaiah, not the same time with that which was last mentioned, but an extraordinary season, remarkable for some signal events of providence, called elsewhere, by way of excellence, *The day of the LORD*. Compare chap. ii. 11, 12. x. 20. xvii. 7. xix. 18; just as *that day* denotes the Day of Judgment in the New Testament, as a time of all others the most remarkable: see 2 Thess. i. 10. 2 Tim. i. 12, 18. iv. 8. Mr. White is forced to own that the expression here cannot be meant of the same time mentioned, ver. 1; though elsewhere he is willing to take advantage of the phrase, that he may the better confine the sense of the prophet to some particular juncture, in or near his own time: particularly in his notes upon chap. xi. 11. and xix. 18. But here, even Grotius, his leader, differs from him, and acknowledges, in his notes upon chap. xiv. 28, *That it is usual for the Prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the Gospel.* We may further observe, that the Scriptures speak of the extraordinary appearances of Christ's kingdom, as ushered in by great tribulation foregoing: see chap. xxiv. 15. xxvi. 20, 21. Jer. xxx. 7.

BOOK I. PART V.

Dan. xii. 1. Matt. xxiv. 21. Thus the saints are said to come out of *great tribulation*, Rev. vii. 14; and are here called the Escaped, and sometimes *Σωζόμενοι*, as it is expressed in the Greek; those that are escaped, as it were, out of the fire.—Preb. Lowth.

^b *The branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely.*—The Redeemer is called in this prophecy *The Branch of the Lord* because of the Divine Hand which planted him; and he is called *the fruit of the earth*, with reference to the womb that bare him; and therefore said to be made of a woman, Gal. iv. 4. That part of the flesh of the Virgin whereof the human nature of Christ was made was refined and purified from corruption by the overshadowing of the Holy Ghost, as a skillful workman separates the dross from the gold: our Saviour is therefore called *that holy thing*, Luke i. 35, though born of the Virgin. He was necessarily some way to descend from Adam.—Charnocke on the Attributes, Disc. x. p. 433.

The Messiah is often called *the Branch*: see Jer. xxiii. 5. Zech. iii. 8. vi. 12; in all which places the Hebrew reads it צֶמַח, as it does here; but the Septuagint renders it Ἀνατολή, *the East, or Morning light*, and translate it the same in this place. Concerning which sense of the word, see note on Isaiah xli. 2.—Preb. Lowth.

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH IV.

- And shall have purged the blood of Jerusalem from the midst thereof
By the spirit of judgment, and by the spirit of burning^a.
- 5 And the LORD will create upon every dwelling-place of mount Zion,
And upon her assemblies,
A cloud and smoke by day^b,
And the shining of a flaming fire by night:
For upon¹ all the glory *shall be* a defence².
- 6 And there shall be a tabernacle for a shadow in the day-time from the heat,
And for a place of refuge, and for a covert from storm and from rain.

Under the parable of a vineyard, God excuseth his severe judgment. His judgments upon covetousness, upon lasciviousness, upon impiety, and upon injustice. The executioners of God's judgments.

ISAIAH V.

- 1 Now will I sing to my well-beloved^c
A song of my beloved touching his vineyard.
My well-beloved hath a vineyard
In ²a very fruitful hill^d:

MARG. ¹ v. 5. upon, or above.² a defence. Heb. a covering.³ v. 1. a very fruitful hill. Heb. the horn of the son of oil.

^a *The spirit of burning*—means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. See Ezek. xxii. 18--22. Mal. iii. 2, 3.—Lowth.

^b *A cloud and smoke by day*.—This is a manifest allusion to the pillar of a cloud and of fire which attended the Israelites in their passage out of Egypt, and to the glory that rested on the Tabernacle: Ex. xiii. 21. xl. 38. The prophet Zechariah applies the same image to the same purpose, ii. 5: *I will be unto her a wall of fire round about; and will be the glory in the midst of her*: that is, the visible presence of God shall protect her.—Lowth.

^c *Now will I sing to my well-beloved*.—This chapter, says Bishop Lowth, stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness; but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance, by the Babylonian invasion.

Macculloch thinks this prophecy was deli-

vered towards the conclusion of the reign of Uzziah, after he had been struck with leprosy.

^d *A very fruitful hill*. Heb. *on a horn the son of oil*.—The expression is highly descriptive and poetical. He calls the land of Israel *a horn*, because it is higher than all lands, as the horn is higher than the whole body; and *the son of oil*, because it is said to be a land flowing with milk and honey.—Kimchi.

We have abundant evidence that the Holy Land was formerly very productive, and capable of sustaining its vast population. Tacitus describes the climate as dry, and the soil as fruitful, exuberant in its produce, like that of Italy, and bearing the palm and balsam, the former of great size and beauty, Hist. lib. v. § 6. Justin. lib. xxxvi. c. 3. This account is attested by Pliny and Galen: Plin. Hist. Nat. lib. xii. c. 25. lib. xiii. c. 4. lib. xiv. c. 20. Josephus represents the soil to be rich and fruitful; and he quotes writers and historians as confirming his report, De Bell. Jud. lib. ii.: he particularly describes the district Gennesareth as admirable for its fertility and beauty; for a soil which did not refuse to receive any kind of fruit, producing nuts which required a wintry climate, and palms

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SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

2 And he fenced it¹, and gathered out the stones thereof,
 And planted it with the choicest vine^a,
 And built a tower in the midst of it^b,
 And also made^c a wine-press therein:
 And he looked that it should bring forth grapes,
 And it brought forth wild grapes^c.

MARG. ¹ V. 2. fenced it, or made a wall about it. ² made. Heb. hewed.

which are nourished by heat; and at the same time figs and olives, which flourish best in the temperature of a soft air; so that nature seemed ambitious of collecting productions of the most opposite character, and establishing an amicable contention, in which each season seemed to claim possession of the place as its own. He adds, that the climate not only produced different fruits, but preserved them for a long time; that grapes and figs were supplied for ten months without interruption, and other fruits during the whole year.—Gray's Connect. vol. I. chap. 20.

^a *Planted it with the choicest vine.*—שָׂרַק *The vine of Sorek*, as it is rendered by Bishop Lowth, after many ancient interpreters. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine: the former is mentioned as such by Alexander Trallianus; the latter by several authors, quoted by Reland, Palæst. pp. 589 and 986. And it seems that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. Comp. Numb. xiii. 22, 23. Jud. xvi. 3, 4. P. Nau supposes Eshcol and Sorek to be only different names for the same valley.—Voyage Nouveau de la Terre Sainte, Liv. iv. c. 18. So likewise De Lisle's posthumous Map of the Holy Land: Paris 1763. See Bochart, Hieroz. II. col. 725. Thevenot, I. p. 406. Michaëlis, see his Note on Judges xvi. 4, German Translation, thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines. The vine of Sorek was known to the Israelites, being mentioned by Moses, Gen. xlix. 11, be-

fore their coming out of Egypt:—*Binding his foal to the vine, and his ass's colt to his own Sorek.* By naming particularly the vine of Sorek, as the vine belonging to Judah, the prophecy intimates the very part of the country which was to fall to the lot of that tribe. Sir John Chardin says, That at Carbin, a city of Persia, they turn their cattle into the vineyards after the vintage, to browse on the vines. He speaks also of vines in that country so large that he could hardly compass the trunks of them with his arms. This shews that the ass might be securely bound to the vine, and without danger of damaging the tree by browsing on it.—Voyages, tom. III. p. 12. 12mo.

^b *Built a tower in the midst of it.*—This is generally explained as designed for the keeper of the vineyard to watch and defend the fruits; but for that purpose it was usual to make a temporary hut, which might serve for the short season while the fruit was ripening, and which was removed afterwards. See note on Isa. i. 8. at p. 247 of this volume. The tower therefore rather means a building of more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine:—to which image, in the allegory, the situation and manner of building, the use and the whole service of the Temple, exactly answered: and so the Chaldee paraphrast very rightly expounds it; and so also Hieron *in loc.* That they have such towers or buildings for use or pleasure in their gardens in the East, see Harmer's Observations, II. p. 241.

^c *Wild grapes*—Not merely useless, unprofitable grapes, but offensive to the smell, noxious, and poisonous: see 2 Ki. iv. 39–41. Deut. xxxii. 32, 33. I am inclined to believe, says Hasselquist, that the prophet, Isa. v. 2, 4, means the hoary nightshade, *solanum incanum*;

Judah.

Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

- 3 And now, O inhabitants of Jerusalem, and men of Judah,
Judge, I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard,
That I have not done in it?
Wherefore, when I looked that it should bring forth grapes,
Brought it forth wild grapes?
5 And now go to; I will tell you
What I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be trodden¹ down:
6 And I will lay it waste:
It shall not be pruned, nor digged;
But there shall come up briars and thorns:
I will also command the clouds
That they rain no rain upon it.
7 For the vineyard of the LORD of hosts *is* the house of Israel,
And the men of Judah his pleasant plant²:
And he looked for judgment, but behold oppression³;
For righteousness, but behold a cry^a.
8 Woe unto them that join house to house,
That lay field to field,
Till *there be* no place,
That they⁴ may be placed alone in the midst of the earth!
9 In mine ears *said* the LORD⁵ of hosts,
Of a truth⁶ many houses shall be desolate,
Even great and fair, without inhabitant.
10 Yea, ten acres of vineyard^b shall yield one bath,

MARG. ¹ v. 5. *trodden*. Heb. *for a treading*.² v. 7. *his pleasant plant*. Heb. *plant of his pleasures*.³ *oppression*. Heb. *a scab*.⁴ v. 8. *they*. Heb. *ye*.⁵ v. 9. *In mine ears said the LORD*, or *This is in mine ears, saith the LORD*, &c.⁶ *Of a truth*. Heb. *If not*.

because it is common in Egypt, Palestine, and the East; and the Arabian name agrees well with it. The Arabs call it *wolf-grapes*. The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out: it likewise resembles a vine by its shrubby stalk.—Travels, p. 289. See also Michaëlis, Questions aux Voyageurs Danois, No. 64.

^a *He looked for judgment, but behold oppression; for righteousness, but behold a cry.*—The paronomasia, or play on the words in this

place, is very remarkable: משפט, משפח; צדקה, צעקה. There are many examples of it in other prophets, but Isaiah seems particularly fond of it: see chap. xiii. 6. xxiv. 17. xxvii. 7. xxxiii. 1. lvii. 6. lxi. 3. lxx. 11, 12. The Rabbins esteem it a great beauty: their term for it is *זכות הלשון*, *elegance of language*.—Lowth.

^b *Ten acres of vineyard* &c. — A bath; not eight gallons of wine: and the husbandman shall reap but a tenth part of the seed which he has sown.—Lowth.

Judah.

Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

And the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning,

that they may follow strong drink^a;

That continue until night, *till* wine inflame them¹!

12 And the harp, and the viol, the tabret, and pipe,

And wine, are in their feasts:

But they regard not the work of the Lord,

Neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because

they have no knowledge:

And their honourable men *are* famished²,

And their multitude dried up with thirst.

14 Therefore hell hath enlarged^b herself,

And opened her mouth without measure:

And their glory, and their multitude, and their pomp,

And he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down,

And the mighty man shall be humbled,

And the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment^c,

MARG. ¹ v. 11. *inflame them, or pursue them.*

² v. 13. *their honourable men are famished.* Heb. *their glory are men of fumine.*

^a *Strong drink.*—Theodoret and Chrysostom on this place, both Syrians, and unexceptionable witnesses of what belong to their own country, inform us that שכר (*σίκερα* in the Greek of both Testaments, rendered by us by the general term *strong drink*) meant, properly, palm-wine, or date-wine, which was and is still much in use in the Eastern countries. India was famous for the abundance and excellence of its palm-trees, and consequently had plenty of this wine. Κάρος signifies *stuprefaction*; and in Hebrew, likewise, the wine has its name from its remarkable inebriating quality.—Lowth.

^b *Hell hath enlarged &c.*—The receptacle of the dead is here personified as swallowing up the wicked. Josephus relates, that when Jerusalem was taken by the Romans, eleven thousand perished for want of food; and that altogether the number who perished during the whole siege was one million one hundred thousand. Bell. Jud. lib. vi. c. 9.

^c *The Lord of hosts shall be exalted in judgment.*—We see here what the fruit of these judgments shall be. God shall be glorified.

He that is the Lord of hosts, and the holy God, shall be exalted and sanctified in the judgment and righteous of these dispensations. His justice must be owned, in bringing those low who exalted themselves: and herein he is glorified. 1. As a God of irresistible power, he will herein be exalted as the Lord of hosts, who is able to break the strongest, humble the proudest, and tame the most unruly. Power is not exalted but in judgment. It is the honour of God, that though he has a mighty arm, yet judgment and justice are always *the habitations of his throne*: Ps. lxxxix. 13, 14.—2. As a God of unspotted purity; he who is holy, infinitely holy, shall be sanctified, *i.e.* shall be owned and declared to be so in the righteous punishment of proud men. When proud men are humbled, the great God is honoured, and ought to be honoured of us. Good people shall be relieved and succoured: ver. 17, *Then shall the lambs feed after their manner*: the meek ones of the earth, who follow the lamb, those who were persecuted and put into fear by these proud oppressors, shall feed in the green pastures, and there

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Israel.

SECT. I.

UZZIAH—51ST YEAR.

B.C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

And God that is holy¹ shall be sanctified in righteousness.

17 Then shall the lambs feed^a after their manner,

And the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity,

And sin as it were with a cart-rope^b:

19 That say, Let him make speed, *and* hasten his work,

That we may see *it*:

And let the counsel of the Holy One of Israel draw nigh and come,

That we may know *it*!

20 Woe unto them that call evil good², and good evil^c;

That put darkness for light, and light for darkness;

MARG. ¹ v. 16. *God that is holy*, or *the holy God*. Heb. *the God the holy*.

² v. 20. *that call evil good*. Heb. *that say concerning evil, It is good &c.*

shall be none to make them afraid. See Ez. xxxiv. 14. When the enemies of the Church are cut off, then have the Churches rest: *they shall feed at their pleasure*, so some read it. *Blessed are the meek, for they shall inherit the earth, and delight themselves in abundant peace*. They shall feed according to their capacity—so others read it—as they are able to receive the word, that bread of life. The country should be laid waste, and become a prey to their neighbours; the waste places of the fat ones, the possessions of those rich men who lived at their ease, shall be eaten by strangers who were nothing akin to them. In the Captivity, the poor of the land were left for *vine-dressers and husbandmen*: 2 Kings xxv. 12. Those were the lambs that feed in the pastures of the fat ones, which were laid in common for strangers to eat. When the Church of the Jews, those fat ones, was laid waste, their privileges were transferred to the Gentiles, who had been long strangers; and the lambs of Christ's flock were welcome to them.—Henry.

^a *Then shall the lambs feed &c.*—The meaning is, says Lowth, their luxurious habitations shall be so utterly destroyed as to become a pasture for flocks.

^b *Sin as it were with a cart-rope*.—An evil inclination, says Kimchi from the ancient Rabbins, is at the beginning like a fine hair-string, but at the finishing like a cart-rope. By a long progression in iniquity, and a continued accumulation of sin, men arrive at length at the highest degree of wickedness, bidding open defiance to God, and scoffing

at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings till it arrives to a great magnitude.

^c *Woe unto them that call evil good, and good evil*—that confound and overthrow the distinctions between moral good and evil; that not only live in the omission of that which is good, but condemn it, argue against it, and, because they will not practise it themselves, run it down in others;—not only do that which is evil, but justify it, and applaud it, and recommend it to others as safe and good. Virtue and piety is good, for it is *light and sweet*; it is *pleasant and right*: but sin and wickedness is evil; it is *darkness*, all the fruit of ignorance and mistake, and it will be *bitterness* in the latter end. Those do a great deal of wrong to God and religion and conscience, to their own souls, and to the souls of others, who misrepresent such things, and put false colours upon them; who call drunkenness good fellowship, and covetousness good husbandry; and, when they persecute the people of God, think they do him good service:—and, on the other hand, those who call seriousness ill-nature, and sober singularity ill-breeding, who say all manner of evil falsely concerning the ways of godliness, and do what they can to form in men's minds prejudices against them; and this in defiance of evidence as plain and convincing as that of sense, by which we distinguish, beyond contradiction, between light and darkness, and that which to the taste is sweet or bitter.—Henry.

Judah.

Israel.

SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

That put bitter for sweet, and sweet for bitter !

21 Woe unto *them that are wise* in their own eyes,
And prudent in their own sight !

22 Woe unto *them that are mighty* to drink wine,
And men of strength to mingle strong drink ;

23 Which justify the wicked for reward,
And take away the righteousness of the righteous from him !

24 Therefore as the fire² devoureth the stubble^a,
And the flame consumeth the chaff,
So their root shall be as rottenness,
And their blossom shall go up as dust :
Because they have cast away the law of the LORD of hosts,
And despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people,
And he hath stretched forth his hand against them,
And hath smitten them : and the hills did tremble^b,
And their carcases *were* torn³ in the midst of the streets.
For all this his anger is not turned away,
But his hand *is* stretched out still.

26 And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth :
And, behold, they shall come with speed swiftly :

27 None shall be weary nor stumble among them ;
None shall slumber nor sleep ;
Neither shall the girdle of their loins be loosed^c,

MARG. ¹ v. 21. *in their own sight.* Heb. *before their face.*

² v. 24. *the fire.* Heb. *the tongue of fire.* ³ v. 25. *torn, or as dung.*

^a *As the fire devoureth the stubble*—The stubble, when perfectly dry, by exposure to the heat of summer, is very generally set on fire on the ground, that the ashes may afford a useful manure to the ground, while the seeds of weeds are consumed in the fire. Pasture-grounds are burnt in the same manner, and for the same purpose ; that is, for the benefit of the after-crop. The sight of a long line of flame marching slowly over a large tract of open country, lingering here and there, and rising high where it finds matter on which it can feed well, and leaving the blackness of desolation behind it, is one of the most singular and imposing spectacles which the traveller in the East encounters.—Pict. Palestine, p. cclxii.

^b *The hills did tremble.*—Probably referring to the great earthquakes in the days of Uzziah

king of Judah, in the time of Isaiah himself, and not long before this prophecy. The earthquake is recorded as a remarkable æra, in the title of the prophecies of Amos, ch. i. 1. and by Zechariah xiv. 5.

^c *Neither shall the girdle of their loins be loosed.*—The Eastern people, says Bp. Lowth, wearing long and loose garments, were unfit for action or business of any kind without girding their clothes about them : when their business was finished, they took off their girdles. A girdle therefore denotes strength and activity ; and to unloose the girdle, is to deprive of strength, to render unfit for action. God promises to loose the loins of kings before Cyrus, chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself

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SECT. I.

UZZIAH—51ST YEAR.

B. C. 760.

PEKAHIAH—2D YEAR.

§ 5.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH V.

Nor the latchet of their shoes be broken :

29 Whose arrows *are* sharp,

And their bows bent,

Their horses' hoofs shall be counted like flint,

And their wheels like a whirlwind :

29 Their roaring *shall be* like a lion,

They shall roar like young lions :

Yea, they shall roar, and lay hold of the prey,

And shall carry *it* away safe, and none shall deliver *it*.30 And in that day they shall roar against them^a like the roaring of the sea :And if *one* look unto the land, behold darkness *and* sorrow¹,And the light is darkened in the heavens thereof².

B. C. 759.

Pekahiah is slain by Pekah.

2 KINGS XV. 25, 26.

But Pekah the son of Remaliah, a captain of his, 25 conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of 26 the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

MARG. ¹ v. 30. *sorrow, or distress.*² *And the light is darkened in the heavens thereof, or When it is light, it shall be dark in the destructions thereof.*

ready for action, that *to be girded*, ζώννσθαι, with the Greeks means to be completely armed and ready for battle. It is used in the same manner by the Hebrews: *Let not him that girdeth himself, boast as he that unlooseth his girdle*, 1 Kings xx. 11; that is, *triumph not before the war is finished.*

^a *They shall roar against them.*—They who would not hear the voice of God speaking to them by his prophets, but stopped their ears against them, shall be made to hear the voice of their enemies roaring against them, and shall not be able to turn a deaf ear to it. They shall roar like the roaring of the sea in a storm: it roars, and threatens to swallow up, as the lion roars and threatens to tear in pieces. There shall not be the least prospect of relief or succour: the enemy shall come in like a flood, and there shall be none to lift up a

standard against him: he shall seize the prey, and none shall deliver it; nay, none shall so much as dare to attempt the deliverance of it, but give it up as gone. Let the distressed look which way they will, every thing appears dismal; for if God frowns upon us, how can any creature smile. Look round to the earth, to the land, to that land which used to be a land of light and the joy of the whole earth, and behold darkness and sorrow! Look up to heaven, and there the light is darkened where one would have expected to have found it. If the light is darkened in the heavens, how great is that darkness! If God hide his face, no marvel the heavens hide theirs, and appear gloomy: Job xxxiv. 29. It is our wisdom, by keeping a good conscience, to keep all clear between us and heaven, that we may have light from above when clouds and dark-

Judah.

Israel.

SECT. I. UZZIAH—52^D YEAR.

B. C. 759.

THE REIGN OF PEKAH.

§ 6.

PROPHET—ISAIAH.

PROPHET—HOSEA.

Pekah's wicked reign.

2 KINGS XV. 27, 28.

In the two and fiftieth year of Azariah king of 27
Judah, Pekah^a the son of Remaliah began to reign
over Israel in Samaria, *and reigned twenty years.*
And he did *that which was* evil in the sight of the 28
LORD: he departed not from the sins of Jeroboam the
son of Nebat, who made Israel to sin.

B. C. 758.

Uzziah dieth a leper, and Jotham succeedeth him.

2 KINGS XV. 6, 7.

2 CHRON. XXVI. 22, 23.

6 And the rest of the
acts of Azariah,
and all that he did,
are they not written
in the book of the chronicles
of the kings of Judah?

22 Now the rest of the
acts of Uzziah,
first and last,

7 So Azariah slept with
his fathers;
and they buried him
with his fathers

in the city of David:

and Jotham his son
reigned in his stead.

did Isaiah the prophet,
the son of Amoz, write.

23 So Uzziah slept with
his fathers,
and they buried him
with his fathers
in the field of the burial
which *belonged* to the kings;

for they said, *He is* a leper:
and Jotham his son
reigned in his stead.

SECT. II.

THE REIGN OF JOTHAM.

*Isaiah, in a vision of the Lord in his glory, being terrified, is
confirmed for his message. He sheweth the obstinacy of the
people unto their desolation. A remnant shall be saved.*

ISAIAH VI.

1 In the year that king Uzziah died^b I saw also the Lord
sitting upon a throne, high and lifted up, and his

ness are round about us.—Henry. The Scrip-
ture expresses great calamities by the heavens
being darkened, and the sun, moon, and stars
withdrawing their light. Comp. chap. viii. 22.
xiii. 10. Jer. iv. 23. Ez. xxxii. 7, 8. Joel ii. 10.
Amos viii. 9.—Preb. Lowth.

^a *Pekah* is the fifth king that reigned over

Israel during the reign of Uzziah king of
Judah.

^b *In the year that king Uzziah died &c.*—
As this vision, says Bishop Lowth, seems to
contain a solemn designation of Isaiah to
the prophetic office, it is by most inter-
preters thought to be the first in order of his

Judah.

Israel.

SECT. II.

JOTHAM—1ST YEAR.

B.C. 758.

PEKAH—2D YEAR.

§ 6.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH vi.

- 2 train¹ filled the temple. Above it stood the seraphims^a:
 each one had six wings; with twain he covered his
 face^b, and with twain he covered his feet, and with
 3 twain he did fly. And one cried unto another², and
 said,

Holy! holy! holy! is the LORD of hosts^c:
 The whole earth is full of his glory³.

- 4 And the posts of the door⁴ moved at the voice of

MARG. ¹ v. 1. *his train, or the skirts thereof.* ² *one cried unto another.* Heb. *this cried to this.*
³ v. 3. *The whole earth is full of his glory.* Heb. *His glory is the fulness of the whole earth.*
⁴ v. 4. *door.* Heb. *thresholds.*

prophecies. But this, perhaps, may not be so; for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah, whose acts first and last he wrote, 2 Chron. xxvi. 22, which was usually done by a contemporary prophet: and the phrase, *In the year when Uzziah died*, probably means *After the death of Uzziah*; as the same phrase, Isa. xiv. 28, means, *After the death of Ahaz*. This might be a new designation, to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to his people and the fates of the nation, which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the East: for the prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the Temple. God is represented as seated on his throne above the Ark, in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called, by God himself, *The place of his throne, and the place of the soles of his feet*, Ezek. xliii. 7. *A glorious throne exalted of old is the place of our sanctuary*, says the prophet Jeremiah, chap. xvii. 12. The veil separating the most holy place from the holy, or outermost part of the Temple, is here supposed to be taken away: for the prophet, to whom the whole was exhibited, is manifestly placed by the altar of burnt-offering at the entrance of the Temple, comp. Ezek. xliii. 5, 6, which was filled with the train of the robe, the spreading and overflowing of the Divine

glory. The Lord upon the throne, according to St. John xii. 41, was Christ; and the vision related to his future kingdom, when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God revealed to all mankind; which is likewise implied in the hymn of the seraphim, the design of which is, says Jerome on the place, *Ut mysterium Trinitatis in unâ Divinitate demonstrant; et nequaquam templum Judaicum, sicut prius, sed omnem terram illius gloriæ plenam esse testentur.* It relates, indeed, primarily, to the prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonian Captivity; but extends, in its full latitude, to the age of Messiah, and the blindness of the Jews to the Gospel—see Matt. xiii. 14. John xii. 40. Acts xxviii. 25–28. Rom. xi. 8—the desolation of their country by the Romans, and their being rejected of God: that nevertheless a holy seed, a remnant, should be preserved, and that the nation should sprout out and flourish again from the old stock.—Lowth.

^a *Seraphims.*—The original word signifies burning-ones, or beings resembling fire. Nothing is so swift in its motion as light: creatures, therefore, resembling a flame of fire are most suitable emblems of God's angelic messengers.—Jenour.

^b *He covered his face &c.*—They seem beautifully to declare, by this attitude, that they are ready to yield an implicit obedience to all the commands of Him who sits upon the throne, although they do not understand the reasons of his counsels.—Vitringa.

^c *And one cried unto another, and said, Holy! holy! holy is the Lord of hosts.*—This hymn, performed by the seraphim, divided into

Judah.

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SECT. II.

JOTHAM—1ST YEAR.

B. C. 758.

PEKAH—2D YEAR.

§ 6.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH vi.

him that cried, and the house was filled with smoke.

- 5 Then said I, Woe *is* me! for I am undone¹; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen
6 the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand², which he had taken with the tongs from off the altar³:
7 and he laid *it* upon³ my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I,
9 Here *am* I⁴; send me. And he said, Go, and tell this people,

Hear ye indeed⁵, but understand not;

And see ye indeed⁶, but perceive not.

- 10 Make the heart of this people fat^b,

And make their ears heavy, and shut their eyes;

MARG. ¹ v. 5. *undone*. Heb. *cut off*.

² v. 6. *having a live coal in his hand*. Heb. *and in his hand a live coal*.

³ v. 7. *laid it upon*. Heb. *caused it to touch*. See Jer. i. 9. Dan. x. 16.

⁴ v. 8. *Here am I*. Heb. *Behold me*.

⁵ *Hear ye indeed*, or *without ceasing*, &c. Heb. *Hear ye in hearing*, &c. See Matt. xiii. 14.

Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

⁶ *See ye indeed*. Heb. *in seeing*.

two choirs, the one singing responsively to the other, which Gregory Nazian. *carm.* 18, very elegantly calls Σύμφωνον, ἀντίφωνον, ἀγγέλων σπάσιν, is formed upon the practice of alternate singing; which prevailed in the Jewish Church from the time of Moses, whose Ode at the Red Sea was thus performed—see Exod. xv. 1--21—to that of Ezra, under whom the Priests and Levites sung alternately: see Ezra iii. 11. See de Sac. Poës. Hebr. Præl. xix. at the beginning.

^a *From off the altar*;—that is, from the altar of burnt-offerings, before the door of the Temple, on which the fire that came down at first from heaven, Lev. ix. 24. 2 Chron. vii. 1. was perpetually kept burning: it was never extinguished, Lev. vi. 12, 13.—Lowth. This act of the seraph was emblematical of the remission of sins. The live coal from off the altar signified the blood of Christ, who was offered as a sacrifice of a sweet-smelling savour. The blood of Christ is represented

by fire, because of the purifying quality of that element; and by fire from the altar because the victims that were offered up upon it were types of the coming Saviour.—Jerome.

^b *Make the heart of this people fat*, &c.—In the style of Scripture, the Prophets are said to do that which they declare *will be done*. These words, therefore, are as much as to say, Denounce my judgment upon this people, that their heart shall be fat, and their ears heavy, and their eyes shut. This prophecy, says Bishop Newton, might relate in some measure to the state of the Jews before the Babylonian captivity; but it did not receive its full completion till the days of our Saviour: and in this sense it is understood and applied by the writers of the New Testament, and by our Saviour himself.—Bishop Newton on the Prophecies, Dis. viii. God in this place is represented as doing that which he justly permits to be done by Satan.—Vitranga.

Judah.

Israel.

SECT. II.

JOTHAM—1ST YEAR.

B. C. 758.

PEKAH—2D YEAR.

§ 6.

PROPHET—ISAIAH.

PROPHET—HOSEA.

ISAIAH vi.

Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.

- 11 Then said I, Lord, how long? And he answered,
Until the cities be wasted^a without inhabitant,
And the houses without man,
And the land be utterly desolate¹,
12 And the LORD have removed men far away,
And *there be* a great forsaking in the midst of the land.
13 But yet in it *shall be* a tenth^b,
And it shall return, and shall be eaten²:
As a teil-tree, and as an oak^c, whose substance³ is in
them, when they cast *their leaves* :
So the holy seed *shall be* the substance thereof.

MARG. ¹ v. 11. *utterly desolate.* Heb. *desolate with desolation.*

² v. 13. *And it shall return, and shall be eaten, or when it is returned, and hath been broused.*

³ *substance, or stock or stem.*

^a *Until the cities be wasted &c.*—The prophet is here informed that this infidelity and obstinacy of his countrymen should be of long duration; and there is a remarkable gradation in the denouncing of these judgments. Not only Jerusalem and the cities should be *wasted without inhabitant*, but even the single houses should be *without man*; and not only the houses of the city should be without man, but even the country should be *utterly desolate*; and not only the people should be removed out of the land, but the Lord should remove them *far away*; and they should not be removed for a short period, but there should be a great or rather a long forsaking in the midst of the land. All which things have been exactly fulfilled. The Jews have laboured under a spiritual blindness and infatuation, in *hearing but not understanding*, in seeing but not perceiving the Messiah, after the accomplishment of so many prophecies and the performance of so many miracles; and in consequence of their refusing to convert and be healed, their cities have been *wasted without inhabitant*, and their houses *without man*, and their land has been *utterly desolate*, and they have been removed *far away* into the most distant parts of the earth.

^b *In it shall be a tenth.*—Bishop Lowth understands this to refer to the wonderful preservation of the Jewish people, notwithstanding the signal and almost universal destruction of that nation in the times of Nebuchadnezzar,

Vespasian, and Hadrian; and many other repeated exterminations and massacres of them, in different times, and on various occasions since. We yet see with astonishment that the stock still remains; from which God, according to his promise frequently given by his Prophets, will cause his people to shoot forth again, and to flourish.—See Lowth *in loc.*

^c *As a teil-tree, and as an oak.*—כאלה וכתלית. The former of these words, here translated *teil*, linden, and in Hos. iv. 13, *elm*, is the *terebinth*, as distinguished from the latter, the *oak*. It is frequently translated *oak*, as Gen. xxxv. 4. Judges vi. 11, 19. 2 Sam. xviii. 9, 14. For the identity of the Butm of the Arabs with the Pistacia Terebinthus of botanists, see Celsii Hierobot. I. pp. 36, 37. This is also confirmed by the distinguished Naturalist, Prof. Ehrenberg of Berlin, who himself observed it in the East. See generally Linn. System. Nat. ed. 10. tom. II. p. 1290. Willd. Spec. Plant. t. iv. II. p. 752. See a description and drawing in Hayne's Besch. der Arznei Gewächse, bd. xiii. 19. In the broad valley near Askülün, Askelon, Dr. Smith saw an immense Butm-tree, the largest he saw anywhere in Palestine, spreading its boughs far and wide, like a noble oak. This species, he says, is without doubt the Terebinth of the Old Testament; and under the shade of such a tree Abraham might well have pitched his tent at Mamre. The Butm is not an evergreen, as is often represented; but its small feathered lancet-

Judah.

Israel.

SECT. II. JOTHAM—1ST YEAR. B.C. 758. PEKAH—2D YEAR. § 6.
 PROPHET—ISAIAH. PROPHET—HOSEA.

Jotham reigning well, prospereth. He subdueth the Ammonites.

His reign.

2 KINGS xv. 32—36.

2 CHRON. xxvii. 1—8.

32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem.

And his mother's name was Jerusha, the daughter of Zadok.

34 And he did *that which was right* in the sight of the LORD: he did according to all that his father Uzziah had done.

1 Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem.

His mother's name also *was* Jerushah, the daughter of Zadok^a.

2 And he did *that which was right* in the sight of the LORD, according to all that his father Uzziah did:

howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.

He built the higher gate of

3 He built the high gate of

shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small; and followed by small oval berries, hanging in clusters, from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be known of this product of the Butm. The tree

is described as not usually rising to the height of more than twenty feet. It often exceeds that size, as we saw in the mountains; but here in the plain it was very much larger.—Robinson's Bib. Res. vol. III. § xiii. pp. 15, 16.

^a *His mother's name was Jerushah, the daughter of Zadok.*—This Dr. Lightfoot thinks may have been the cause why Uzziah was so forward to assail the priest's office, because he had married the high-priest's daughter: but Jotham, though so much of the priest's seed, yet did not attempt it. See his Works, vol. II. p. 249.

Judah.

Israel.

SECT. II.

JOTHAM—1ST YEAR.

B.C. 758.

PEKAH—2D YEAR. § 6.

PROPHET—ISALAH.

PROPHET—HOSEA.

2 KINGS XV.

2 CHRON. XXVII.

the house of the LORD.

the house of the LORD^a,
and on the wall of Ophel¹ he
built much.

2 CHRON. XXVII.

4 Moreover he built cities in the mountains of Judah,
and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites,
and prevailed against them. And the children of
Ammon gave him the same year an hundred talents
of silver, and ten thousand measures of wheat, and
ten thousand of barley. So much² did the children
of Ammon pay unto him, both the second year, and
6 the third. So Jotham became mighty, because he
prepared³ his ways before the LORD his God^b.

B.C. 750.

2 KINGS XV.

2 CHRON. XXVII.

36 Now the rest of the acts
of Jotham,

7 Now the rest of the acts
of Jotham,

and all that he did,
are they not written in
the book of the chronicles
of the kings of Judah?

and all his wars, and his ways,
lo, they *are written in*
the book of the
kings of Israel and Judah.

8 He was five and twenty
years old when he began to
reign, and reigned sixteen
years in Jerusalem.

MARG. ¹ v. 3. *Ophel, or the tower.* ² v. 5. *So much.* Heb. *this.*³ v. 6. *prepared, or established.*

^a *He built the high gate of the house of the Lord.*—If magistrates cannot do all they would for suppressing vice and profaneness, let them do so much the more for the support and advancement of piety and virtue, and to bring them into reputation. If they cannot pull down the high places of sin, yet let them build and beautify the high gate of God's house.—Henry.

^b *Jotham became mighty, because he prepared his ways before the Lord his God.*—No wonder that he prospered in all the works he undertook during his years of peace;—no wonder that he was victorious in all his wars;—*he prepared his ways before the Lord his God.* When will Christian sovereigns take words like these for their rule of greatness;

for their principle of strength? When will they be persuaded, that the only power which it is really well for one man to have over his fellows is the power that is exerted for the general good? When will they become aware, that the only adequate security for their exerting their power for the good of their subjects, is, that they prepare their ways before the Lord their God? By the Constitution of our own country, there is scarcely any one who has not some influence, directly or indirectly, in the affairs of the State. Whether this be or be not, upon the whole, productive of private happiness, it certainly makes it every man's duty to understand the principles on which he may use aright such influence as he has. Let all then take note, that in order

Judah.

Israel.

SECT. II.

JOTHAM—9TH YEAR.

B.C. 750.

PEKAH—10TH YEAR. § 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH.

Micah sheweth the wrath of God against Jacob for idolatry. He exhorteth to mourning.

MICAH i.

- 1 The word of the LORD that came to Micah^a the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

for the nation to be really strong, its rulers must follow the example of Jotham; its public national acts must be done upon the principle which regulated his. And let all observe, that the best way to attain this object, is for every one to act upon this principle in his own personal conduct. In some countries the measures of the rulers may be little influenced by the principles of their subjects. But in our own, it cannot fail to come to pass, that the larger is the proportion of those who prepare their ways before the Lord there is so much the higher probability that the nation will do the like in its national capacity. Thus private virtue will be found the chief source of public strength: and he will be in every sense the best lover of his country who is the most faithful servant of his God.—Girdlestone's Comm. Lec. 705.

^a *Micah*.—The time when Micah flourished was, according to Bishop Grey, between the years B.C. 758 and 699. He is thought to have prophesied thirty or forty years. Archbishop Usher places him B.C. 713; but according to Whiston and Bedford, he prophesied 750 years before the æra of Christ, and three after the building of the city of Rome; and he foretells the captivity of the Ten Tribes thirty years, and the coming of Sennacherib forty years, before the events. He was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, he prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country; consequently he was contemporary with Isaiah, Joel, Hosea, and Amos. The people of Judah and Israel being very profane and impenitent in the days of Isaiah—compare 2 Ki. xv.--xix. 2 Chron. xxxvi.--xxxix. Isa. xxxvi.--xxxviii. — in consequence of which, the Assyrian Captivity was then hastening upon Israel, and the Babylonian not long after fell upon Judah, the prophet Micah was raised up to second Isaiah,

and to confirm his predictions against the Jews and Israelites, whom he invited to repentance both by threatened judgments and by promised mercies.—Roberts Clavis Bibliorum, p. 671.

The Book of Micah, who was the contemporary of Isaiah, contains a summary of the prophecies delivered by the latter concerning the Messiah, and the final return of the Jews, which are thus translated and arranged by Dr. Hales:—

ch.v. 2. And art thou *Bethlehem Ephratah*, little to be [esteemed]

Among the thousands of *Judah*?—

From thee shall issue [THE LEADER],

Who shall rule my people, the *Israel* [of God].

(But *his issuings* are from old,
From days of eternity.)

iii. 3. Therefore he will give them up [for a season],

Until the time that *she which shall bear*
Have borne: Then shall return
The residue of thy brethren [the Jews]
Along with the outcasts of Israel.

iv. 4. And He shall stand and guide them

In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD
HIS GOD.

And when they return, He shall be magnified

Unto the ends of the earth,
And He shall be their PEACE.

This prophecy, Dr. Hales remarks, consists of four parts: 1. The human birth-place of CHRIST. 2. His eternal generation. 3. His temporary desertion of the Jews until his miraculous birth of the Virgin; after which they are to return with the true *Israelites*. 4. His spiritual and universal dominion.

The application of the first part of this prophecy was decided at the time of our SAVIOUR'S birth, by the most respectable Jewish Synod that ever sat, convened by Herod, to determine

Judah.

Israel.

SECT. II.

JOTHAM—9TH YEAR.

B. C. 750.

PEKAH—10TH YEAR. § 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH i.

- 2 Hear, all ye people¹;
 Harken, O earth, and all that therein is²:
 And let the Lord God be witness against you,
 The LORD from his holy temple.
- 3 For, behold, the LORD cometh forth out of his place,
 And will come down, and tread upon the high places of the earth.
- 4 And the mountains shall be molten under him.
 And the valleys shall be cleft,

MARG. ¹ v. 2. *Hear, all ye people.* Heb. *Hear, ye people, all of them.*

² *all that therein is.* Heb. *the fulness thereof.*

from prophecy the birth-place of the MESSIAH; which they agreed to be *Bethlehem*, upon the authority of Micah, which they cited. Their citation of the first part only is given by the evangelist Matthew, in an improved translation of the original, greatly superior to any of the ancient versions: Matt. ii. 6.

And thou, *Bethlehem*, territory of *Judah*,
Art by no means least among the captains
of Judah.

From thee shall issue THE LEADER,
Who shall guide my people, the Israel
[of God].

1. Here the evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative. As in Nathan's prophecy, *Shalt thou build me a house?* 2 Sam. vii. 5, the parallel passage answers in the negative, *Thou shalt not build me an house*, 1 Chron. xxii. 8.

2. He has supplied a chasm in the Masoretic text of נָגִיד *Nagid*, an usual epithet of the MESSIAH, 1 Chron. v. 2. Isa. lv. 4. Dan. ix. 25. usually rendered ἡγούμενος, *Leader*, by the Septuagint, and retained here by the evangelist, as a necessary distinction of his character, as supreme Commander, from the *captains of thousands*, styled ἡγεμόσι, judiciously substituted for the *thousands* themselves in Micah, to mark the analogy more correctly.

3. He has also determined the *pastoral* nature of the MESSIAH's rule by the verb ποιάσει, *shall guide as a Shepherd*, afterwards intimated by Micah ורעה, καὶ ποιάσει, as there rendered by the Septuagint. For He is the *Shepherd of Israel*, Gen. xlix. 24. Ps. lxxx. 1; the *chief Shepherd*, 1 Pet. v. 4; and the *good Shepherd*, John x. 14. who appointed his apostles to *guide* and *pasture* his sheep, John xxi. 16.

4. The *human* birth of the MESSIAH is carefully distinguished by Micah from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primeval birth of Wisdom, Prov. viii. 22--25.

5. The blessed *Virgin* of Isaiah's former prophecy, vii. 14, is evidently alluded to by Micah, and also the *return of the remnant* of the Jews, Isa. x. 20, 21; and of the final *peace* of his kingdom, Isa. ix. 6, 7.

This prophecy of Micah is perhaps the most important single prophecy of the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of prophecies descriptive of the several limitations of the *blessed seed of the woman* to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, the *city of David*. It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the universal *peace* destined to prevail throughout the earth in the *Regeneration*. It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introduction of Matthew's and Luke's Gospels; his eternal generation as the ORACLE OF WISDOM in that sublime introduction of John's Gospel; his prophetic character and second coming illustrated in the four *Gospels* and *Epistles*; ending with a prediction of the speedy approach of the latter in the *Apocalypse*, Rev. xxii. 20. —Dr. Hale's Analysis of Chronology, vol. II. Period vi. pp. 423—426.

Judah.

Israel.

SECT. II.

JOTHAM—9TH YEAR.

B.C. 750.

PEKAH—10TH YEAR.

§ 6.

PROPHETS—ISAMAH AND MICAH.

PROPHET—HOSEA.

MICAH i.

As wax before the fire,

*And as the waters that are poured down a steep place*¹.5 For the transgression of Jacob *is* all this^a,

And for the sins of the house of Israel.

What *is* the transgression of Jacob?—*is it* not Samaria?And what *are* the high places of Judah?—*are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field,

And as plantings of a vineyard^b:

And I will pour down the stones thereof into the valley,

And I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces,

And all the hires thereof shall be burned with the fire,

And all the idols thereof will I lay desolate:

MARG. ¹ V. 4. *a steep place.* Heb. *a descent.*^a *For the transgression of Jacob is all this.*

—Sin is the procuring cause of all these desolations. If it be asked, Why God is so angry, and why Jacob and Israel are thus brought to ruin by his anger? the answer is ready: Sin has done all the mischief; sin hath laid all waste; all the calamities of Jacob and Israel are owing to their transgressions: if they had not gone away *from God*, he had never appeared thus *against them*. External privileges and professions will not secure a sinful people from the judgments of God. If sin be found in the *house of Israel*, if Jacob be guilty of *transgression and rebellion*, God will not spare them: no; he will punish them first; for their sins are of all others most *provoking to him*, for they are most *reproaching*. But it is asked, *What is the transgression of Jacob?* When we feel the smart of sin, it concerns us to inquire what the sin is we smart for, that we may particularly war against that which wars against us. And what is it? 1. It is *idolatry*; it is the *high-places*; that is the *transgression*, the great transgression which reigns in Israel, that is, spiritual whoredom, the violation of the marriage-covenant, which merits a divorce: even the *high places of Judah*, though not so bad as the *transgression of Jacob*, are yet offensive enough to God, and a remaining blemish upon some of the good reigns, *Howbeit the high places were not taken away*. 2. It is the idolatry of Samaria and Jerusalem, the royal cities of those two kingdoms; those

were the most *populous* places; and where there were most people, there was most wickedness, and they made one another worse: these were the most *pompous* places, there men lived most in wealth and pleasure, and they forgot God. These were the places that had the greatest influence upon the country, by authority and example: so that for them, idolatry and *profaneness went forth throughout all the land*, Jer. xxiii. 15. Spiritual distempers are most *contagious* in persons and places that are most *conspicuous*. If the head city of a kingdom, or the chief family in a parish, be vicious and profane, *many will follow their pernicious ways*, and write after an ill copy, when great ones set it them. The vices of leaders and rulers are leading, ruling vices, and *therefore* shall be surely and sorely punished. Those have a great deal to answer for, indeed, that not only sin, but *make Israel to sin*. Those must expect to be *made examples*, that have been *examples of wickedness*. If the *transgression of Jacob* is Samaria, therefore shall *Samaria become a heap*. Let ringleaders in sin hear this, and fear.—Henry.

^b *I will make Samaria as an heap of the field, and as plantings of a vineyard, &c.*—This great city is wholly converted into gardens.—Maundrell's Travels, p. 78. The relative distance, local position, and unaltered name of Sebaste, leave no doubt as to the local identity of its site; and its local features are equally seen in the threat of Micah.—Buckingham's Travels in Palestine, pp. 511, 512.

Judah.

Israel.

SECT. II.

JOTHAM—9TH YEAR.

B.C. 750.

PEKAH—10TH YEAR. § 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH i.

For she gathered *it* of the hire of an harlot,
And they shall return to the hire of an harlot.

8 Therefore I will wail and howl^a,

I will go stripped and naked^b:

I will make a wailing like the dragons^c,

And mourning as the 'owls^d.

9 For her wound *is* incurable^e;

For it is come unto Judah;

He is come unto the gate of my people, *even* to Jerusalem.

10 Declare ye *it* not at Gath, weep ye not at all:

In the house of Aphrah³ roll thyself in the dust^c.

MARG. ¹ v. 8. *owls*. Heb. *daughters of the owl*.

² v. 9. *her wound is incurable*, or, she is *grievously sick of her wounds*.

³ v. 10. *Aphrah*, that is, *dust*.

^a *I will wail and howl*.—The prophet is himself the chief mourner, as a man distracted with grief. The Prophets usually expressed their grief for the public calamities, partly to mollify the predictions of them, and to make it appear it was not out of ill will they denounced the judgments of God: so far were they from desiring the woeful day, that they dreaded it more than any thing; partly to shew how very dreadful and mournful the calamities would be, and to stir up in the people a holy fear of them, that by repentance they might turn away the wrath of God. We ought to lament the punishments of sinners as well as the sufferings of saints, in this world. The weeping prophet did so, Jer. ix. 1. so did this prophet. And there are two things which he especially laments: First, that Israel's case is desperate, her *wound is incurable*: man cannot help her: God will not, because she will not, by repentance and reformation, help herself. There is indeed a balm in Gilead and a physician there; but they will not apply themselves to the physician, nor make use of the balm. Secondly, that Judah likewise is in danger. The cup is going round, and is now put into Judah's hand: *the enemy is come to the gate of Jerusalem*. Soon after the destruction of Samaria and the Ten Tribes, the Assyrian army under Sennacherib laid siege to Jerusalem, came to the *gate*, but could not force their way any further. It was, however, with great concern that the prophet foresaw the alarm which it would excite, so dearly did he love the peace of Jerusalem.—Henry. The prophet would

sympathize with the calamities of his countrymen. Compare Isaiah xxii. 4; Jer. iv. 19; putting on the habit of mourners, whose custom it was to go without their upper garments, or with those which they wore rent and torn. This would fitly denote the naked condition to which the Ten Tribes would be reduced by their enemies. See Isa. xx. 2--4.—Preb. Lowth.

^b *Naked*;—that is, without an upper garment. His dress would be neglected, like that of Eastern mourners.—Newcome.

^c *Dragons*—Foxes or jackals, which, abiding in the fields and waste places, make in the night a lamentable howling noise.—Pococke. See Shaw's *Travels*, 4to. p. 174. and Bochart, l. iii. c. 12.

^d *Owls*—daughters of the ostrich.—Newcome. See Aquila and Symmachus. It is affirmed by travellers of good credit, that ostriches make a fearful screeching lamentable noise.—Pococke. During the lonesome part of the night they often make a very doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies. Shaw, 4to. p. 456.

^e *Dust*.—Here the word *פֶּחַי*, *pulvis*, alludes to the etymology of Beth-oprah, which signifies *domus pulveris*. Beth-oprah is mentioned Josh. xviii. 23, as in the tribe of Benjamin. This reference to the meaning of names was natural among the Hebrews: such, among many others, were Japhet, Abraham, Judah, &c. It also served to imprint prophecies on the memory of those to whom they were delivered.—Newcome.

Judah.

Israel.

SECT. II.

JOTHAM—9TH YEAR.

B. C. 750.

PEKAH—10TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH i.

- 11 Pass ye away, thou¹ inhabitant² of Saphir^a, having thy shame naked :
The inhabitant of ³Zaanan^b came not forth
In the mourning of ⁴Beth-ezel^c ; he shall receive of you his standing.
- 12 For the inhabitant of Maroth^d waited⁵ carefully for good :
But evil came down from the LORD unto the gate of Jerusalem.
- 13 O thou inhabitant of Lachish^e, bind the chariot to the swift beast :
She is the beginning of the sin^f to the daughter of Zion :
For the transgressions of Israel were found in thee.
- 14 Therefore shalt thou give presents to⁶ Moresheth-gath :
The houses of Achzib⁷ shall be a lie to the kings of Israel.
- 15 Yet will I bring an heir unto thee, O inhabitant of Mareshah :
He shall come unto Adullam⁸, the glory of Israel.
- 16 Make the bald, and poll thee for thy delicate children ;
Enlarge thy baldness as the eagle ;
For they are gone into captivity from thee.

*Rezin is sent against Judah. Jotham dies. Ahaz
succeedeth him.*

2 KINGS xv. 37, 38.

- 37 In those days⁹ the LORD began to send against
Judah, Rezin the king of Syria, and Pekah the son
of Remaliah.

B. C. 742.

2 KINGS xv.

2 CHRON. xxvii. 9.

- | | |
|---|---|
| 38 And Jotham slept with
his fathers,
and was buried with his fathers
in the city of David his father :
and Ahaz his son reigned
in his stead. | 9 And Jotham slept with
his fathers,
and they buried him
in the city of David :
and Ahaz his son reigned
in his stead. |
|---|---|

- MARG. ¹ v. 11. *thou, or thou that dwellest fairly.* ² *inhabitant.* Heb. *inhabitress.*
³ *Zaanan, or the country of flocks.* ⁴ *Beth-ezel, or a place near.*
⁵ v. 12. *waited, or was grieved.* ⁶ v. 14. *to, or for.*
⁷ *Achzib, that is, a lie.*
⁸ v. 15. *He shall come unto Adullam, or The glory of Israel shall come, &c.*
⁹ v. 37. *At the end of Jotham's reign.*

^a *Saphir, now es-Sawâfir.*—Houbigant says that Eusebius places this city in the tribe of Judah, between Eleutheropolis and Ascalon.

^b *Zaanan*—in the tribe of Judah : Jos. xv. 37. There was no burial of her dead with solemn mourning out of the precincts of her city ; but she was besieged, and put to the sword.

^c *Beth-ezel*—near Jerusalem : Zech. xiv. 5.

^d *Maroth*—in the tribe of Judah : Jos. xv. 59.

^e *Lachish*—in the tribe of Judah : Jos. xv. 39.

2 Kings xviii. 14.

^f *The beginning of the sin.*—The idols of Israel were first adopted by Lachish.—New-come in *loc.*

Judah.

Israel.

SECT. III.

THE REIGN OF AHAZ.

B. C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

Ahaz's wicked reign.

2 KINGS xvi. 1, 2.

2 CHRON. xxviii. 1, 2.

1 In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem; and did not *that which was* right in the sight of the LORD his God, like David his father.

1 Ahaz^a *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. His judgment is prophesied to come by Assyria.

2 KINGS xvi. 5.

ISAIAH vii.

1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that*

5 Then Rezin king of Syria and Pekah son of Remaliah^b king of Israel

Rezin the king of Syria and Pekah the son of Remaliah king of Israel

^a *Ahaz.*—As Ahaz was twenty years old when he began to reign, and reigned sixteen years, he was but thirty-six years old at his death, when Hezekiah his son, at the age of twenty-five, succeeded him on the throne, 2 Chron. xxix. 1: he was therefore but eleven years old when Hezekiah was born. Tremellius thinks this improbable; and therefore supposes Ahaz to have been twenty years old, not when he himself, but when his father Jotham began to reign.—See Usher's Annals, A. M. 3240.

^b *Rezin king of Syria and Pekah son of Remaliah.*—The design of this confederacy of Israel and Syria was to destroy the house of David, and set up a new king over Judah, even the son of Tabeal, Isa. vii. 6; but as it

was the will of God only to punish Ahaz for his wickedness, and not the whole family of David, he was pleased to blast the design. And therefore the Lord sent the prophet Isaiah to Ahaz, to encourage him to withstand the enemy in the defence of the city, and to assure him that they should not prevail against him. And for this he gave him two signs; the one to be accomplished speedily, the other some ages after. The first was, that the prophet should shortly have a son; and before that son should be of sufficient age to discern between good and evil, both these kings should be cut off from the land, Isa. viii. 4; which accordingly came to pass, Rezin in the third year of Ahaz, and Pekah in the year following. The other sign was

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SECT. III.

AHAZ—1ST YEAR.

B. C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS xvi.

ISAIAH vii.

came up to Jerusalem went up toward Jerusalem

to war:

to war against it,

and they besieged Ahaz,

but could not overcome *him*. but could not prevail against it^a.

ISAIAH vii.

2 And it was told the house of David^b, saying, Syria
is confederate with Ephraim¹. And his heart was

moved, and the heart of his people, as the trees of

3 the wood are moved with the wind. Then said the

LORD unto Isaiah, Go forth now to meet Ahaz^c, thou,

MARG. ¹ v. 2. *is confederate with Ephraim.* Heb. *resteth on Ephraim.*

that a virgin should conceive and bear a son, who should be called Immanuel, that is, God with us, Isa. vii. 14. the Messiah that was to come, God manifest in the flesh, and for a while dwelling with us here, to accomplish the great work of our salvation. This prophecy was then delivered to comfort and support the drooping and desponding spirits of the house of David; for seeing so great a force armed against them, and intending their destruction, they were under great apprehension that their utter extirpation was at hand. From such despair this prophecy would fully relieve them; as it assured them that their house should stand and continue till this prediction should be accomplished, and the Messiah born of their race, according to the prediction.—See Prideaux' Connections, Book I. pp. 3, 4.

^a *Could not prevail against it.*—But yet he carried away many captives out of Judæa, slew many of the people, and restored Elath to his own dominions. See 2 Kings xvi. 5, 6. 2 Chron. xxviii. 5.—Preb. Lowth.

^b *The house of David.*—This degenerate royal family is called the house of David, to put us in mind of that article of God's covenant with David: If his children forsake my law, I will chasten their transgression with a rod, but my loving-kindness will I not utterly take away, Ps. lxxxix. 30, which is remarkably fulfilled in this chapter. News being brought that the two armies of Syria and Israel were joined and had taken the field, both court, city, and country were in the greatest consternation. The heart of Ahaz was moved with fear; and then no wonder that the heart of the people was so, as the trees of

the wood are moved with the wind: they were tossed and shaken, and put into great disorder and confusion: they were wavering and uncertain in their counsels, hurried hither and thither, and could not fix in any steady resolution: they yielded to the storm, and gave up all for lost, concluding it vain to make any resistance. That which caused this alarm was the sense of guilt and the weakness of their faith: they had made God their enemy, and knew not how to make him their friend, and therefore their fears tyrannized over them: while those whose consciences are kept void of offence, and whose hearts are fixed, trusting in God, need not be afraid of evil tidings: though the earth be removed, yet will they not fear; but the wicked flee at the shaking of a leaf.—Henry. The whole royal family was much concerned at this news, because it threatened the destruction of their government; and therefore the promise mentioned, verse 13, is made to them.—*Ephraim* is commonly taken in the Prophets for the whole kingdom of *Israel*, Ephraim being the chief of the Ten Tribes. See verse 17 of this chapter; and ix. 9. xi. 13. xvii. 3. xxviii. 1: and many instances in the prophet Hosea, particularly ch. v. 3, 5, &c.—Preb. Lowth.

^c *Go forth now to meet Ahaz.*—The prophet is directed to go and encourage Ahaz in his distress;—not for his own sake; he deserved to hear nothing from God but words of terror, which might add affliction to his grief, but because he was a son of David and king of Judah: God had kindness for him for his father's sake, who must not be forgotten; and for his people's sake, who must not be abandoned, but would be encouraged if Ahaz was.

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Israel.

SECT. III.

AHAZ—1ST YEAR.

B.C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH vii.

and Shear-jashub¹ thy son, at the end of the conduit
of the upper pool in the highway² of the fuller's field;

4 And say unto him,

Take heed, and be quiet;

Fear not, neither be fainthearted³

For the two tails of these smoking firebrands,

For the fierce anger of Rezin with Syria, and of the
son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah,

Have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex⁴ it,

And let us make a breach therein for us,

And set a king in the midst of it^a, *even* the son of Tabeal:

7 Thus saith the Lord God,

It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus,

And the head of Damascus *is* Rezin;

And within threescore and five years^b shall Ephraim

be broken, that it be not a people⁵.

MARG. ¹ v. 3. *Shear-jashub*, that is, *The remnant shall return*. ² *highway*, or *causeway*.

³ v. 4. *neither be fainthearted*. Heb. *let not thy heart be tender*.

⁴ v. 6. *vex*, or *waken*. ⁵ v. 8. *that it be not a people*. Heb. *from a people*.

Isaiah was ordered to take his little son with him, because his son carried a sermon in his name.—Henry. This son and Maher-shalal-hash-baz, mentioned in chap. viii. are the children whom God gave Isaiah for signs, chap. viii. 18. *Shear-jashub* signifies *a remnant shall return*. The name probably alludes to the promise made by the prophet of the people's return from the Captivity, chap. vi. 13; and imports that God will never wholly cut off his people, but will still have a remnant, to whom he will make good the promises he gave to their fathers. See chap. i. 9. vi. 13. x. 21. Rom. xi. 29. Names are often imposed as signs or token of things future. See Hos. i. 4, 6, 9. John i. 42.—Bp. Patrick.

^a *And set a king in the midst of it*, &c.—In this strong conspiracy of the kings of Syria and Israel to dispossess Ahaz and his family from the throne of Judah, they seemed very likely to accomplish their purpose. The hearts of the people sunk within them, and they gave up all for lost, verse 2; but to encourage Ahaz, and assure him that they should not succeed, God gave him a sign, viz. that

Christ should be born of his legal seed, *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*.—Edwards's Hist. of Redemption, period I. part 5.

^b *Threescore and five years*.—This is commonly reckoned by the Jewish writers from the prophecy of Amos, from which, to the captivity of Israel, is just that time. See Amos iii. 11—15. vii. 11—17. Junius and Tremellius think that this prophecy wholly respects the time to come; for although the kingdom of Israel was abolished in the sixth year of Hezekiah, yet Israel did not immediately cease to be a people when only some part of it was carried away; but they entirely ceased to be a people, when new colonies were introduced by Esar-haddon the son of Sennacherib, and all the Israelites were forced into bondage. This was eleven years *within* the *threescore and five*. B.C. 678. See 2 Ki. xvii. 24—41.

The learned Dr. Prideaux interprets it in the same way. He says, that in the twenty-second year of Manasseh, Esar-haddon prepared a great army, and marched into the parts of

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SECT. III.

AHAZ—1ST YEAR.

B.C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH vii.

- 9 And the head of Ephraim *is* Samaria,
 And the head of Samaria *is* Remaliah's son.
 If ye will not believe¹, surely ye shall not be established^a.
 10 Moreover the LORD spake again² unto Ahaz, saying,
 11 Ask thee a sign of the LORD thy God;
 Ask it either in the depth³, or in the height above.
 12 But Ahaz said, I will not ask, neither will I tempt the LORD.
 13 And he said,
 Hear ye now, O house of David;
Is it a small thing for you to weary men,
 But will ye weary my God also?
 14 Therefore the LORD himself shall give you a sign;
 Behold, a virgin^b shall conceive, and bear a son,
 And shall call^c his name Immanuel^c.

MARG. ¹ v. 9. *If ye will not believe, surely ye shall not be established, or Do ye not believe?*
it is because ye are not stable.

² v. 10. *Moreover the LORD spake again.* Heb. *And the LORD added to speak.*

³ v. 11. *Ask it either in the depth, or Make thy petition deep.*

⁴ v. 14. *shall call, or thou, O Virgin, shalt call.*

Syria and Palestine, and again added them to the Assyrian empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria, that *within threescore and five years* Ephraim should be absolutely broken, so as from thenceforth to be no more a people. See Connect. Bk. I. p. 42. See also Usher's Annals for the same interpretation, A.M. 3327; and Calovius.

Gussetius supposes that ששים signifies *twice six*, as עשרים *twice ten* or *twenty*; and so five, added to twelve, make seventeen: and from the fourth of Ahaz to the taking of Samaria was about seventeen years. Comment. Ebr. p. 892.

Dr. Lightfoot reckons the *threescore and five years* from the delivery of the prophecy, to which he accordingly assigns the date of the 23d of Uzziah. Works, vol. II. p. 244.—See also p. 271, for another mode of explanation.

^a *If ye will not believe, surely ye shall not be established.*—This clause, says Dr. Jubb, is very much illustrated by considering the captivity of Manasseh as happening at the same time with this meditated final ruin of Ephraim as a people. The near connection of the two facts makes the prediction of the one naturally to cohere with the prediction of the other.

And the words are well suited to this event in the history of the people of Judah: *If ye believe not, ye shall not be established*; that is, unless ye believe this prophecy in the destruction of Israel, ye yourselves, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time. And our Saviour told the Jews in his time, *Unless ye repent, ye shall all likewise perish*; intimating their destruction by the Romans, to which, as well as to the captivity of Manasseh and the Babylonish captivity, the view of the prophet might here extend. See Lowth.

^b *Behold, a virgin.*—A prophecy of the birth of Christ, cited Matt. i. 22, 23. The Lord himself gives this sign: *That the Lord will not quite cast off the house of David till a virgin have borne a son, and that son be God in one nature.*—Dr. Lightfoot.

St. Matthew, in applying this prophecy to the birth of Christ, does it not merely in the way of accommodating the words of the prophet to a suitable case not in the prophet's view, but takes it in its strictest, clearest, and most important sense, and applies it according to the original design and principal intention of the prophet.—Lowth.

^c *And shall call his name Immanuel.*—This

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SECT. III.

AHAZ—1ST YEAR.

B.C. 742.

PEKAH—18TH YEAR.

§. 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH vii.

- 15 Butter and honey shall he eat,
That he may know to refuse the evil, and choose the good.
- 16 For before the child shall know
To refuse the evil, and choose the good,
The land that thou abhorrest
Shall be forsaken of both her kings.
- 17 The LORD shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that Ephraim departed from Judah;

is spoken of the mother, who usually gave the name to the child: see Gen. iv. 1. xvi. 11. xxix. 32. xxx. 6, 8. To be called, is the same, in Scripture phrase, as to be; *name* being often put for *thing*, in the Hebrew dialect. To this sense the word רַבֵּר is often used in the Old Testament; and Luke i. 38, the original reads *With God no word shall be impossible*, i.e. no thing: so it is said of Christ, ch. ix. 6, his name shall be called *Wonderful*, i.e. he shall be a wonderful person; and chap. i. 26, Jerusalem shall be called a city of righteousness, i.e. her manners shall answer that title: thus we are to understand the *Messiah's* being called *Immanuel*, i.e. being really what that name imports, i.e. *God with us*; being both truly and properly *God*, and called so, ch. ix. 6. and also living or dwelling *with us*, men. In the same sense we are to understand that prophecy of Christ, Jer. xxiii. 6: *This is his name whereby he shall be called*, THE LORD OUR RIGHTEOUSNESS. Several other texts of the Old Testament speak of the Messias as God: see Isai. xxxv. 4. xl. 9, 10. xlviii. 16. Hosea i. 7. Zech. ii. 10, 11. Mal. iii. 1. *Butter and honey shall he eat, that he may know how to refuse the evil and choose the good: for before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.* According to the judgment of several interpreters, these two verses are a plain proof that this prophecy, though in its true and natural sense it can be fulfilled in none but the Messiah, yet had an immediate aspect upon some particular event that should quickly happen; viz. that within the time that one who is now a virgin could marry, and bring forth a son, and that son come to years of discretion, the two kings of Samaria and Damascus should be destroyed.

Huetius embraces this sense. Dem. Evang. prob. xi. cap. 9. It may indeed justly be wondered that any part of this illustrious prophecy concerning Christ should be supposed applicable to any other person or event. But to this it may be answered, that as all the mercies promised to the Jews were figures or earnest of the times of the Messias, in whom all the promises of God were verified—see 2 Cor. i. 20—so the Prophets, in foretelling temporal mercies, are sometimes *carried beyond themselves and their subject*, if I may so express it, to foretell the blessings of the Gospel; and after this extraordinary rapture, they return to the subject which was the immediate occasion of their prophecy. See Note on chap. x. 20. But other learned men, particularly Archbishop Usher, in his *Annals*, ad A.M. 3262, suppose this prophecy to be applicable to none but Christ: accordingly, that learned prelate explains the 15th and 16th verses to this sense, *Butter and honey shall he eat*, i.e. Christ shall take upon him the infirmities of childhood, and shall be fed with the common nourishment given to children in those countries, which was *milk*, or *butter* and *honey*. Then he supposes the prophet to point to his son *Shear-jashub*, whom he took along with him, see verse 3; and to tell Ahaz, for his present comfort, that before that child should come to discern good from evil the land of Israel, and its two confederate kings, should be destroyed by the king of Assyria. To confirm this exposition, it may be observed, that Isaiah mentions but two of his own children, *Shear-jashub*, here ver. 3, and *Maher-shalal-hash-baz*, chap. viii. 3. and never calls *Immanuel* his son; from which we may justly conclude that he was a distinct person from them both.—Preb. Lowth.

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SECT. III.

AHAZ—1ST YEAR.

B. C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH vii.

Even the king of Assyria.

18 And it shall come to pass in that day,

That the LORD shall hissFor the fly that *is* in the uttermost part of the rivers of Egypt^a,And for the bee that *is* in the land of Assyria^b.19 And they shall come^c, and shall rest all of them

In the desolate valleys, and in the holes of the rocks,

And upon all thorns, and upon all bushes¹.

20 In the same day shall the Lord shave with a razor that is hired,

Namely, by them beyond the river, by the king of Assyria,The head, and the hair^d of the feet:

And it shall also consume the beard.

21 And it shall come to pass in that day,

That a man shall nourish a young cow^e, and two sheep;

22 And it shall come to pass,

For the abundance of milk *that* they shall give, that he shall eat butter:

For butter and honey shall every one eat

That is left in the land².MARG. ¹ v. 19. *bushes*, or *commendable trees*.² v. 22. *in the land*. Heb. *in the midst of the land*.

^a *The fly that is in the uttermost part of the rivers of Egypt*.—The Zimb, or Dog-fly, described by Mr. Bruce in his Travels, vol. I. p. 5. vol. V. p. 191. It is rather larger than a bee. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara; and there they remain whilst the rains last, this cruel enemy never daring to pursue them further. The inhabitants are obliged to remove to the next sand in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. See Calmet's Fragments, No. 56.

^b *The bee that is in the land of Assyria*.—Seira, says Hesychius, means a bee, or the house of a bee: and it may refer to the first swarm of mankind which, from *Ai Seira*, spread throughout the earth. The country may also have abounded with bees. See Calmet's Fragments, No. 524.

^c *They shall come*.—Sennacherib, Esarhad-don, Pharaoh-necho, and Nebuchadnezzar, who, one after another desolated Judæa.—Lowth.

^d *The head, and the hair* &c.—This denotes the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest, by the Assyrians, whom God employed as his instruments to punish the Jews.—Lowth *in loc*.

^e *A man shall nourish a young cow* &c.—The remaining verses of this chapter contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances; the vineyards and cornfields, before well cultivated, now overrun with briars and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.—Lowth *in loc*.

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SECT. III.

AHAZ—1ST YEAR.

B. C. 742.

PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH vii.

- 23 And it shall come to pass in that day,
That every place shall be,
 Where there were a thousand vines at a thousand silverlings,
 It shall *even* be for briers and thorns.
- 24 With arrows and with bows shall *men* come thither;
 Because all the land shall become briers and thorns.
- 25 And *on* all hills that shall be digged with the mattock
 There shall not come thither the fear of briers and thorns:
 But it shall be for the sending forth of oxen,
 And for the treading of lesser cattle.

In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. Judah likewise, for their infidelity. God's judgments shall be irresistible. Comfort shall be to them that fear God. Great afflictions to idolaters.

ISAIAH viii.

- 1 Moreover the Lord said unto me, Take thee a great roll^a, and write in it with a man's pen concerning Maher-shalal-hash-baz¹. And I took unto me faithful witnesses to record, Uriah the priest, 3 and Zechariah the son of Jeberechiah. And I went unto² the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have

MARG. ¹ v. 1. *Maher-shalal-hash-baz.* Heb. *in making speed to the spoil he hasteneth the prey, or make speed &c.*

² v. 3. *went unto.* Heb. *approached unto.*

^a *Take thee a great roll.*—Isaiah, says Dr. Lightfoot, writes a book full of no other words but these, מַהֵר שָׁלַל חֶשֶׁב, *Hasting to the spoil, he hasteleth to the prey*; and takes two men who were of esteem with Ahaz—Zechariah his father-in-law, and Uriah the priest—to see and witness what he had done, that so it might come to the knowledge of Ahaz. He also names a child whom his wife bare him, by the same name; and all to confirm that Damascus and Samaria, the two enemies of Judah, now in arms against it, should speedily be destroyed. He uses two phrases of the same signification, as applying them to the two places, Samaria and Damascus; yet he also threatens those of Judah who despised the house and kingdom of David, because it was but like the waters of Siloam, of a very small stream, in comparison with those great

kingdoms which were so powerful, and who therefore desired to be under one of those great kingdoms, and to make confederacy with it. Such men he threatens that he will bring upon them a kingdom great enough, which should come as a mighty river, since they despised the small stream, and should overflow Emmanuel's land. He prophesies glorious things of Emmanuel himself;—as, that he should be a sanctuary; that he should have children or disciples; that he should give them a law and testimony; and that whosoever should transgress that law and testimony—ver. 21, וַעֲבַר בָּהּ *And he transgresseth against it*; that is, against the testimony, ver. 2, or the Gospel—should be hard bestead, famished, perplexed, and at last driven to utter darkness.—See Dr. Lightfoot's Works, vol. II. p. 251.

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SECT. III.

AHAZ—1ST YEAR.

B. C. 742.

PEKAH—18TH YEAR. § 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH viii.

knowledge to cry, My father, and my mother, 'the riches of Damascus and the spoil of Samaria shall be taken away^a before the king of Assyria.

5 The Lord spake also unto me again, saying,

6 Forasmuch as this people refuseth

The waters of Shiloah^b that go softly,

And rejoice in Rezin and Remaliah's son ;

7 Now therefore, behold, the Lord bringeth up upon them

The waters of the river, strong and many, *even* the king

of Assyria, and all his glory :

And he shall come up over all his channels,

And go over all his banks :

8 And he shall pass through Judah ; he shall overflow and

go over,

He shall reach *even* to the neck^c ;

MARG. ¹ v. 4. *the riches of Damascus and the spoil of Samaria shall be taken away, or he that is before the king of Assyria shall take away the riches &c.*

^a *The riches of Damascus and the spoil of Samaria shall be taken away.*—This prophecy was accordingly accomplished *within three years*, when Tiglath-pileser, king of Assyria, went up against Damascus, and took it, and carried the people of it captive to Kir ; and slew Rezin ; and also took the Reubenites and the Gadites, and the half tribe of Manasseh, and carried them captive to Assyria : 2 Kings xv. 29. xvi. 9. 1 Chron. v. 26.—Lowth.

^b *The waters of Shiloah.*—Siloah was a small river that ran through Jerusalem : see Neh. iii. 15. John ix. 7 ; and denotes the small strength and forces of the king of Judah, that bore no greater proportion to the power of the Assyrian monarch than a small brook does to the mighty river Euphrates.—Preb. Lowth. Here still, April 17, 1838, within the Tyropæon is the Pool of Siloam, a small deep reservoir in the form of a parallelogram, into which the water flows from under the rocks, out of a smaller basin hewn in the solid rock a few feet further up, to which is a descent by a few steps. This is wholly an artificial work ; and the water comes to it, through a subterraneous channel, from the fountain of Mary, higher up in the Valley of Jehoshaphat. The hill or ridge Ophel, lying between the Tyropæon and the Valley of Jehoshaphat ends here, just over the Pool of Siloam, in a steep point of rock forty or fifty feet high. Along

the base of this the water is conducted from the pool in a small channel hewn in the rocky bottom ; and is then led off to irrigate gardens of fig and other fruit trees, and plants lying in terraces quite down to the bottom of the Valley of Jehoshaphat, a descent still of some forty or fifty feet. The waters of Siloam, as we saw them, says Dr. Robinson, were lost in these gardens. On the right, just below the pool, and opposite the point of Ophel, is a large mulberry-tree, with a terrace of stones surrounding its trunk, where they say Isaiah was sawn asunder. We crawled through the whole length of the passage, from the Fountain of the Virgin to the Pool of Siloam. We drank of the waters, and remarked a peculiar though not unpleasant taste. We had been told that the people did not use it for drinking ; but we found at both places women filling their water-skins, which, like Hagar, they bore off on their shoulders. They said they used it now for drinking ; but when in summer the water becomes lower, it is then not good, and has a brackish taste.—Robinson's Bib. Researches, vol. I. § vi. pp. 341-343.

^c *He shall reach even to the neck.*—He compares Jerusalem, says Kimchi, to the head in the human body : as when the waters come up to a man's neck he is very near drowning, for a little increase of them would go over his head ; so the king of Assyria coming up to

Judah.

Israel.

SECT. III.

AHAZ — 1ST YEAR.

B. C. 742.

PEKAH—18TH YEAR. § 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH viii.

And the stretching out of his wings shall fill
The breadth of thy land¹, O Immanuel.

9 Associate yourselves, O ye people, and² ye shall be
broken in pieces;

And give ear, all ye of far countries:

Gird yourselves, and ye shall be broken in pieces;

Gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought;

Speak the word, and it shall not stand:

For God *is* with us.

11 For the LORD spake thus to me³ with a strong hand^a,

And instructed me that I should not walk in the way of
this people, saying,

12 Say ye not, A confederacy,

MARG. ¹ v. 8. *the stretching out of his wings shall fill the breadth of thy land.* Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

² v. 9. *and, or yet.*

³ v. 11. *with a strong hand.* Heb. *in strength of hand.*

Jerusalem, was like a flood reaching to the neck; the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders, *reaching to the neck*, by reaching to Jerusalem.

^a *The Lord spake to me with a strong hand.*

—He comforts and encourageth the people of God with the same comforts and encouragements which he himself had received: the attempt made upon them was very formidable: the house of David, the court and royal family, were at their wits' end, chap. vii. 2; and then no marvel if the people were in a consternation. Now, the prophet tells us how he was of himself taught of God not to give way to such amazing fears as the people were disturbed with; not to run into the same measures with them; not to say as they say, nor to do as they do, nor to entertain the same frightful apprehension of things, nor to approve of their projects of making peace upon any terms, or calling in the help of the Assyrians. God instructed the prophet not to go down the stream. There is a proneness in the best of men to be frightened at threatening clouds, especially when fears are epidemical. We are all too apt to walk in the way of the people we live among, though it be not a good way. Those whom God loves and owns, he will instruct and enable to swim

against the stream of common corruptions, particularly of common fears. He will find ways to teach his own people not to walk in the way of other people, but in a sober singularity. Corruption is sometimes so active in the hearts even of good men, that they have need to be taught their duty with a strong hand; and it is God's prerogative to teach so, for He only can give an understanding, and overpower the contradiction of unbelief and prejudice. He can teach the heart; and herein none teacheth like him. Those that are to teach others have need to be themselves well instructed in their duty, and then they teach most powerfully when they teach experimentally: the word that comes from the heart is most likely to reach to the heart; and what we are ourselves by the grace of God instructed in, we should, as we are able, teach also to others.—Henry. The spirit of prophecy is expressed by *the hand of the Lord being upon the prophet*. See 2 Kings iii. 15. Ezek. iii. 14. viii. 1. Accordingly, here the words imply, that the prophet felt an extraordinary impulse to deliver this message, as from God, containing a doctrine of great importance; see ver. 13:—who likewise inspired him with courage and presence of mind to discharge his duty in this particular.—Preb. Lowth.

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SECT. III.

AHAZ—1ST YEAR.

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PEKAH—18TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH viii.

To all *them* to whom this people shall say, A confederacy ;
Neither fear ye their fear, nor be afraid¹.

13 Sanctify the LORD of hosts himself ;

And *let him be* your fear, and *let him be* your dread.

14 And he shall be for a sanctuary^a ;

But for a stone of stumbling and for a rock of offence²

To both the houses of Israel,

For a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble,

And fall, and be broken,

And be snared, and be taken.

16 Bind up the testimony,

Seal the law among my disciples.

17 And I will wait upon the LORD,

That hideth his face from the house of Jacob,

And I will look for him.

18 Behold, I and the children whom the LORD hath given me

Are for signs and for wonders in Israel

From the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you,

Seek unto them that have familiar spirits, and unto wizards

That peep, and that mutter :

MARG. ¹ v. 12. See 1 Pet. iii. 14, 15.

² v. 14. Rom. ix. 33. and 1 Pet. ii. 8.

^a *He shall be for a sanctuary*—i.e. a refuge and protection ; see Ezekiel xi. 16. The same thing is elsewhere expressed, by *dwelling in the secret place of the Most High*, Ps. xci. 1. and *in his pavilion*, or *tabernacle*, Psalm xxvii. 5. xxxi. 20. *But for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.* God, and his promises, which shall be men's refuge and security, become the occasion of hurt and mischief to unbelievers. Their sins are aggravated thereby, and their punishments increased : see Matt. xxi. 44. But this text hath a plain reference to Christ : see Rom. ix. 33. 1 Peter ii. 8 ; the *Immanuel* mentioned verse 8, in whom all God's promises are verified, 2 Cor. i. 20 : but yet the Prophets have foretold concerning him, that he should be matter of offence to the Jews, and this their incredulity should in the end be the occasion of their ruin, and the *taking away both their place and nation.* The prophet expressly mentions

both the houses of Israel, to shew the general rejection of the Jews under the Gospel. This very expression is a demonstration that the prophet here enlarges his views beyond the subject of Rezin and Pekah's association, which was the immediate occasion of this prophecy. For under those circumstances, Israel and Judah were in two different interests ; and the prophet exhorts the king and people of Judah to trust in God, who would be their defence against the designs of their brethren of the Ten Tribes ; whereas this verse speaks of them both as involved in the same sin and punishment. We may further observe, that this text is directly spoken of God by the prophet, but applied to Christ and the Apostles in the above-mentioned places. See the like instances in chap. vi. 1. compared with John xii. 41. and chap. xlv. 23. compared with Rom. xiv. 11 ; a plain proof that Christ is God, and is described as such by the Prophets.—Preb. Lowth.

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AHAZ—1ST YEAR.

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§ 6.

PROPHETS—ISALAH AND MICAH.

PROPHET—HOSEA.

ISAIAH viii.

Should not a people seek unto their God?

For the living to the dead?

20 To the law and to the testimony^a:

If they speak not according to this word,

*It is because there is no light*¹ in them.

21 And they shall pass through it, hardly bestead and hungry:

And it shall come to pass, that when they shall be hungry,

they shall fret themselves,

And curse their king and their God,

And look upward.

22 And they shall look unto the earth;

And behold trouble and darkness, dimness of anguish;

And *they shall be driven to darkness.*

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*Ahaz, reigning very wickedly, is greatly afflicted by the Syrians.**Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet.*

2 KINGS xvi. 3, 4.

2 CHRON. xxviii. 3—15.

3 But he walked in the way

of the kings of Israel,

3 Moreover he burnt incense²

in the valley of the

MARG. ¹ v. 20. *no light.* Heb. *no morning.*² v. 3. *burnt incense, or offered sacrifice.*

^a *To the law and to the testimony, &c.*—Bishop Lowth renders it thus: Unto the command and unto the testimony let them seek. If they will not speak according to this word, in which there is no obscurity, every one of them shall pass through the land distressed and famished, &c. The prophet directs us to consult the oracles of God. If the Prophets which were among them did not speak directly to every case, yet they had written the word, and to that they must have recourse. Those who know how to make a good use of their Bibles will never be drawn to consult wizards. Would we know how we may seek to our God, and come to the knowledge of his mind, *to the law and to the testimony*, there you will see what is good, and what the Lord requires of you. Make God's statutes your counsellors, and you will be consulted right. Observe, 1. What use we must make of the law and the testimony: we must speak according to that word, *i.e.* we must make this our standard, conform to it, and take advice from it; make

our appeals to it; consent to those wholesome healing words which the Holy Ghost teacheth. It is not enough to say nothing against it, but we must speak according to it. 2. Why we must make this use of the law and the testimony; because we shall be convicted of the greatest folly imaginable if we do not. They that concur not with the word of God, it is a sign there is no light, no morning light—so the word is—in them; they have no right sense of things; they do not understand themselves, nor the difference between good and evil, truth and falsehood. Those that reject divine revelation have not so much as human understanding; nor do they rightly admit the oracles of reason who will not admit the oracles of God. Some read it as a threatening: if they speak not according to this word, there shall be no light to them, no good, no comfort or relief; but they shall be driven to darkness and despair, as it follows here, *verr. 21, 22.* What light had Saul, when he consulted the witch? 1 Sam. xxviii. 7--20. or

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SECT. III.

AHAZ—2D YEAR.

B. C. 741.

PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

2 KINGS xvi.

2 CHRON. xxviii.

son of Hinnom^a,

yea, and made his son to pass	and burnt his children
through the fire,	in the fire,
according to the abominations	after the abominations
of the heathen,	of the heathen,
whom the LORD cast out	whom the LORD had cast out
from before the children	before the children
of Israel.	of Israel.

what light can they expect that turn away from the Father of lights? Those that shut their eyes against the light of God's word will justly be abandoned to darkness, and left to wander endlessly, and the sparks of their own kindling will do them no service.—Henry.

^a *Valley of the son of Hinnom.*—גִּי הִנּוֹם Jer. xix. 2, 6. Hence are derived the Greek *Γέεννα*, and the corresponding English forms Gehinnom, Gehenna. The Arabian writer, Edrisi, in the twelfth century, apparently includes the lower part of it under the name *Jehennam*; and this is the usual name for the whole Wady among the Arabs at the present day. Edrîsi, p. 345. ed. Jaubert.—Other Arabic writers apply this name to the Valley of Jehoshaphat. Its commencement is in the broad sloping basin on the west of the city, south of the Yâfa road, extending up nearly to the brow of the great Wady on the west. The large reservoir, commonly called the Upper Pool, or Gihon, may be regarded as a sort of central point in this basin; from which the land slopes upwards by a gentle acclivity on every side except the east. On this side the ground descends towards the Yâfa Gate, forming a broad hollow or valley between the two swells on the N. and S. This part might, perhaps, not be improperly termed the Valley of Gihon; though the name Gihon in Scripture is applied only to a fountain.

From the eastern side of the said Upper Pool the course of the valley is S. 51° E. for the distance of 1900 feet, to the bend opposite the Yâfa Gate. The valley is here from 50 to 100 yards in width. The bottom is everywhere thickly covered with small stones; but is nevertheless sown, and a crop of lentils was now growing upon it. From this point up to the Yâfa Gate was a distance of 400

feet, viz. 100 in the valley, 200 on the steep slope at an angle of 20°, and 100 on the level of the gate above. Hence the depth of the valley is here 44 feet below the gate.—The valley now descends on a course S. 10° W. for 2107 feet, to the bend at the S. W. corner of Zion. In this distance, 875 feet brings us to the aqueduct as it crosses the valley; at 220 feet further is the upper end of the Lower Pool, the length of which in the middle is 592 feet; and the remaining 420 feet lie between the pool and the angle of the valley. In this part the valley continues about of the same breadth, grows deeper, is planted with olive and other fruit trees, and is in some places tilled.—A new course of S. 40° E. strikes the south side at the distance of 700 feet; and then another of S. 75° E. carries us 625 feet further. In this last, at 130 feet, a path crosses the valley leading up over the hills towards Bethlehem; and 75 feet below this road is the point to which we measured in order to determine the height of Zion; which last is here 154 feet. From the end of this course the valley runs due east, for the space of 1440 feet. For about 400 feet of this distance the breadth remains the same as above; and the fruit trees and tillage continue. The southern hill is steep, rocky, and full of tombs. At 440 feet the valley contracts, becomes quite narrow and stony, and descends with much greater rapidity. Towards the end of the course it opens again, and meets the gardens in the oblong plat, where it forms a junction with the Valley of Jehoshaphat. The S. E. corner of Zion here runs down and out in a low point. From the end of the last course to the Well of Nehemiah is a distance of 480 feet, measured on a course S. 30° E.

In these gardens, lying partly within the mouth of Hinnom and partly in the Valley of

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AHAZ—2D YEAR.

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PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

2 KINGS xvi.

2 CHRON. xxviii.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

2 CHRON. xxviii.

5 Wherefore the LORD his God^a delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus¹. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men²; because they had forsaken the LORD^b

7 God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king². And the children of Israel carried away

MARG. ¹ v. 5. *Damascus*. Heb. *Darmeseck*.² v. 6. *valiant men*. Heb. *sons of valour*.² v. 7. *next to the king*. Heb. *the second to the king*.

Jehoshaphat, and irrigated by the waters of Siloam, Jerome assigns the place of Tophet; where the Jews practised the horrid rites of Baal and Moloch, and *burned their sons and their daughters in the fire*. It was probably in allusion to this detested and abominable fire that the later Jews applied the name of this valley, Gehenna, to denote the place of future punishment, or the fires of Hell. At least there is no evidence of any other fires having been kept up in the valley, as has sometimes been supposed.—See Rosenmüller *Biblische Geogr.* II. i. pp. 156, 164. 2 Kings xxiii. 10. Jer. vii. 32. Hieron. *Comm. in Jer.* vii. 31. *Ejusd. Comm. in Matt.* x. 28. The above description explains an apparent inconsistency in the language of Jerome in the passages here cited. In the first place, he speaks of Tophet as a pleasant spot in the Valley of Hinnom, with trees and gardens watered from Siloam. In the other, he describes it in like manner, but as lying at the foot of Moriah, near Siloam. He evidently regarded Ophel as belonging to Moriah.—Robinson's *Biblical Researches*, vol. I. § vii. pp. 402--405.

^a *The Lord his God*.—God was *his* God,

though not in covenant and grace and special relation, which Ahaz had renounced; yet by his sovereign dominion over him; for God did not forfeit his right by Ahaz denying it.—Poole.

^b *Because they had forsaken the Lord*—The Lord therefore forsook them, and took away their courage, that they could make no resistance; for otherwise it had not been possible to make so great a slaughter in one day. The adversaries of Judah seem to have taken Jerusalem, though they did not keep it, and to have slain the great persons here mentioned. The Targum translates the word *משנה המלך* *the Arkapta of the king*, that is, *the captain of the host*; but our Translation comes nearest the Hebrew, *second to the king*, inferior to the king alone; and the Lxx translate it *Διάδοχον*, he that immediately followed the king and succeeded him; his viceroy, as some interpret it. The great multitude of the captives is also an argument that they were quite dispirited by the judgment of God, and had no heart to defend themselves; being not only slaughtered like sheep, but carried captive by droves.—Bishop Patrick.

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AHAZ—2D YEAR.

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PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

2 CHRON. XXVIII.

captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

- 9 But a prophet of the LORD was there^a, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain
- 10 them in a rage *that* reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins
- 11 against the LORD your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath
- 12 of the LORD *is* upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood
- 13 up against them that came from the war, And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath
- 14 against Israel. So the armed men left the captives and the spoil before the princes and all the congregation.
- 15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees^b, to their brethren: then they returned to Samaria.

^a *A prophet of the Lord was there.*—To his beautiful speech nothing can be added by the best comment: it is simple, humane, pious, and overwhelmingly convincing. No wonder it produced the effect mentioned here. That there was much humanity in the heads of the children of Ephraim who joined with the prophet on this occasion, the fifteenth verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took

that very spoil, which their victorious army had brought away, and they clothed and fed these distressed people, set the feeblest of them upon asses, and escorted them to Jericho. We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.—A. Clarke.

^b *Jericho, the city of palm-trees.*—The vilage which bears in Arabic the name of Eriha,

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PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them.

2 KINGS xvi. 6, 7. 2 Chron. xxviii. 16—19.

6 At that time Rezin king of Syria recovered Elath¹ to

MARG. ¹ v. 6. *Elath*. Heb. *Eloth*.

or, as it is more commonly pronounced, Riha, is a degenerate shoot, both in name and character, of the ancient Jericho. Situated in the midst of this vast plain, it reminded me much, says Dr. Robinson, of an Egyptian village. The plain is rich, and susceptible of easy tillage and abundant irrigation, with a climate to produce any thing; yet it lies almost desert; and the village is the most miserable and filthy that we saw in Palestine. A few gardens round about seemed to contain nothing but tobacco and cucumbers. One single solitary palm now timidly rears its head where once stood the renowned *city of palm-trees*. Not an article of provision was to be bought here, except new wheat unground. The climate of Jericho is excessively hot; and, after two or three months, becomes sickly, and especially unhealthy for strangers. According to our Arabs, the sojourn of a single night is often sufficient to occasion a fever. Indeed, in traversing merely the short distance of five or six hours between Jerusalem and Jericho, the traveller passes from a pure and temperate atmosphere into the sultry heat of an Egyptian climate. Nor is this surprising, when we consider that the caldron of the Dead Sea and the Valley of the Jordan lie several hundred feet below the level of the ocean, and nearly three thousand feet lower than Jerusalem. Taking in the recess further south, the breadth of the valley in this part may be estimated at from ten to twelve English miles. After much research, Dr. Robinson says, I am inclined to adopt the suggestion of the Bourdeaux Pilgrim, A. D. 333, and to regard the remains about the Wady Kelt, half an hour S. of 'Ain-es-Sultân, as marking the site of the Jericho of Herod, and the New Testament; while those around the fountain may have belonged to single edifices scattered among the gardens, and to the walls by which the latter were enclosed. The earliest city of all would naturally have been adjacent to the fountain, and the site of the later Jericho may have been changed in order to evade the curse.—Robinson's Biblical Researches, vol. II. § x. pp. 279—299.

Palm-trees.—The palm-tree is an ever-green, which, to attain perfection, requires a hot climate with a soil sandy, yet humid and somewhat nitreous. Hence its favourite place is along the rivers which border the hot and sandy deserts, and beside old walls in the very heart of the desert itself. Mariti says, tom. II. p. 315, that when it is newly planted the natives surround its root with ashes and salt to promote its growth and vigour, while they guard it carefully from all gross and putrid matters, which are in the highest degree discouraging to this tree. It is propagated chiefly from young shoots taken from the roots of full-grown trees, which, if well transplanted and taken care of, will yield their fruit in the sixth or seventh year; whereas those that are raised immediately from the kernel will not bear until the sixteenth. This method of raising the palm, *phœnix*—and what may be further observed, that when the old trunk dies there is never wanting one or more of such offsprings to succeed it—may have given occasion to the fable of the bird of that name dying and another rising from its ashes. But a more strict application of this fable results from the *alleged* fact, that when a palm-tree has decayed, the Arabs cut it down to the roots and burn it on the spot; and the ashes being covered with a layer of earth, a new shoot springs up, which in the course of a few years becomes a strong tree. Although the palm has the reputation of being a slow-growing tree, Mariti says that it grows to the height of a man in five or six years from its being planted; and this is a very rapid growth, considering that the trunk rises from the ground of a thickness which is never increased. Dr. Shaw was informed, vol. I. p. 261, that it attains its greatest vigour about thirty years after transplantation, and continues so seventy years afterwards, bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period it begins gradually to decline, and usually falls about the latter end of its second century.—Pict. Palestine, p. 224.

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AHAZ—2D YEAR.

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§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

2 KINGS xvi.

Syria, and drave the Jews from Elath^a: and the Syrians came to Elath, and dwelt there unto this day.

2 KINGS xvi.

2 CHRON. xxviii.

7 So

16 At that time

Ahaz sent messengers

did king Ahaz send

to Tiglath-pileser¹

unto the kings of Assyria

king of Assyria,

to help him.

2 KINGS xvi. 7.

Saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

2 CHRON. xxviii.

- 17 For again the Edomites had come and smitten Judah,
18 and carried away captives². The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shchocho^b with the villages thereof, and Timnah^c with the villages thereof, Gimzo^d also and the villages thereof: and they dwelt there.
19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

Syria and Israel are threatened. A remnant shall forsake idolatry. The rest shall be plagued for their impiety. The woe of Israel's enemies.

ISAIAH xvii.

- 1 The burden of Damascus^e.

Behold, Damascus is taken away from being a city,
And it shall be a ruinous heap.

MARG. ¹ v. 7. *Tiglath-pileser*. Heb. *Tilgath-pileser*, 1 Chron. v. 26; and 2 Chron. xxviii. 20, *Tilgath-pilneser*. ² v. 17. *carried away captives*. Heb. *a captivity*.

^a *Elath*.—By the loss of Elath the Jews were deprived of the chief source of their wealth, viz. their traffic with Arabia, Persia, India, and the eastern coast of Africa. This, says Dr. Lightfoot, was the last victory of Syria, before Assyria swallowed it up.—See Note on 2 Kings xiv. 22. p. 172 of this volume.

^b *Shchocho*, now *Shuweikeh*.

^c *Timnah*, now *Tibneh*.

^d *Gimzo*, now *Jimzu*.

^e *The burden of Damascus*.—Damascus was extant in the days of Abraham, Gen. xv. 2; but

not mentioned for its victories till the days of David. It was not yet the head of Syria; for then Syria was divided into several kingdoms, as Aram-Zobah, Aram-beth-Rehob, Aram-Naharaim, and Aram-Damascus: 2 Sam. viii. 3. and x. 8. The chief king among them in those times was Hadad-ezer, the son of Rehob, king of Zobah, who had now joined Rehob and Zobah into one kingdom, and had also brought Aram-Naharaim, or a considerable part of it, into the same monarchy. Compare Ps. lx. the title, with 2 Sam. viii. 3, &c. Rezon, his servant

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SECT. III.

AHAZ—2D YEAR.

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§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

ISAIAH xvii.

- 2 The cities of Aroer *are* forsaken^a:
They shall be for flocks,
Which shall lie down, and none shall make *them* afraid.
- 3 The fortress also shall cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria :
They shall be as the glory of the children of Israel,
Saith the LORD of hosts.
- 4 And in that day it shall come to pass, *that* the glory of
Jacob shall be made thin,
And the fatness of his flesh shall wax lean.
- 5 And it shall be as when the harvestman gathereth the corn^b,
And reapeth the ears with his arm ;
And it shall be as he that gathereth ears in the valley of Rephaim.
- 6 Yet gleaning grapes shall be left in it, as the shaking of an olive-tree,
Two *or* three berries in the top of the uppermost bough,
Four *or* five in the outmost fruitful branches thereof,
Saith the LORD God of Israel.
- 7 At that day shall a man look to his Maker,
And his eyes shall have respect to the Holy One of Israel.
- 8 And he shall not look to the altars, the work of his hands^c,
Neither shall respect *that* which his fingers have made,

runs away from him, and becomes king of Damascus: 1 Kings xi. 23. This city now begins to rise, and ere long is the head of Syria. These kings reigned there: Ben-hadad the son of Tabrimon, the son of Hezion, in the days of Asa, 1 Kings xv. 18; then Ben-hadad the son of Ben-hadad, in the days of Ahab, 1 Ki. xx. 1, 34. and of his son Joram, 2 Ki. vi. 24. This is he whom Hazael murdered, and succeeded on the throne. Hazael did Israel much mischief. Ben-hadad his son succeeded him; and after him reigned Rezin, the last king of Syria, who, with Damascus, was taken captive by the Assyrians; and so ended the Syrian power.—Dr. Lightfoot's Works, vol. II. pp. 272, 273.

This prophecy, says Bishop Lowth, by its title should relate only to Damascus; but it full as much concerns and more largely treats of the kingdom of Samaria, and the Israelites confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters in the beginning of the reign of Ahaz, and was fulfilled

by Tiglath-pileser's taking Damascus and carrying the people captives to Kir, 2 Ki. xvi. 9, and overrunning great part of the kingdom of Israel and carrying a great number of the Israelites also captives to Assyria; and still more fully in regard to Israel, by the conquest of the kingdom and the captivity of the people effected a few years after by Shalmaneser.—Lowth. Jer. xlix. 23. Amos i. 3. Zech. ix. 1. fulfilled 740. 2 Kings xvi. 9. margin.

^a *The cities of Aroer are forsaken.*—Bp. Lowth, following the Lxx, as making the plainer sense, renders it, *The cities are deserted for ever.*

^b *It shall be as when the harvestman gathereth the corn*—That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion than the scattered ears left to the gleaner. The Valley of Rephaim, near Jerusalem, was celebrated for its plentiful harvest: it is here used poetically for any fruitful country.—Bishop Lowth *in loc.*

^c *He shall not look to the altars, the work of his hands.*—Thus rendered by Bishop Lowth:

Judah.

Israel.

SECT. III.

AHAZ—2D YEAR.

B.C. 741.

PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

ISAIAH xvii.

Either the groves, or the images¹.

9 In that day shall his strong cities be as a forsaken bough^a,

And an uppermost branch,

Which they left because of the children of Israel :

And there shall be desolation.

10 Because thou hast forgotten the God of thy salvation,

And hast not been mindful of the rock of thy strength,

Therefore shalt thou plant pleasant plants,

And shalt set it with strange slips :

11 In the day shalt thou make thy plant to grow,

And in the morning shalt thou make thy seed to flourish :

But the harvest shall be a heap in the day of grief

And of desperate sorrow².

12 Woe to the multitude³ of many people^b,

MARG. ¹ v. 8. *images, or sun images.*

² v. 11. *a heap in the day of grief and of desperate sorrow, or removed in the day of inheritance, and there shall be deadly sorrow.*

³ v. 12. *multitude, or noise.*

And he shall not regard the altars dedicated to the work of his hands ;

And what his fingers have made he shall not respect ;

Nor the groves, nor the solar statues.

The construction of the words, he adds, and the meaning of the sentence in this place, are not obvious : all the ancient versions, and most of the moderns, have mistaken it. The word מַעֲשֵׂה stands in *regimine* with מִזְבְּחוֹת, not in opposition to it : it means the altars *of* the work of their hands ; that is, *of* the idols ; not, which *are* the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

^a *In that day shall his strong cities be as a forsaken bough.*—Bishop Lowth's Version is as follows :

In that day shall his strongly-fenced cities become

Like the desertion of the Hivites and the Amorites,

When they deserted the land before the face of the sons of Israel,

And the land shall become a desolation.

הַחֲרָשׁ וְהַחֲמִיר. No one has yet been able to make any tolerable sense of these words. The translation of the Lxx has happily preserved what seems to me the true reading of

the text, as it stood in the copies of their time ; though the words are now translated, either in the text or in their version, οἱ Ἀμορρῆαιοι καὶ οἱ Εὐαῖτοι. It is remarkable, that many commentators, who never thought of admitting the reading of the Lxx, yet understand the passage as referring to that very event which their version expresses ; so that it is plain that nothing can be more suitable to the context. My father, adds Bishop Lowth, saw the necessity of admitting this variation, at a time when it was not usual to make so free with the Hebrew Text.—See Lowth on the place. The passage to which the Bishop refers is as follows :—After referring to the copy which the Septuagint followed, Mr. Lowth remarks, We justly esteem the present *Hebrew Text* as a very correct copy ; but we need not ascribe such a degree of infallibility to it, as to reject a better reading, when it is suggested by the ancient versions : for such a concession does no more weaken the authority of the Old Testament, than the Various Readings of the Greek copies invalidate that of the New.

^b *Woe to the multitude of many people.*—The prophet, after having in the former part of the chapter threatened Syria and Israel, here foretells the judgments of God upon the Assyrians, who should be used as his instruments in

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SECT. III.

AHAZ—2D YEAR.

B.C. 741.

PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

ISAIAH xvii.

Which make a noise like the noise of the seas;
 And to the rushing of nations,
That make a rushing like the rushing of mighty¹ waters!

- 13 The nations shall rush like the rushing of many waters:
 But *God* shall rebuke them, and they shall flee far off,
 And shall be chased as the chaff of the mountains
 before the wind,

And like a rolling thing² before the whirlwind.

- 14 And behold at eveningtide trouble;
 And before the morning he is not.
 This is the portion of them that spoil us,
 And the lot of them that rob us.

*What joy shall be in the midst of afflictions, by the kingdom
 and birth of Christ.*

ISAIAH ix. 1—7.

- 1 Nevertheless the dimness^a shall not be such as was
 in her vexation,
 When at the first^b he lightly afflicted
 The land of Zebulun and land of Naphtali,
 And afterward^c did more grievously afflict

MARG. ¹ v. 12. *mighty, or many.*

² v. 13. *a rolling thing, or thistle-down.*

punishing his people. It is a noble description of the formidable invasion and of the sudden overthrow of Sennacherib.

^a *Nevertheless the dimness, &c.*—Bp. Lowth connects this verse with the last verse of the viiith chapter, and renders it thus:

But there shall not hereafter be darkness in the land which was distressed:

In the former time he debased

The land of Zebulun, and the land of Naphtali;

But in the latter time he hath made it glorious:

Even the way of the sea, beyond Jordan, Galilee of the nations.

The people that walked in darkness

Have seen a great light;

They that dwelled in the land of the shadow of death,

Unto them hath the light shined.

Bishop Jebb says, that this is a fair representation of the original, as understood also by Vitringa, Mede, Dathe, Rosenmüller, and Stock. Sacred Lit. p. 104. 1831.—Zebulun, Naphtali, Manasseh, that is the country of Galilee all round the Sea of Genesareth, were

the parts that principally suffered in the first Assyrian invasion under Tiglath-pileser: see 2 Kings xv. 29. 1 Chron. v. 26. And they were the first that enjoyed the blessing of Christ's preaching the Gospel, and exhibiting his miraculous works among them. See Mede's Works, pp. 101 and 457.

^b *At the first*—By the invasion of Ben-hadad, in the reigns of Asa king of Judah, and Baasha king of Israel. B.C. 940. 1 Kings xv. 17—20. 2 Chron. xvi. 1—4.

^c *Afterward*—When Pul, the king of Assyria, overran the country, in the reign of Menahem, and Israel became tributary to Assyria. B.C. 771. 2 Kings xv. 19, 20. Or, without this minute reference to particular hostile invasions, we may suppose that—comprehending in one view the past judgments inflicted on the Israelites on account of their sins, the desolation of the country by Tiglath-pileser in the year in which this prophecy was delivered, and their entire subversion as a distinct nation by Esar-haddon, together with the captivity and sufferings of the Jews—the prophet dwells with delight on the blessings which they would experience

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SECT. III.

AHAZ—2D YEAR.

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PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

ISAIAH ix.

*Her by the way of the sea, beyond Jordan, in Galilee
of the nations*¹.

2 The people that walked in darkness have seen a great light :

They that dwell in the land of the shadow of death,
upon them hath the light shined.

3 Thou hast multiplied the nation,

*And not*² *increased the joy :*

They joy before thee according to the joy in harvest,

And as men rejoice when they divide the spoil.

4 For thou hast broken³ the yoke of his burden,

And the staff of his shoulder,

The rod of his oppressor,

As in the day of Midian⁴.

5 For every battle of the warrior *is* with confused noise⁴,

And garments rolled in blood ;

But *this* shall be with burning⁵ *and* fuel of fire⁶.

MARG. ¹ v. 1. *Galilee of the nations, or populous.* ² v. 3. *not, or to him.*

³ v. 4. *For thou hast broken, or When thou brakest.*

⁴ v. 5. *For every battle of the warrior is with confused noise, or When the whole battle
of the warrior was &c.*

⁵ *But this shall be with burning, or And it was &c.* ⁶ *fuel of fire. Heb. meat.*

in the kingdom of the Messiah. This seems to be intimated in the citation of this passage by St. Matthew, iv. 14--16, as well as the rendering of the Septuagint.

^a *As in the day of Midian.*—The history of the wonderful conquest here referred to is recorded in the seventh chapter of the Book of Judges, where we read that Israel having cried unto the Lord because of the oppression of the Midianites, he sent Gideon to save them out of the hand of that people. This great deliverance prefigured the destruction of the oppressor here predicted ; and we may trace a resemblance, in many particulars. In the day of Midian, the enemies of Israel were discomfited by an extraordinary divine interposition, without arms or any human assistance ; though, by divine appointment, some external signs were used for this purpose. This memorable conquest exhibited an instructive representation of the overthrow of the tyranny of the Prince of this world by the Messiah, when his people were saved by the Lord their God, *not by bow, nor by sword, nor by battle, by horses, nor by horsemen,* Hos. i. 7. The means he employs for this end

are the sounding of the trumpet of the Gospel, accompanied with a secret divine power, the light of divine truth—a treasure he has put into earthen vessels, which are frail and easily broken. The violent destruction of these vessels has given occasion to much confusion among the enemies of God's people, and has often turned their arms against each other. By uniting these means, the Captain of our salvation has obtained complete victory over those who oppressed his people. *The Lord gave the word : great was the company of those that published it. Kings of armies did flee apace ; and she that tarried at home divided the spoil :* Ps. lxxviii. 11, 12. From this similitude we learn that the victories anciently acquired by the people of God under the Old Testament exhibited lively figures of the Messiah's conquests recorded in the New Testament, and that we are authorised to view them in this light. By the glorious success which attended the wars of Israel against their enemies, the true Israel of God are encouraged to expect in due time complete deliverance and final triumph over all their adversaries.—Macculloch.

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SECT. III.

AHAZ—2D YEAR.

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PEKAH—19TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHETS—HOSEA AND ODED.

ISAIAH ix.

6 For unto us a child is born,

Unto us^a a son is given:

And the government shall be upon his shoulder:

And his name shall be called

Wonderful, Counsellor, The mighty God^b,

The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government^c and peace *there shall be* no end,

Upon the throne of David, and upon his kingdom,

To order it, and to establish it

With judgment and with justice from henceforth even for ever.

The zeal of the LORD of hosts will perform this.

^a *Unto us* &c.—Vitrina thinks, as also do many other Christian commentators, that the expression *a child is born and a son is given* are not synonymous, as we might suppose; but that the former refers to the human nature of Christ, the latter to his divine. As a *child*, he was *born* into the world of the substance of the Virgin; and as the only-begotten *Son* of God, he was *given* by his Heavenly Father to be a propitiation for our sins.

^b *Wonderful, Counsellor, The mighty God.*—The two titles, of Wonderful Counsellor and Mighty God, are given him in conjunction. He is not only the Angel of the Covenant, as he is called Mal. iii. 1, or the executor of God's counsels, but a counsellor with him in counsel as well as power. This title is superior to any title given to any of the Prophets, in regard to their predictions; and therefore I should take it rather as the note of his perfect understanding, than of his perfect teaching and discovering, as Calvin doth. He is not only the revealer of what he knows—so were the Prophets according to their measures—but the Counsellor of what he revealed, having a perfect understanding of all the counsels of God, as being interested in them as the Mighty God. He calls himself by the peculiar title of God, and declares that he will manifest himself by this prerogative to all the Churches, Rev. ii. 23: *And all the Churches shall know that I am he which searcheth the reins and hearts*, the most hidden operations of the minds of men, which lie locked up from the view of all the world besides.—Charnocke on the Attributes, Discourse viii. p. 300.

Vitrina remarks, that the Messiah is called a Counsellor rather than a Lawgiver as Moses, because he governs his people not so much by

positive written laws as by the mild enlightening and persuasive influences of the Holy Spirit, by which he may be said to direct them. This is an illustrious prophecy of the incarnation of Christ, with an enumeration of those characters in which he stands most nearly related to mankind as their Saviour; and of others, by which his infinite Majesty and Godhead are shewn. He shall appear as a *child born* of a woman, born as a Jew under the law, but not in the way of ordinary generation. He is a *son given*; the human nature, in which the fullness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin: see Matt. i. 20--25. Luke i. 35. Isa. vii. 14. As God manifest in the flesh, he was *Wonderful*—wonderful in his person, and wonderful in his working. He is the *Counsellor*, who expounds the law, shews its origin, nature, and claims; instructs, pleads for the guilty, and ever appears in the presence of God for man. He is *the Mighty God* אֱלֹהֵי נְבוּרָה, the prevailing or conquering God—God essentially and efficiently prevailing against his enemies, and destroying ours. He is the *Father of eternity*, or the Father of the everlasting age, אֲבִי-עֶד, the origin of all being, and the cause of the existence of the spirits of all flesh. The *Prince of Peace*, שֶׁר-שָׁלוֹם, the Prince of prosperity; not only the author and the dispenser of peace, but also he that rules by peace, whose rule tends always to perfection and produces prosperity.

^c *Of the increase of his government* &c.—He has all power both in heaven and earth, and his government increases and is daily more extended, and will continue till all things are put under his feet. His kingdom is ordered, every act of government regulated, according to

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SECT. III.

AHAZ—3D YEAR.

B. C. 740.

PEKAH—20TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

Ahaz sending for aid to Assyria is not helped thereby. In his distress he groweth more idolatrous. Sending a pattern of an altar from Damascus to Urijah, he diverteth the brasen altar to his own devotion. He spoileth the Temple.

Pekah is oppressed by Tiglath-pileser.

2 CHRON. xxviii. 20—25.

2 KINGS xv. 29.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not^a.

2 KINGS xvi. 8—16. 2 CHRON. xxviii.

8 And Ahaz took the silver and gold that was found in the
21 For Ahaz took away a portion out of the

In the days of Pekah king of 29 Israel came Tiglath-pileser king of Assyria^b, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

wisdom and goodness; is established so securely as not to be overthrown; and administered in *judgment and justice*, so as to manifest his wisdom, righteousness, goodness, and truth. Such is He that is to save sinners. May we trust in him!—A. Clarke.

^a *The king of Assyria distressed him, but strengthened him not.*—In 2 Kings xvi. 9. it is said, that he did *help him*: how therefore did he *distress him*? Both these are true; for as he did come to his assistance against the king of Syria, so he took Damascus, carried the people captive, and delivered Ahaz from the power of the Syrians: 2 Kings xvi. 7—9. But this did Ahaz little good; for he helped him not to recover the cities the Philistines had taken from him; nor did he lend him any forces, nor enable him to recruit his own; but rather weakened him, by exhausting his treasures, and by destroying Samaria, whereby the way was opened to invade his own country the more easily in the next reign. Thus many countries in latter ages, by calling in the assistance of foreign princes, have been conquered by those who came to their help.—Bp. Patrick. See Note on the next page.

^b *King of Assyria.*—The ancient Assyrian empire should be carefully distinguished from the modern, with which the Hebrew history of these times is so intimately connected. The accounts of the ancient empire are very scanty and uncertain. Though it has been represented by the Greeks as very great and powerful, yet it is evident that this representation is at variance with Oriental history. It

ended with Sardanapalus, and was destroyed by Arbaces the Mede, about the seventh year of Uzziah's reign, 171 of the revolt, B. C. 804. After the death of Arbaces there was an interregnum in Media of seventy-nine years; and during this period the Assyrians made themselves independent of the Medes. This we call the modern Assyrian empire, the sovereignties of which are exhibited in the following table:

	Year of the Revolt.	B. C.	Yrs. of their Reign.
Pul	201 ..	774 ..	21
Tiglath-pileser ..	222 ..	753 ..	19
Shalmaneser ...	241 ..	734 ..	14
Sennacherib . . .	255 ..	720 ..	7
Esar-haddon ...	262 ..	713 ..	35
Sardochæus	297 ..	678 ..	20
Chyniladan	317 ..	658 ..	22
Saracus	339 ..	636 ..	13
End	352 ..	623 ..	

The golden age of the empire continued from Pul to Esar-haddon, when its boundaries extended toward the west as far as the Mediterranean Sea. Esar-haddon brought the Babylonian empire under his dominion, though he still suffered it to be governed by princes or viceroys; but his successor, Sardochæus, united it with Assyria. The Sargon, Isaiah xx. 1, who conquered Ashdod by his general Tartan, appears to be Esar-haddon, or rather, perhaps, Sennacherib; as he, according to Jerome, Comment. in Jes. xx. 1, had several names.—Jahn's Hist. of the Heb. Commonwealth, vol. I. Book v. § 40.

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SECT. III.

AHAZ—3D YEAR.

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PEKAH—20TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS xvi. 2 CHRON. xxviii.
house of the LORD, house of the LORD,
and in the and out of
treasures of the the
king's house, house of the king,
and sent it for and of the princes,
a present to the and gave it
king of Assyria. unto the
king of Assyria: king of Assyria:
but he helped him not.

2 KINGS xvi.

9 And the king of Assyria hearkened
unto him^a: for the king of Assyria
went up against Damascus⁵, and took
it⁶, and carried *the people* of it captive
to Kir^c, and slew Rezin.

MARG. ¹ v. 1. *an empty vine, or a vine emptying the fruit which it giveth.*

² *images.* Heb. *statues*, or *standing images*.

³ v. 2. *Their heart is divided*, or, *He hath divided their heart.*

⁴ *break down.* Heb. *behead.* ⁵ v. 9. *Damascus.* Heb. *Dammeseck.*

⁶ Foretold Amos i. 5.

Israel is reproved and threatened for their impiety and idolatry.

HOSEA x.

Israel is an empty vine¹,
He bringeth forth fruit unto himself:
According to the multitude of his fruit
he hath increased the altars;
According to the goodness of his land
they have made goodly images².
Their heart is divided³—now shall 2
they be found faulty:
He shall break down⁴ their altars.
He shall spoil their images.
For now they shall say, 3
We have no king^b, because we feared
not the LORD;

^a *The king of Assyria hearkened unto him.*
—The king of Assyria having an opportunity here offered him of adding Palestine and Syria to his empire, readily laid hold of the invitation, and marched with a great army into those parts; where, having slain Rezin in battle, he took Damascus, and reduced all that country under his dominion, and hereby put an end to the kingdom of the Syrians, after it had lasted for ten generations; that is, from the time of Rezon the son of Eliadah, who first founded it while Solomon was king over Israel. After this, Tiglath-pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee, and then went forward towards Jerusalem; but rather to get more money of Ahaz than to afford him any real help; for he assisted him not to recover any of those places which had been taken from him, either during the war with the Philistines, Edomites, or other enemies: but when he got from him all that he could—for raising which, Ahaz cut the vessels of the Temple into pieces and melted them down—he marched back to Damascus, and there wintered, without doing any thing more for him: so that, in reality, he was rather distressed than any way helped by this alliance;

the land being almost as much exhausted by the presents and subsidies which were extorted from him by this his pretended friend and ally, as it was by the ravages and pillaging of his open enemies. Moreover, instead of two petty princes whom he had before for his neighbours, and with either of which he was well able to cope, he had now this mighty king for his borderer, against whom no power of the land was sufficient to make any resistance, and the ill effects of which both Israel and Judah afterwards sufficiently felt; for it became at length to both of them the cause of their destruction.—Prideaux' *Connections*, vol. I. pp. 6, 7. See Note on the preceding page.

^b *We have no king.*—They had rejected both Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years before Hoshea began to reign.—Newcome. See Usher's and Blair's *Chronology*. This verse relates to the time of anarchy, or an *interregnum* which continued for eight or nine years between the murder of Pekah and the settlement of Hoshea on the throne. Comp. Hos. v. 7 & 15: and see Archbishop Usher's *Annals*, ad A.M. 3265 and 3274.—Preb. Lowth.

^c *To Kir*—The river Cyrus in Upper Media,

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SECT. III.

AHAZ—3D YEAR.

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PEKAH—20TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXVIII.

HOSEA X.

22 And in the time of his distress did he trespass yet more against the LORD: *this is that king Ahaz^a.*

2 KINGS XVI.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar^c

What then should a king do to us?

They have spoken words, 4
Swearing falsely in making a covenant^b:
Thus judgment springeth up as hemlock
in the furrows of the field.

The inhabitants of Samaria shall fear 5
because of the calves of Beth-aven:
For the people thereof shall mourn over it,
And the priests¹ thereof *that* rejoiced
on it,

For the glory thereof, because it is departed from it.

MARG. ¹ v. 5. *the priests, or Chemarim.*

now called *Kur* by the Russians, and *Kier* by the Persians. It unites its waters to the Aras or Araxes, and empties itself into the Caspian Sea, under 39° N. Lat. A people of foreign aspect, called *Usbecks*, dwell there at this time, who Prof. Jahn thinks may be the descendants of the captive Israelites.—Hist. of Heb. Commonwealth, vol. I. p. 140.

^a *This is that king Ahaz.*—The word *הוה* is sometimes a word of contempt, as Kimchi observes Gen. xxxvi. ult. Numb. xxvi. 9: and Ahaz deserved to be branded as the most notorious offender that had ever been among the kings of Judah; and was remarkable for this also, that he never prospered in any thing he undertook. *He sacrificed unto the gods of Damascus, which smote him* This was a most monstrous stupidity, to imagine that they had any power over him, when they could not defend themselves from Tiglath-pileser; but being of the opinion that they were gods, he sacrificed to them to propitiate their favour, that they might do him no further hurt; acting like the Romans, who wooed by larger sacrifices the gods of their enemies to come over to their side and be their friends, as Dr. Jackson discourses in his Origin of Unbelief, cap. xvii. par. 5.—Bishop Patrick.

^b *Swearing falsely in making a covenant.*—The Israelites, in professing to covenant with God, or make vows to him, spake lies, and joined perjury to hypocrisy. In swearing allegiance to their princes, they concealed the most treacherous intentions; and all their civil compacts and decisions were conducted with fraud and perjury. Thus even the administration

of justice, as it should have been, sprang up like pestiferous hemlock in the furrows of the field, and tended to diffuse still more widely deceit, injustice, impiety, and misery throughout the whole land.—Scott. Injustice being publicly countenanced, encourages the same practices in private men's dealings: thus, instead of judgment and fair dealing, injustice increases everywhere, as bitter and poisonous weeds grow up in a field where there is no care taken to destroy them. Compare Amos v. 7. vi. 12. The word *שן* is sometimes translated *gall*, and in other places *hemlock*, and signifies some bitter poisonous herbs, expressed by a root of bitterness. Heb. xii. 15.—Preb. Lowth.

^c *Urijah the priest built an altar &c.*—This is the more remarkable when contrasted with the conduct of the priests in a late reign, when they opposed the one unhallowed act of Uzziah. See 2 Chron. xxvi. 18. Hence it is probable that in the many cases specified in these books of wicked or of good kings, we are to reckon, that, besides their own personal conduct, that of their priests and people is meant to be included. We must not suppose that it was for the sins merely of the kings that the whole nation incurred the displeasure of the Lord. When the kings transgressed, they usually found willing partisans of their sin in the priests and in the people. The rulers in the State and the rulers in the Church usually form a wholesome check against each other, for the greater good of the people committed to their charge. If either party stand firm for God's cause, there is good hope that

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PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS XVI.

HOSEA X.

according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz
 12 came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

2 CHRON. XXVIII.

23 For he sacrificed unto the gods of Damascus², which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

2 KINGS XVI.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings³, upon the altar.
 14 And he brought also the brasen altar, which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

It shall be also carried unto Assyria 6
for a present to king Jareb^a:

Ephraim shall receive shame,
 And Israel shall be ashamed of his own counsel.

As for Samaria, her king is cut off as 7
 the foam upon the water¹.

The high places also of Aven, the sin 8
 of Israel, shall be destroyed:

The thorn and the thistle shall come
 up on their altars;

And they shall say to the mountains,
 Cover us;

And to the hills, Fall on us.

O Israel, thou hast sinned from the 9
 days of Gibeah:

There they stood:

The battle in Gibeah against the children
 of iniquity did not overtake them.

It is in my desire that I should chastise 10
 them;

And the people shall be gathered
 against them,

When they shall bind themselves in
 their two furrows⁴.

And Ephraim *is as* an heifer *that is* 11
 taught^b,

MARG. ¹ v. 6. *the water.* Heb. *the face of the water.*

² v. 23. *Damascus.* Heb. *Darmesek.*

³ v. 13. *his peace-offerings.* Heb. *which were his.*

⁴ 10. *When they shall bind themselves in their two furrows, or When I shall bind them for their two transgressions, or in their two habitations.*

He will still be gracious to the nation. When the two agree to transgress his will, what can any party expect but utter ruin?—Girdlestone's Comm. Lect. 623.

^a *A present to king Jareb*—To the king who takes up quarrels. See Hos. v. 13. An impolitic alliance with the king of Egypt was the immediate occasion of Shalmaneser's rupture with Hoshea, which ended in the captivity of the Ten Tribes. Horsley in loc.—In chapter v. 13. it probably means Tiglath-pileser, king of Assyria, to whom Menahem betook himself for safety: and here it seems

to denote Shalmaneser, who took the Israelites into his protection by making them tributaries.—Preb. Lowth.

^b *Ephraim is as an heifer that is taught.*—*Ephraim is as a trained heifer. I delighted in treading out grain. Therefore I myself for good have crossed her neck. I will make Ephraim carry me. Judah shall plow, Jacob shall harrow for himself.* This gives the image of a husbandman mounting his bullock, to direct it over the corn. The three first clauses of this verse express what had been done for the instruction of Ephraim by the

Judah.

SECT. III.

AHAZ—3D YEAR.

B. C. 740.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XVI.

- 15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*^b. Thus did Urijah the priest, according to all that king Ahaz commanded.

MARG. ¹ v. 11. *her fair neck.* Heb. *the beauty of her neck.*

Mosaic institution: the two last predict the final conversion of the Ephraimites with the rest of the people, and their restoration to a condition of national splendour and prosperity. Notwithstanding the judgments that are to fall upon Ephraim, she was long under the training of my holy Law; and the effect of that early discipline shall not be ultimately lost. I will in the end bring Ephraim to obedience. Judah shall be diligent in the work I prepare for her; and the whole race of Jacob shall take part in the same labours of the field, with profit and advantage to themselves.—Horsley *in loc.*

Ephraim is like a heifer taught to bear the yoke and to plow; but which learned it not—as the Targum—does not like it; chooses to tread out the corn where it can feed upon it, its mouth, according to the Law, not being muzzled. Oxen and heifers were used both in plowing and treading out the corn. The sense is, that the Ten Tribes were taught to bear the yoke of the Law, and yield obedience to it, and perform good works; but did not like such a course of life; had no further regard for religion than as they found their own worldly profit and advantage in it; or they did not care to labour much in it: they liked the *fruit* and advantage arising from working, rather than the work itself: and thus, like a heifer doing little and living well, they grew fat, increased in power, wealth, and riches; and so became proud and haughty,

Israel.

PEKAH—20TH YEAR.

§ 6.

PROPHET—HOSEA.

HOSEA X.

- And loveth to tread out *the corn*; But I passed over upon her fair neck¹: I will make Ephraim to ride; Judah shall plow, And Jacob shall break his clods. Sow to yourselves in righteousness, 12 reap in mercy; Break up your fallow ground: For *it is* time to seek the Lord, Till he come and rain righteousness^a upon you. Ye have plowed wickedness, ye have 13 reaped iniquity; Ye have eaten the fruit of lies: Because thou didst trust in thy way,

and wicked against the house of David; and rent themselves from it, and set up a kingdom of their own will and pleasure, like a heifer without a yoke or muzzle.—Gill.

^a *Till he rain righteousness*—The imputed righteousness of Christ.—Horsley. If we do our part, God will do his. If we *sow to ourselves in righteousness*, i.e. if we be careful and diligent to do our duty in dependence upon his grace, he will shower down his grace upon us—will *rain righteousness*, the very thing which they need most who are to sow in righteousness; for *by the grace of God we are what we are*. Some apply it to Christ, who should come in the fulness of time, and for which coming they must prepare themselves: he shall come as *the Lord our righteousness*, and shall *rain righteousness* upon us: that everlasting righteousness which he has brought in, he will grant us abundantly. It is foretold, Ps. lxxii. 6, that *he shall come down like rain*. If we sow in righteousness we shall reap in mercy. This agrees with the promise: If we sow to the Spirit, we shall of the Spirit reap life everlasting. We shall reap according to the measure of mercy—so the word is: it shall be a great reward, according to the riches of mercy—a reward which becomes a God of infinite mercy to give—a reward, *not of debt*, but *of grace*. We reap not in merit, but in mercy.—Henry.

^b *The brasen altar shall be for me to enquire by*.—Ahaz durst not, perhaps for fear of the

Judah.

SECT. III.

AHAZ—3D YEAR.

B. C. 740.

PROPHETS—ISAIAH AND MICAH.

2 CHRON. XXVIII.

- 24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.
- 25 And in every several city of Judah he made high places to burn¹ incense unto other gods, and provoked to anger the LORD God of his fathers.

Israel.

PEKAH—20TH YEAR.

§ 6.

PROPHET—HOSEA.

HOSEA X.

- In the multitude of thy mighty men.
Therefore shall a tumult arise among thy people,
And all thy fortresses shall be spoiled,
As Shalman^a spoiled Beth-arbel in the day of battle:
The mother was dashed in pieces upon her children.
So shall Beth-el do unto you because 15 of ²your great wickedness^b:
In a morning shall the king of Israel utterly be cut off.

*The ingratitude of Israel unto God for his benefits.**His judgment. God's mercy toward them.*

HOSEA XI.

When Israel *was* a child, then I loved him, 1MARG. ¹ V. 25. *to burn, or to offer.*² V. 14. *your great wickedness. Heb. the evil of your evil.*

people, quite demolish the brasen altar, and knock it to pieces; but while he offered all the sacrifices to be offered upon the new altar, *the brasen altar*, said he, *shall be for me to enquire by*. Having thrust it out from the use for which it was instituted, which was to sanctify the gifts offered upon it, he pretends to advance it above its institution, which it is common for superstitious people to do. The altar was never designed for an oracle, yet Ahaz will have it for that use. The Romish Church seemingly magnifies Christ's sacraments, yet wretchedly corrupts them.—Henry.

^a *Shalman*.—Shalmaneser king of Assyria, *Eser* being but an additional title to the Assyrian monarchs; as *Pil-eser*, *Esar-haddon*, &c. His name is abbreviated; as *Beth-Aven* is called *Aven*, verse 8. *Beth-Arbel* is supposed to be the city *Arbel* beyond Jordan, 1 Macc. ix. 2; which Josephus calls *a city of Galilee*, and sometimes *a village*; and which, according to him, was not far from *Sippore*, and in Lower Galilee, near to which thieves and robbers dwelt in caves and dens difficult of access: and so a Jewish writer, *Juchasin*, fol. 65.1, places *Arbel* between *Sippore* and *Tiberias*; and elsewhere mention is made of the Valley of *Arbel* beyond Jordan, on the borders of *Pella*, a city of Palestine; and another of this name in the large plain nine

miles from the town of *Legio*: and he also speaks of *Arbela*, the border of the tribe of Judah to the east: perhaps the same with *Har-baalah*; whence *Arbela*, or the Mount of *Baalah*, Josh. xv. 11. One or other of these places might be laid waste by this king of Assyria in the first year of Hoshea, when he came up against Hoshea and made him tributary; though some think *Arbela*, in Assyria, or Armenia, is meant, famous for the utter defeat of *Darius* by *Alexander* four hundred years after this, when it might have been rebuilt and become considerable again.—Gill. This latter is the opinion of *Lowth*.

^b *Your great wickedness*—רעת רעתכם. The sin of *Jeroboam*, who intended only a representation of God by the calves at *Dan* and *Beth-el*, is called emphatically here *the wickedness of your wickedness*, the very scum and dregs of wickedness. As men debased God by this, so God debased men for this: he degraded the Israelites into captivity under the worst of their enemies, and punished the heathens with spiritual judgments, as uncleanness through the lusts of their own hearts, Rom. i. 24; which is repeated again in other expressions, verr. 26, 27, as a meet recompence for their disgracing the spiritual nature of God.—Charnocke on the Attributes, Disc. III. p. 117. 1838.

Judah.

Israel.

SECT. III. AHAZ—3D YEAR.

B. C. 740.

PEKAH—20TH YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

HOSEA xi.

And called my son out of Egypt^a.

As they called them, so they went from them: 2

They sacrificed unto Baalim,

And burned incense to graven images.

I taught Ephraim also to go, taking them by their arms; 3

But they knew not that I healed them.

I drew them with cords of a man, with bands of love: 4

And I was to them as they that take offⁱ the yoke
on their jaws^b,

And I laid meat unto them.

He shall not return into the land of Egypt, 5

But the Assyrian shall be his king²,

Because they refused to return.

And the sword shall abide on his cities, 6

And shall consume his branches, and devour *them*,

Because of their own counsels.

And my people are bent to backsliding from me: 7

Though they called them to the Most High,

None at all would exalt³ *him*.

How shall I give thee up, Ephraim? 8

How shall I deliver thee, Israel?

How shall I make thee as Admah?

How shall I set thee as Zeboim?

Mine heart is turned within me,

My repentings are kindled together.

I will not execute the fierceness of mine anger, 9

I will not return to destroy Ephraim^c:For I *am* God, and not man;MARG. ¹ v. 4. *take off*. Heb. *lift up*.² v. 5. *the Assyrian shall be his king*. cir. 728. They became tributaries to Salmanasser.³ v. 7. *None at all would exalt*. Heb. *Together they exalted not*.

^a *And called my son out of Egypt*.—This was fulfilled on the return of the infant Jesus from Egypt, after the death of Herod: see Matt. ii. 15. Dr. Gray remarks, with reference to this prophecy, that many passages in the Old Testament, which in their first aspect appear to be historical, are in fact prophetic; and they are so cited in the New Testament, not by way of ordinary accommodation or casual coincidence, but as intentionally predictive, as having a double sense, a literal and mystical interpretation.—Gray's Key to the Old Test. p. 341. ed. 5.

^b *I was to them as they that take off the yoke on their jaws*.—Salomo-ben-Melech thus explains these words: I was to them at their desire, as they that have compassion on a heifer, lest she should be overworked in plowing; and that lift up the yoke from off her neck, and rest it upon her cheek, that she may not still draw, but rest from her labour an hour or two in the day.

^c *I will not return to destroy Ephraim*.—When I come a second time, it will not be to destroy;—an indirect promise of coming again, not for judgment, but for mercy.—Horsley.

Judah.

SECT. III. AHAZ—3D YEAR.

PROPHETS—ISAIAH AND MICAH.

B.C. 740.

Israel.

PEKAH—20TH YEAR.

PROPHET—HOSEA.

§ 6.

HOSEA xi.

The Holy One in the midst of thee :

And I will not enter into the city.

They shall walk after the LORD.

. 10

He shall roar like a lion :

When he shall roar,

Then the children shall tremble from the west^a.

They shall tremble as a bird out of Egypt,

11

^a *The children shall tremble from the west.*—Spiritual worship is to be performed, though with a delight in God, yet with a deep reverence of God. The Gospel, in advancing the spirituality of worship, takes off the terror, but not the reverence of God, which is nothing else in its own nature but a due and high esteem of the excellency of a thing according to the nature of it ; and therefore the Gospel, presenting us with more illustrious notices of the glorious nature of God, is so far from indulging any disesteem of him, that it requires of us a greater reverence, suitable to the height of its discovery, above what could be read in the book of creation : a Gospel worship is therefore expressed by *trembling*. When the Lion of the tribe of Judah shall lift up his powerful voice in the Gospel, the Western Gentiles shall run trembling, to walk after the Lord. God has always attended his greatest manifestations with remarkable characters of majesty, to create a reverence in his creatures : he caused the wind to march before him, to cut the mountain, when he manifested himself to Elijah : 1 Kings xix. 11. A wind and a cloud of fire before that magnificent vision to Ezekiel, ch. i. 4, 5. Thunders and lightnings before the giving of the Law, Ex. xix. 18 ; and a mighty wind before the giving of the Spirit, Acts ii. God requires in us an awe of him in the very act of performance. The angels are pure, and cannot fear him as sinners ; but in reverence they cover their faces when they stand before him, Is. vi. 2 : his power should make us reverence him, as we are creatures ; his justice, as we are sinners ; his goodness, as we are restored creatures.—Charnocke on the Attributes, Disc. iv. p. 145. 1838.

This and the next verse contain a wonderful prophecy of the promulgation and progress of the Gospel, and the restoration of the race of Israel. The first clause of the tenth verse states generally that they shall be brought to repentance. In what follows, the circumstances

and progress are described. First, Jehovah shall roar—this is the sound of the Gospel. Jehovah himself shall roar—the sound shall begin to be uttered by the voice of the Incarnate God himself. The first effect shall be, that children shall come fluttering from the West—a new race of children, converts from the Gentiles ; chiefly from the Western quarters of the world, or what the Scriptures call *the West* : for no part, I think, of Asia Minor, Syria, or Palestine, is reckoned a part of the East, in language of the Old Testament.

Afterwards, the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings. It is to be observed, that the roaring is mentioned twice. It will be most consistent with the style of the Prophets to take this as two roarings ; and to refer the hurrying of the children from the West, to the first ; the hurrying from Egypt and Assyria, to the second. The times of the two roarings are the first and second. The first brought children from the West : the renewed preaching of the Gospel, at the second, will bring home the Jews. And perhaps this second sounding of the Gospel may be more remarkable even than the first—a roaring of Jehovah in person. The most learned commentators, as Rivetus, Bochart, Livelye, Dausius, Vatablus, and others, agree that this roaring of the Lion is the sound of the Gospel ; and that the subject of this and the following verse is its promulgation and progress—the conversion of the Gentiles, and the final restoration of the Jews : and in this general sense of the success of the Gospel even they agree, as appears by St. Jerome on the place, who look not for a final restoration of the natural Israel ; although, in the detail, they much differ from those who maintain, as I maintain, the literal sense of the prophecies relating to that great consummation of the scheme of Providence.—Horsley *in loc.* and Appendix III.

Judah.

Israel.

SECT. III. AHAZ—3D YEAR.

B. C. 740.

PEKAH—20TH YEAR.

§ 6.

PROPHETS—ISALAH AND MICAH.

PROPHET—HOSEA.

HOSEA XI.

And as a dove out of the land of Assyria :
And I will place them in their houses, saith the LORD.

Ephraim compasseth me about with lies, 12
And the house of Israel with deceit :
But Judah yet ruleth with God^a,
And is faithful with the saints¹.

Ahaz spoileth the Temple.

B. C. 739.

Pekah is slain by Hoshea.

2 KINGS XVI. 17, 18.

2 KINGS XV. 30, 31.

17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

And Hoshea the son of Elah made a 30 conspiracy^b against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead² in the twentieth year of Jotham³ the son of Uzziah. And the rest of the acts of 31 Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

MARG. ¹ v. 12. *with the saints, or with the most holy.*

² v. 30. After an Anarchy for some years, 2 Kings xvii. 1. Hos. x. 3, 7, 15.

³ In the twentieth year of Jotham — In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.—*Usher.*

^a *Judah yet ruleth with God.*—*Judah shall yet obtain dominion with God, and shall be established with the Holy Ones.* Here is a promissory allusion to a final restoration of the Jewish monarchy. *Established*—the word may signify either the constancy of Judah's fidelity to the *Holy Ones*, or the firmness of the support which he shall receive from them. *The Holy Ones*—the Holy Trinity. By the use of this plural word the prophecy clearly points to the conversion of the Jewish People to the Christian faith. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word קְדוּשִׁים in this place as signifying *God*; although the former disapproves not altogether the opinion of those who would understand it of *angels*. Among Christian expositors, Lyra, Œcolampadius, Munster, Mercer, Vatablus, understand it of the Persons of the Godhead.—Horsley.

^b *A conspiracy.*—These various revolutions in the realm of the Ten Tribes were no more than might be expected in a kingdom which

was founded on rebellion, and which was maintained by means of wilful separation from the religion ordained by the Lord. And it is remarkable, that on the throne of Judah, during all this time, the succession of kings was maintained unbroken in one family—that family, the descendants of David, and the forefathers according to the flesh of Jesus Christ our Lord. This was according to God's promise to his servant David: and it may serve to remind us of this nation, how much we owe to God for this, that ill as we have deserved the like blessing, we have had for so many generations a succession of lawful monarchs on our throne, and have enjoyed through their means, under God's blessing, so large a share of peace and of prosperity.—Girdlestone's Comm. Lect. 622.

Dr. Lightfoot remarks, that revenge is now taken on Pekah for all his cruelty against Judah: but it is not for Ahaz's sake; therefore it is not dated by his time, but by Jotham's, who was in the grave.

Judah.

Israel.

SECT. III.

AHAZ—4TH YEAR.

B. C. 739.

ANARCHY—1ST YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

*The judgments upon Israel for their pride, for their hypocrisy,
and for their impenitency.*

ISAIAH ix. 8—21.

- 8 The Lord sent a word into Jacob,
And it hath lighted upon Israel^a.
9 And all the people shall know,
Even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
10 The bricks are fallen down^b, but we will build
with hewn stones:
The sycamores are cut down, but we will change
them into cedars.
11 Therefore the LORD shall set up the adversaries of
Rezin^c against him,

^a *Jacob, and Israel.*—These words mean the same people; viz. the Ten Tribes. The message which had been sent to them, ch. vii. 8, foretelling their destruction, is here confirmed. Vitringa thinks that there is an allusion also to the prophecies of Hosea and Amos. Here are terrible threatenings, which are directed primarily against the kingdom of the Ten Tribes, the ruin of which is here foretold, with all the dreadful confusions which were the forerunners of that ruin, all which came to pass within a few years: but they look further, to all the enemies of the throne and kingdom of Christ the son of David, and declare the doom of all the nations that forget God and will not have Christ to reign over them. They are charged with insolent defiance of the justice of God, thinking themselves a match for him: they *say in the pride and stoutness of their heart*, Let God himself do his worst, they will hold on their own way: if he ruin their houses, they will repair them, and make them stronger and better than they were before: their landlord shall not turn them out of doors, though they pay him no rent, but they will keep possession. If the houses which were built of brick be demolished in the war, they will rebuild them with hewn stones, which shall not so easily be thrown down. If the enemy cut down the sycamores, they will plant cedars in their stead: they will make a handle of God's judgments, will gain by them, and so out-brave God. Those are ripening apace for ruin whose hearts are unhumiliated under humbling providences; for God will walk contrary to

those who walk contrary to him, and provoke him to jealousy, as if they were stronger than he.—Henry.

^b *The bricks are fallen down, &c.*—The Eastern bricks, says Sir John Chardin, see Harmer, *Observ.* I. p. 176, are only clay well moistened with water, and mixed with straw and dried in the sun: so that their walls are no better than our mud-walls. See Maundrell, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exod. chap. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability. The sycamores, which, as Jerome on the place says, are timber of little worth, with equal propriety are opposed to the cedars. As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all, as it is observed Isa. ix. 10, with the cedar for beauty and ornament.—Shaw, *Supplement to Travels*, p. 96. We meet with the same opposition of cedars and sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale for abundance. By this *marshal*, or figurative and sententious speech, they boast that they shall easily be able to repair their present losses—suffered perhaps by the first Assyrian invasion under Tiglath-pileser,—and to bring their affairs to a more flourishing condition than ever. See Lowth.

^c *Adversaries of Rezin.*—The Assyrians who conquered the Syrians, 2 Kings xvi. After

Judah.

Israel.

SECT. III.

AHAZ—4TH YEAR.

B. C. 739.

ANARCHY—1ST YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH ix.

- And join¹ his enemies together ;
- 12 The Syrians before, and the Philistines behind ;
And they shall devour Israel with open mouth².
For all this his anger is not turned away,
But his hand *is* stretched out still.
- 13 For the people turneth not unto him that smiteth them,
Neither do they seek the LORD of hosts.
- 14 Therefore the LORD will cut off from Israel head and tail,
Branch and rush, in one day.
- 15 The ancient and honourable, he *is* the head ;
And the prophet that teacheth lies, he *is* the tail.
- 16 For the leaders of this people³ cause *them* to err ;
And *they that are* led of them⁴ *are* destroyed⁵.
- 17 Therefore the Lord shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows :
For every one *is* an hypocrite and an evildoer,
And every mouth speaketh folly⁶.
For all this his anger is not turned away,
But his hand *is* stretched out still.
- 18 For wickedness burneth as the fire^a :
It shall devour the briers and thorns,
And shall kindle in the thickets of the forest,
And they shall mount up *like* the lifting up of smoke.
- 19 Through the wrath of the LORD of hosts is the land darkened,

MARG. ¹ v. 11. *join*. Heb. *mingle*. ² v. 12. *with open mouth*. Heb. *with whole mouth*.

³ v. 16. *the leaders of this people, or they that call them blessed*.

⁴ *led of them, or they that are called blessed of them*. ⁵ *destroyed*. Heb. *swallowed up*.

⁶ v. 17. *folly, or villany*.

this, the Syrians, according to Vitringa, became incorporated with the Assyrians, and were called by the same name. This accounts for the two nations being called Syrians in the following verse. The names, Vitringa says, were used indifferently.

^a *Wickedness burneth as the fire*.—Wickedness rageth like fire, destroying and laying waste the nation : but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briers and thorns ; that is, the wicked themselves. *Briers and thorns* are an image frequently applied in Scripture, when set on fire, to the rage of the wicked ; violent, yet impotent, and of no long continuance, they are extinct *as the fire of thorns*, Psalm cxviii. 12 : to the wicked them-

selves as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind. *As thorns cut up, they shall be burned in the fire*, Isa. xxxiii. 12. Both these ideas seem to be joined in Ps. lviii. 9 : *Before your pots can feel the thorns, as well the green as the dry, the tempest shall bear them away*. The *green and the dry* is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. So Ezekiel, *Behold, I will kindle a fire, and it shall devour every green tree and every dry tree* : ch. xx. 47. D'Herbelot quotes a Persian poet describing a pestilence under the image of a conflagration : This was a lightning, that, falling upon a forest, consumed the green wood and the dry.—See Harmer, *Obser.* II. p. 187.

Judah.

Israel.

SECT. III.

AHAZ—4TH YEAR.

B. C. 739.

ANARCHY—1ST YEAR.

§ 6.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH ix.

And the people shall be as the fuel¹ of the fire :

No man shall spare his brother.

20 And he shall snatch² on the right hand, and be hungry ;And he shall eat on the left hand, and they shall not
be satisfied :

They shall eat every man the flesh of his own arm :

21 Manasseh, Ephraim ; and Ephraim, Manasseh :

And they together shall be against Judah.

For all this his anger is not turned away,

But his hand *is* stretched out still.

B. C. 730.

THE REIGN OF HOSHEA.

§ 7.

*Against oppression. A lamentation. A
reproof of injustice and idolatry. A pro-
mise of restoring Jacob.**Hoshea's wicked reign. He is subdued by
Shalmaneser.*

MICAH ii.

2 KINGS xvii. 1—3.

1 Woe to them^a that devise iniquity,
And work evil upon their beds !
When the morning is light, they
practise it,

Because it is in the power of their hand.

2 And they covet fields, and take *them*
by violence ;And houses, and take *them* away :So they oppress⁴ a man and his house,
even a man and his heritage.In the twelfth year of Ahaz^b king 1
of Judah began Hoshea the son of Elah
to reign³ in Samaria over Israel nine
years. And he did *that which was* 2
evil in the sight of the LORD, but not
as the kings of Israel that were be-
fore him.Against him came up Shalmaneser 3
king of Assyria ; and Hoshea became
his servant, and gave⁵ him presents⁶.MARG. ¹ v. 19. *fuel*. Heb. *meat*.² v. 20. *snatched*. Heb. *cut*.³ v. 1. After an interregnum, ch. xv. 30.⁴ v. 2. *oppress*, or *defraud*.⁵ v. 3. *gave*. Heb. *rendered*.⁶ *presents*, or *tribute*.

^a *Woe to them* &c.—The prophet proceeds to shew how justly deserved were the punishments denounced against Israel and Judah, by a declaration of some of the sins of which they were guilty.—Pococke.

^b *In the twelfth year of Ahaz*.—According to Dr. Lightfoot, between the time that Hoshea had slain Pekah and this date, Shalmaneser the king of Assyria had come up against him, and brought him into vassalage ; and now, in the twelfth year of Ahaz, he sets a crown upon the head of Hoshea, and the king of Israel and Samaria becomes tributary to the crown of Assyria : for it is said, verse 3, that *Hoshea became Shalmaneser's servant, and gave him tribute* : this was in the twelfth year of Ahaz, and from thence the nine years

of his reign are dated : but afterwards he is found faulty, and imprisoned ; and then Samaria, after three years siege, is taken. So that the seven years which were between the death of Pekah and Hoshea's twelfth year are without any mention of any king in Samaria ; because Hoshea was not yet established in the throne, but kept under by the Assyrian till the twelfth year of Ahaz. This observation of the vassalage of Samaria, before the final taking of it in the ninth of Hoshea, helps to explain Hos. x. 14 ; namely, that Shalman, or Shalmaneser, spoiled Beth-arbel, in this his first invasion of Samaria ; and so would he spoil Beth-el in his second. See Dr. Lightfoot's Works, vol. II. p. 255.

Judah.

Israel.

SECT. III.

AHAZ—13TH YEAR.

B. C. 730.

HOSHEA—1ST YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH ii.

- 3 Therefore thus saith the LORD;
Behold, against this family do I devise an evil,
From which ye shall not remove your necks;
Neither shall ye go haughtily: for this time *is* evil.
- 4 In that day shall *one* take up a parable against you,
And lament with a doleful lamentation¹,
And say, We be utterly spoiled:
He hath changed the portion of my people:
How hath he removed *it* from me!
Turning away² he hath divided our fields.
- 5 Therefore thou shalt have none that shall cast a cord by lot
In the congregation of the LORD.
- 6 Prophecy ye not³, *say they to them that* prophecy:
They shall not prophecy to them,
That they shall not take shame.
- 7 O *thou that art* named the house of Jacob,
Is the spirit of the LORD straitened⁴? *are* these his doings?
Do not my words do good to him that walketh uprightly⁵?
- 8 Even of late⁶ my people is risen up as an enemy:
Ye pull off the robe with the garment⁷
From them that pass by securely as men averse from war.
- 9 The women⁸ of my people have ye cast out from their
pleasant houses;
From their children have ye taken away my glory for ever.
- 10 Arise ye, and depart; for this *is* not *your* rest^a:

MARG. ¹ v. 4. *with a doleful lamentation.* Heb. *with a lamentation of lamentations.*

² *Turning away, or Instead of restoring.*

³ v. 6. *Prophecy ye not, or Prophecy not as they prophecy.* Heb. *drop, &c.*

⁴ v. 7. *straitened, or shortened.* ⁵ *uprightly.* Heb. *upright.*

⁶ v. 8. *of late.* Heb. *yesterday.* ⁷ *with the garment.* Heb. *over against a garment.*

⁸ v. 9. *women, or wives.*

^a *This is not your rest.*—Go into captivity; for this land is no place for you: since you have defiled it with your sins, it shall cast you out.—Bishop Hall. As you have forced the women and children of my people out of their possessions, it is not, it shall not be your rest, as it was intended Canaan should be: Psalm xcvi. 11. You shall neither have contentment nor continuance in it, *because it is polluted.* Sin is defiling to a land; and sinners cannot expect to rest in a land which they have polluted; but it will cast them out, as this land cast out the Canaanites of old, when they had

polluted it with their abominations: Lev. xviii. 27, 28. Nay, you shall not only be obliged to depart out of this land, but *it shall destroy you, even with a sore destruction*: you shall be either turned out of it, or you shall be ruined in it. We may apply this to our state in this present world: it is polluted; there is a great deal of corruption in the world, through lust; and therefore we should arise and depart out of it, keep at a distance from the corruption that is in it, and keep ourselves unspotted from the world. It is not our rest; it never was intended to be so: it was designed for

Judah.

Israel.

SECT. III.

AHAZ—13TH YEAR.

B. C. 730.

HOSHEA—1ST YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

MICAH ii.

Because it is polluted, it shall destroy *you*,
Even with a sore destruction.

- 11 If a man ¹ walking in the spirit and falsehood^a do lie,
Saying, I will prophesy unto thee of wine and of strong drink ;
He shall even be the prophet of this people.
- 12 I will surely assemble, O Jacob, all of thee ;
I will surely gather the remnant of Israel ;
I will put them together as the sheep of Bozrah,
As the flock in the midst of their fold^b :
They shall make great noise by reason of *the multitude* of men.
- 13 The breaker^c is come up before them :
They have broken up, and have passed through the gate,
And are gone out by it :
And their king shall pass before them,
And the LORD on the head of them.

MARG. ¹ v. 11. *walking in the spirit and falsehood, or walk with the wind, and lie falsely.*

our passage, but not for our portion ; our inn, but not our home : here we have no continuing city : let us therefore arise and depart ; let us sit loose to it, and live above it, and think of leaving it ; and seek a continuing city above.—Henry.

^a *Walking in the spirit and falsehood.*—If a prophet pretend to foretell all manner of plenty and prosperity, such a one shall be hearkened to by this people, though it be never so unlikely to come to pass. Such were those that prophesied of peace, whom Jeremiah reproves, Jer. vi. 14. viii. 11 ; and who spoke smooth things to please their hearers, Isa. xxx. 10. The words may be thus translated, *I will prophesy unto thee for wine and strong drink*, i. e. If it appears, both by his words and actions, that he does not design the serving God, but his own belly, as St. Paul speaks, Rom. xvi. 18, yet such a one shall be followed by those that love soothing teachers : comp. ch. iii. 5. Wine and strong drink are often mentioned together. The latter is thus explained by St. Jerome. The Hebrew word שֶׁכַּר signifies any strong drink, whether it be made with any sort of grain, like our malt, or with the juice of apples ; or when a sweet liquor is made by the infusion of honey ; or when a juice is pressed out of the dates of the palm-tree ; for water has a strength and colour added to it by the infusion of any fruit.—St. Jerome, Epist. 2. ad Nepotianum.

^b *As the flock in the midst of their fold.*—The Arabs on the borders of Syria shear their sheep once a year, near the end of spring. They usually sell the wool before the sheep are shorn, at so much for the wool of a hundred sheep. Habitually, by the settled inhabitants, and by the Bedouins when they possess the convenience, the sheep are before the shearing collected into an open enclosure surrounded by a wall. The object of this is, that the wool may be rendered finer by the sweating and evaporation. These are the *sheep-folds* mentioned in Scripture: Numb. xxxii. 16, 24, 36. 2 Sam. vii. 8. Zeph. ii. 14. There are no others in Western Asia.—Pict. Pal. p. cccxcix.

^c *The breaker.*—Both Jews and Christians understand this of the Messiah.—Pococke. It is he that shall break the bonds of their captivity, or break through all obstacles which hinder their return home. The word הַפָּרֵץ is generally understood in a bad sense, for a *thief* or *destroyer* ; but the context here determines it to be a more favourable acceptance. To this sense the Vulgar Latin renders it *Pandens iter*, He that opens the way. The Jewish Commentators generally understood *The breaker*, and *their king*, which follows, of the same person, viz. the Messiah. Bishop Pearson cites the words of Moses Hadarsan to the same purpose, in his Exposition of the Sixth Article of the Creed. The words seem

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Israel.

SECT. III.

AHAZ—17TH YEAR.

B.C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

Ahaz dying, Hezekiah succeedeth him.

2 KINGS xvi. 19, 20.

2 CHRON. xxviii. 26, 27.

19 Now the rest of
the acts of Ahaz
which he did,

26 Now the rest of
his acts
and of all his ways,
first and last, behold,

are they not written
in the book

they are written
in the book

of the chronicles of the
kings of Judah?

of the
kings of Judah and Israel.

20 And Ahaz slept
with his fathers,

27 And Ahaz slept
with his fathers,

and was buried with his fathers and they buried him
in the city
of David:

even in Jerusalem:
but they brought him not
into the sepulchres of the
kings of Israel:

and Hezekiah his son
reigned in his stead.

and Hezekiah his son
reigned in his stead.

SECT. IV.

THE REIGN OF HEZEKIAH.

*Hezekiah's good reign. He restoreth religion. He exhorteth the
Levites. They sanctify themselves, and cleanse the house of
God. Hezekiah offereth solemn sacrifices, wherein the Levites
were more forward than the priests.*

2 KINGS xviii. 1—3.

2 CHRON. xxix.

1 Now it came to pass in the third year of Hoshea
son of Elah king of Israel, that

2 KINGS xviii.

2 CHRON. xxix.

Hezekiah^aHezekiah¹

the son of Ahaz king of Judah
began to reign.

began to reign

MARG. ¹ v. 1. *Hezekiah.* He is called *Ezekias*, Matt. i. 9.

parallel to that expression of Zechariah, chap. xii. 8: *As the angel of the Lord before them, or at the head of them.* Some of the Jews, indeed, with a little variation, expound *their king*, of Messiah, and *The breaker*, of his fore-runner, Elijah; as Dr. Pococke also observes. The Chaldee Paraphrase translates it, *Those that are saved*; as if the word were in the passive form. The expressions, *They have broken up, and have passed through the gate*,

allude to a flock of sheep; who, as soon as the passage is opened for one to get out, all immediately follow.—Preb. Lowth.

^a *Hezekiah.*—Dr. Lightfoot thinks that Hezekiah began to reign in his father's lifetime, in the fourteenth year of Ahaz. He thinks that in Shalmaneser's first expedition against Samaria, he also went up against Jerusalem and deposed Ahaz, and set up Hezekiah on the throne in his stead. In that

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Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS xviii.

2 CHRON. xxix.

2 Twenty and five years old was he when he began to reign ^a ; and he reigned twenty and nine years in Jerusalem. His mother's name	when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name
---	--

case, Ahaz was but ten years of age when his son Hezekiah was born.—See his Works, vol. II. pp. 257, 258.

The cleansing of the Temple, the celebration of the great Passover, and the uprooting of idolatry in the land, according to Dr. Lightfoot, took place in the life-time of Ahaz; who lived a good while as a deposed king, and witnessed the zeal of his son for the service of God, which he had sought to destroy.

It is probable that it was during this purifying of the Temple that the copy of the Proverbs of Solomon, mentioned Prov. xxv. 1, was found; which was transcribed by some of Hezekiah's servants from the original manuscript, which was no doubt soiled and defaced by neglect.

^a *Twenty and five years old was he when he began to reign.*—1. Joash, who came to the crown after two bad reigns, was but seven years old: Josiah, who came after two bad reigns, was but eight; which occasioned the delay of the reformation. But Hezekiah was come to years, and so applied himself presently to it. We may well think with what a sorrowful heart he beheld his father's idolatry and profaneness; how it troubled him to see the doors of the Temple shut up;—and whilst his father lived, he durst not open them. His soul, no doubt, wept in secret for it; and he vowed, that when he should receive the congregation, he would redress these grievances, which made him do it with more readiness and resolution. 2. His general character. *He did that which was right, like David:* ver. 3. Of several of his predecessors it had been said, they did that which was right; *but not like David*, not with David's integrity and zeal. But here was one that had as hearty an affection for the Ark and Law of God as ever David had. 3. His speedy application to the great work of restoring religion. The first thing he did, was to *open the doors of the house of the Lord*. We are willing to

hope his father had not quite suppressed the Temple-service; for then the holy fire on the altar must have gone out, of which we do not read of the re-kindling; but he had hindered the people from attending it, and the priests, but such of them as were of his own party: 2 Kings xvi. 15. But Hezekiah immediately threw the church-doors open, and *brought in the priests and Levites*. He found Judah low and naked; yet did not make it his business to revive the civil interests of his kingdom, but to restore religion to its good posture again. Those that begin with God begin at the right end of their work; and it will prosper accordingly. 4. His speech to the priests and Levites. It was well known, no doubt, that he had a real kindness for religion, and was disaffected to the corruptions of the last reign; yet we do not find the priests and Levites addressing themselves to him for the restoration of the Temple-service, but he calls upon them; which, I doubt, speaks their coldness, as much as his zeal: and perhaps, if they had done their part with vigour, things had not been brought into so bad a posture as Hezekiah found them in. Hezekiah's exhortation to the Levites is very pathetic. 1. He lays before them the desolations of religion, and the deplorable state to which it was brought among them: 2 Ch. xxix. 6, 7, *Our fathers have trespassed*. He saith not, my father; because it became him, as a son, to be as tender as might be of his father's name, and because his father would not have done all this if their fathers had not neglected their duty. Urijah the priest had joined with Ahaz in setting up an idolatrous altar. He complains, that the house of God had been deserted: *They have forsaken God, and turned their backs upon his habitation*—Those that turn their backs upon God's ordinances may truly be said to forsake God himself;—that the instituted worship of God there had been let fall; the lamps were not lighted; incense was

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B.C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS xviii.

2 CHRON. xxix.

also was Abi¹.

was Abijah,

the daughter of Zachariah. the daughter of Zechariah.

3 And he did

2 And he did

that which was right

that which was right

in the

in the

sight of the LORD,

sight of the LORD,

according to all that

according to all that

David his father did.

David his father had done.

2 CHRON. xxix.

3 He in the first year of his reign, in the first month,
opened the doors of the house of the LORD, and re-

4 paired them. And he brought in the priests and the
Levites, and gathered them together into the east

5 street, And said unto them, Hear me, ye Levites,

MARG. ¹ v. 2. 2 Chron. xxix. 1. *Abijah*.

not burnt.—The like neglects are now, and no less culpable, if the word be not duly read and opened, for that was signified by the lighting of the lamps; and if prayers and praises be not duly offered up, for that was signified by *the burning of incense*. 2. He shews them the sad consequences of the neglect and decay of religion among them: 2 Chron. xxix. 8, 9. This was the cause of all the calamities they had lain under: God had, in anger, delivered them to trouble, to the sword, and to captivity. When we are under the rebukes of God's providence, it is good for us to inquire whether we have not neglected God's ordinances, and whether that be not the controversy he has with us. 3. He declares his own full purpose and resolution to revive religion, and make it his business to promote it. *It is in my heart*; i.e. I am fully resolved to *make a covenant with the Lord God of Israel*; i.e. to worship him only, and in that way which he hath appointed; for I am sure that otherwise his fierce anger will not turn away from us. This covenant he would not only make himself, but bring his people into the bond of. 4. He engageth and exciteth the Levites and priests to do their duty. This he begins with, 2 Chron. xxix. 5. This he ends with, ver. 11;—calls them Levites, to mind them of their obligation to God; calls them his sons, to mind them of their relation to him; that he expected that, *as a son with the father*, they should

serve with him in the reformation of the land. He tells them what was their duty—to sanctify themselves, first, by repenting of their neglects, reforming their own hearts and lives, and renewing their covenants with God; to do their duty better for time to come; and then to *sanctify the house of God*;—as his servants, to make it clean from every thing that was disagreeable, either through the disuse or the profanation of it, and to set it up for the purposes for which it was made. He stirs them up to it: *Be not now negligent*, or remiss in your duty. Let not this good work be retarded through your carelessness. *Be not deceived*: so the margin. They that, by their negligence in the service of God, think to mock God, and put a cheat upon him, do but deceive themselves and their own souls. Be not secure—so some—as if there were no haste to do it, or no danger in not doing it. Men's negligence in religion is owing to their carnal security. The consideration he quickens them with, is their office—the honour God had put upon them: *He hath chosen you to stand before him*. The work he expected from them;—they were not chosen to be idle, to enjoy the dignity, and leave the duty to be done by others; but to serve him, and to minister to him. They must therefore be ashamed of their late remissness, and, now the doors of the Temple were opened, again set about their work there with double diligence.—Henry.

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXIX.

Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the
 6 filthiness out of the holy *place*. For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the
 7 LORD, and turned *their backs*¹. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings
 8 in the holy *place* unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble², to astonish-
 9 ment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for
 10 this. Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn
 11 away from us. My sons, be not now negligent³: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense⁴.
 12 Then the Levites arose^a, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the

MARG. ¹ v. 6. *turned their backs*. Heb. *given the neck*. ² v. 8. *trouble*. Heb. *commotion*.

³ v. 11. *be not now negligent*. Heb. *be not now deceived*.

⁴ *burn incense, or offer sacrifice*.

^a *Then the Levites arose, &c.*—The persons employed in this work were the priests and Levites, who should have kept it clean; but not having done that, were concerned to make it clean. Several of the Levites are here named; two of each of the three principal houses, Kohath, Gershon, and Merari, ver. 12; and two of each of the three families of singers, Asaph, Heman, and Jeduthun, ver. 13. We cannot think these are named merely because they were chief in place; for then, sure, the high-priest, or some of the heads of the courses of the priests, would have been mentioned; but because they were more zealous and active than the rest. When God has work to do, he will raise up leading men to preside in it. And it is not always that the first in place and rank are most fit for service, nor most forward to it. These Levites not only

bestirred themselves, but *gathered their brethren*, and quickened them to do *according to the commandment of the king by the words of the LORD*. Observe, they did according to the king's command, but with an eye to God's word. The king commanded them what was already their duty by the word of God; and in doing it, they regarded God's word as a rule to them, and the king's commandment as a spur to them.—Henry. The king had a great power in things commanded by God; the exercise of which power is here very properly called *the commandment of the king by the words of the LORD*; or, as in the margin, *in the business of the LORD*. The like we read chap. xxx. 12.—See Grotius in his *Book De Imperio Summarum Potestatum circa Sacra*, p. 59.

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXIX.

- Kothathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son
 13 of Joah: And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mat-
 14 taniah: And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.
 15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD¹, to cleanse the
 16 house of the LORD. And the priests went into the inner part of the house of the LORD^a, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.
 17 Now they began on the first day of the first month^b to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth
 18 day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the
 19 shewbread table, with all the vessels thereof. More-

MARG. ¹ v. 15. *by the words of the LORD, or in the business of the LORD.*

^a *The priests went into the inner part of the house of the Lord.*—The high-priest is not mentioned. Some of the other priests concurred, and cleansed the inside of the Sanctuary, whither the Levites might not enter. When the Ark was to be removed, and on other necessary occasions, the priests might enter the Holy of Holies, though not at other times: Num. iv. 5. Ahaz died about the close of the year; and Hezekiah had given timely orders to the priests and Levites for them to begin this work with the new year. It is surprising that Ahaz did not cut in pieces all the tables of shewbread, and other golden and silver furniture of the Temple, but merely cast them aside.—Scott.

^b *The first day of the first month.*—This was the month Abib, as our great Primate

Usher observes; but not on the day he was made king, but nine months after his father's death. See his Chronol. Sacra, p. 82. On the first day of the month Ab, or Nisan, as the Targum expresses it, and *on the eighth day of the month, came they to the porch of the Lord.* They seem to have begun cleansing the inner part of the Temple first, and so came forward until they came to the porch which led into it; and *on the sixteenth day of the month they made an end.* It took them eight days more to cleanse the outward porch, and the buildings and chambers belonging to the Temple. According to Jarchi, it required so much time, because Ahaz had framed pictures of idols upon the halls of the Temple, which could not be defaced sooner.—Gill.

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR. § 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXIX.

over all the vessels, which king Ahaz in his reign did cast away^a in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

- 20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of
 21 the LORD. And they brought seven bullocks^b, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.
 22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the

^a *The vessels which Ahaz did cast away*—Not that he threw them away, being valuable, as being made of gold and silver, but, as Kimchi interprets it, he removed them, and converted them to idolatrous uses; or, as the Targum, he defiled or profaned them, and made them abominable by strange idols. These they cleaned and fitted for service, and put them where they were ready for use.—Gill. The Targum gives quite a contrary sense of the words, *We have prepared and sanctified*; viz. *we have set them apart, and hidden them*; and *prepared others* in their place. And, indeed, the Talmudists, as Beckius here observes upon the Targum, are of opinion that all the vessels which Ahaz profaned in his reign were set aside, and others consecrated in their stead; for they thought them not any longer fit to be employed in the divine service. But Kimchi understands these words as we do, that they purged and purified the vessels which he had profaned. And they placed them before the altar of burnt-offering, as I suppose; to which they went the next morning and offered sacrifices, with the blood of which, perhaps, they were further purified.—Bishop Patrick.

^b *Seven bullocks, &c.*—There are two laws in the Books of Moses requiring a sacrifice to be offered for the sin of the whole congregation, when they were in an error. The first is in Levit. iv. 13, 14; where a bullock is required to be offered, when they were ignorantly seduced to do something forbidden by

the Law, though they did not forsake their religion. The other is in Numb. xv. 22, 23, 24; where a goat is commanded to be offered together with a bullock, when they acted contrary to the religion, and were fallen by error into the practice of external rites. And the bullock was offered for a burnt-offering, in token that they owned no other God but the LORD, nor any other religion but that preserved by Moses; and the goat for a sin-offering, that they might expiate the guilt they had contracted by doing contrary to their religion. Now this good king Hezekiah, being sensible that they had not only acted contrary to their religion, but, in effect, abolished it by shutting up the doors of the Temple, and omitting the daily sacrifice, and everywhere exercising strange worship, appointed seven bullocks for a burnt-offering, and as many goats for a sin-offering,—though the Law never required more than one goat;—thinking these numerous sacrifices, together with rams and lambs, were, if not necessary, yet very fit, because of the great and long neglect of his divine service, and because of the multitude and long continuance of their other sins against the LORD, for which they now begged forgiveness. Thus, after the Captivity, they offered twelve bullocks for burnt-offerings, and twelve goats for sin-offerings, Ezra viii. 35, according to the number of the Children of Israel; for, as they knew one goat was necessary, so they thought a greater number would be becoming in such cases.—Bishop Patrick.

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXIX.

blood upon the altar: they killed also the lambs, and
 23 they sprinkled the blood upon the altar. And they
 brought forth¹ the he-goats *for* the sin-offering before
 the king and the congregation; and they laid their
 24 hands upon them: And the priests killed them, and
 they made reconciliation with their blood upon the
 altar, to make an atonement for all Israel: for the
 king commanded *that* the burnt-offering and the sin-
 25 offering *should be made* for all Israel^a. And he set
 the Levites in the house of the LORD with cymbals,
 with psalteries, and with harps^b, according to the
 commandment of David, and of Gad the king's seer,
 and Nathan the prophet: for *so was* the command-
 26 ment of the LORD² by his prophets³. And the Levites
 stood with the instruments of David, and the priests
 27 with the trumpets. And Hezekiah commanded to
 offer the burnt-offering upon the altar. And when⁴
 the burnt-offering began, the song of the LORD began
also with the trumpets, and with the instruments⁵
 28 *ordained* by David king of Israel. And all the con-
 gregation worshipped, and the singers⁶ sang, and the
 trumpeters sounded: *and all this continued* until the
 29 burnt-offering was finished. And when they had
 made an end of offering, the king and all that were
 present⁷ with him bowed themselves, and worshipped.

MARG. ¹ v. 23. *forth.* Heb. *near.*² v. 25. *of the Lord.* Heb. *by the hand of the Lord.* ³ *by his prophets.* Heb. *by the hand of.*⁴ v. 27. *when.* Heb. *in the time.* ⁵ *instruments.* Heb. *hands of instruments.*⁶ v. 28. *singers.* Heb. *song.* ⁷ v. 29. *present.* Heb. *found.*

^a *The king commanded that the burnt-offering and the sin-offering should be made for all Israel*—A remarkable proof of the interest which this good king felt in all his brethren according to the flesh; and an interesting circumstance in the history of the ten rebellious tribes, that now, when they were on the point of national destruction, a sin-offering should yet once more be made in their behalf, on the long-neglected altar at Jerusalem.—Girdlestone's Comm. Lect. 708.

^b *With cymbals, with psalteries, and with harps.*—These were the three principal instruments of music used in religious worship, and which had been disused in the time of Ahaz. This sort of music was not com-

manded by the law of Moses; but was directed by David under a divine influence, and was approved of by the prophets of the Lord God, and Nathan, here mentioned; *for so was the commandment of the Lord by his prophets.* The Targum is, *For by the Word of the Lord was the commandment by the hand of the prophets.* The trumpets were made by the direction of Moses, according to the order of God: Numb. x. 2--10.—Gill. The blowing of trumpets by priests, on various occasions, and in particular over the sacrifices, was a part of the ritual law of Moses, and is here exactly distinguished from the psalmody instituted by David and the Prophets: chap. xiii. 4--12.—Scott.

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SECT. IV.

HEZEKIAH—1ST YEAR.

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§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXIX.

- 30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their
 31 heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves¹ unto the LORD, come near and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart^a burnt-offerings.
 32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these
 33 *were* for a burnt-offering to the LORD. And the consecrated things *were* six hundred oxen and three
 34 thousand sheep. But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites² did help them^b, till the work was ended, and until the *other*

MARG. ¹ v. 31. *consecrated yourselves, or filled your hand.*

² v. 34. *did help them.* Heb. *strengthened them.*

^a *As many as were of a free heart, burnt-offerings.*—As the burnt-sacrifices were wholly consumed on the altar, the offering of them evinced a greater zeal and liberality than the oblation of peace-offerings, a great part of which was eaten by the offerer and his friends: Lev. i. 3--9. Comparing the sacrifices offered on this occasion with those of Solomon, when the Temple was dedicated, chap. vii. 5--10. 1 Kings viii. 63--65. though here it is said that the burnt-offerings were in abundance, we may form some idea how greatly the riches and prosperity of the kingdom of Judah were diminished, or how greatly the general spirit of piety had declined: ch. xxx. 24.—Scott. The others were peace-offerings, whereby they acknowledged God's great goodness to them, and gave him thanks for this happy change of religion; whereas the burnt-offerings being entirely consumed upon the altar in honour of God, it argued greater piety and largeness of heart to offer them.—Bishop Patrick.

^b *The Levites did help them.*—It does not appear that any idolatrous priests were punished; but perhaps some were disgraced and excluded from attendance, while many neg-

lected to sanctify themselves, being averse to the sacred service. It was therefore deemed more proper that upright and duly-sanctified Levites should flay the sacrifices than unclean or profane priests. This is considered by many as irregular; but it is nowhere prohibited. Indeed, before the Levites were given to the sons of Aaron, it is probable that they who brought the sacrifice both slaughtered and flayed it: Lev. i. 5--9. Afterwards, these services seemed to have formed a part of the ministry assigned to the Levites at the will of the priests; but at length it became customary for the priests to perform them. The Levites might not in any case sprinkle the blood, burn the fat or flesh, or approach the altar.—Scott. In cases of great necessity, they did not stand nicely upon the observation of the ceremonial law. For both now and in the days of Josiah, chap. xxxiv. 11, some things were admitted which the Law did not allow. The Levites were men of greater integrity than the priests: at least there were more men of zeal found among them, who readily offered themselves to the service of God: see xxx. 17.—Bishop Patrick.

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priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than
 35 the priests. And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.
 36 And Hezekiah rejoiced, and all the people^a, that God had prepared the people: for the thing was *done* suddenly.

Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. The assembly, having destroyed the altars of idolatry, keep the feast fourteen days. The priests and Levites bless the people.

2 CHRON. XXX.

- 1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.
- 2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the pass-
- 3 over in the second month^b. For they could not keep

^a *Hezekiah rejoiced, and all the people, that God had prepared the people.*—They both rejoiced that God had prepared the hearts of the people to bring about so great a reformation in so short a time; for, it is added, *the thing was done suddenly.* The king's example and influence were here, under God, the grand spring of all the mighty and effectual movements. What amazing power and influence has God lodged with kings! They can sway a whole empire nearly as they please; and when they declare themselves in behalf of religion, they have the people uniformly on their side.—A. Clarke. As it was a very great, so it was a sudden change, that the people, who but the other day were so ready to comply with wicked Ahaz in his idolatrous and impious requirements, were now so free and forward in God's service: by this it plainly appeared that it was the work of Almighty God, changing their hearts by his Holy Spirit.—Poole.

The great change produced in the conduct of the people, and the alacrity with which they concurred in measures to which much opposition had been expected, evidenced that God had prepared them: and Hezekiah and all

the people rejoiced in it, as a token that he would prosper them in endeavouring a more complete reformation.—Scott. Their forwardness argued a divine influence, by which they were excited without long persuasions.—Bishop Patrick.

God had prepared the people.—This was indeed a marvellous change for a whole people to undergo in so short a time. And since this was a proof that God had prepared the minds of the people, it was a good reason to rejoice and to be thankful to him. And does it not point out to us the only way in which we can reasonably hope that any great impression can be made upon the mass of our own people, to bring them to the reality of the faith which they profess? Yes; God must prepare their hearts; and as for us, our first care must be to pray that he will do so. Whilst we spare no effort, and neglect no probable means, we must beware of reckoning too much on our own exertions. We must look to the help and grace of God, as the only means that can with safety be relied upon.—Girdlestone's Comm. Lect. 708.

^b *To keep the passover in the second month.*—Hezekiah and his counsellors justly concluded

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it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king¹ and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan^a,

MARG. ¹ V. 4. *pleased the king.* Heb. *was right in the eyes of the king.*

that the regulation of the fourteenth day of the second month, which had been made for individuals who had been hindered from eating the passover at the appointed season, might, in their present circumstances, be extended to the whole congregation: Numb. ix. 6--14. A sufficient number of the priests had not been duly sanctified, to prepare the Temple for that ordinance at the stated time, or to officiate in it: the people, long disused from attendance, were not generally assembled: those who were present seemed well disposed to celebrate that solemn and significant ordinance, and it might have an abidingly good effect if the favourable opportunity were seized: chap. xxxv. 1--19. Ex. xii. 3--27. For these reasons it was determined to summon the people to attend, and to keep the passover in the second month. It is probable that the passover and the other solemn feasts were sometimes totally omitted for many years together, at other times very carelessly attended and by very few persons, compared with what the Law required; and the Ten Tribes had never been accustomed to repair to Jerusalem since the division of the kingdom: chap. xi. 13--17. 1 Kings xii. 26--32. Hoshea was king of Israel at this time; and it does not appear that he attempted to hinder his subjects from resorting to Jerusalem to worship, if they chose it: 2 Kings xvii. 2. In the preceding reign, Israel had made a most dreadful slaughter of the men of Judah; yet Hezekiah considered the Israelites as brethren, and greatly desired to bring them back, by kind treatment, to the religion of their fathers: therefore he sent his proclamation, or letters, into the parts of the land belonging to the Ten Tribes, as well as throughout his own dominions.—Scott.

^a *From Beersheba even to Dan.*—It does not appear that Hoshea, who was now king of Israel, gave any opposition to the dispersing of those proclamations through his kingdom,

nor that he forbade his subjects to accept the invitation; but left them entirely to their liberty; they might go to Jerusalem to worship if they pleased: for though he did evil, yet *not like the kings of Israel that were before him*, 2 Kings xvii. 2. He saw ruin coming upon his kingdom; and if any of his subjects would try this expedient to prevent it, he might with all his heart. But for the people, the generality of them slighted the call, and turned a deaf ear to it. The messengers went from city to city; some to one, and some to another; and used pressing entreaties with the people to come up to Jerusalem to keep the passover: but they were so far from complying with the message, that they abused them that brought it, laughed them to scorn, and mocked them, ver. 10; not only refused, but refused with disdain. Tell them of the God of Abraham, they knew him not; they had other gods to serve, Baal and Ashtaroth:—tell them of the sanctuary, their high-places were as good;—of God's mercy and wrath, they neither dreaded the one nor desired the other. No marvel the king's messengers were thus despitefully used by this apostate race, when God's messengers were so, his servants the prophets, who produced credentials from him. The destruction of the kingdom of the Ten Tribes was now at hand; it was but two or three years after this that the king of Assyria laid siege to Samaria, which ended in the captivity of those tribes: just before their destruction, they had not only a king of their own that permitted them to return to God's sanctuary, but a king of Judah who earnestly invited them: had they generally accepted this invitation, it might have prevented their ruin; but their contempt hastened and aggravated it, and left them inexcusable. Yet there were some few that accepted the invitation: the message, though to some it was a *savour of death unto death*, was to others a *savour of life unto life*,

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that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long time in such sort as it was written.

- 6 So the posts went with the letters^a from the king¹ and his princes throughout all Israel and Judah^b, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand
7 of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore
8 gave them up to desolation, as ye see. Now be ye not stiffnecked², as your fathers *were*, but yield yourselves³ unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn
9 away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away
10 *his* face from you, if ye return unto him. So the posts passed from city to city through the country

MARG. ¹ v. 6. *from the king.* Heb. *from the hand.*

² v. 8. *Now be ye not stiffnecked.* Heb. *Harden not your necks.*

³ *yield yourselves.* Heb. *give the hand.* See 1 Chron. xxix. 24. Ezra x. 19.

ver. 11. In the worst of times, God has had a remnant; so he had here divers of Asher, Manasseh, and Zebulun—here is no mention of any out of Ephraim—*humbled themselves, and came to Jerusalem*; i.e. were sorry for their sins, and submitted to God. Pride keeps men from yielding themselves to the Lord: when that is brought down, the work is done.—Henry.

^a *The posts went with the letters*—רצים the runners or couriers, persons who were usually employed to carry messages; men who were light of foot, and confidential.—A. Clarke.

^b *Israel and Judah.*—The Jewish writers state, that Shalmaneser, when he subjected Samaria to his dominion, making Hoshea his vassal and compelling him to pay tribute, carried away, among the spoil, the golden calf

which Jeroboam had set up in Dan, as he did afterwards the other golden calf of Beth-el; and that therefore the apostate Israelites, being deprived of their idols, began again to return to the Lord, and to go up to Jerusalem to worship before him: and that Hoshea encouraged them therein; for he withdrew the guards which the kings of Israel had been wont to maintain on the frontier, to hinder all under their subjection from going up to Jerusalem to worship there: and when Hezekiah invited all *Israel*, that is, all those of the ten revolted tribes, as well as the other two, to come up to his passover, Hoshea hindered them not.—Seder Olam Rabba, c. xxii.

Dr. Lightfoot says this was an overture of reconciliation which they had to God and to the house of David, before they were destroyed.

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of Ephraim and Manasseh even unto Zebulun: but
11 they laughed them to scorn, and mocked them.

Nevertheless divers of Asher and Manasseh and of
12 Zebulun humbled themselves, and came to Jerusalem.

Also in Judah the hand of God was to give them one
heart^a to do the commandment of the king and of the
princes, by the word of the LORD.

13 And there assembled at Jerusalem much people to
keep the feast of unleavened bread in the second

14 month, a very great congregation. And they arose
and took away the altars that *were* in Jerusalem, and
all the altars for incense took they away, and cast

15 *them* into the brook Kidron. Then they killed the
passover on the fourteenth *day* of the second month:

and the priests and the Levites were ashamed^b, and
sanctified themselves^c, and brought in the burnt-offer-

16 ings into the house of the LORD. And they stood in
their place¹ after their manner^d, according to the law

MARG. ¹ V. 16. *their place.* Heb. *their standing.*

^a *The hand of God was to give them one heart.*—The language of this verse is entitled to special attention. *The commandment of the king and his princes, by the word of the Lord*, met with ready and general obedience from the men of Judah, because *the hand of God was to give them one heart to do it*. If the rulers had commanded any thing contrary to the word of the Lord, or beyond it in affairs of religion, it would have been a misapplication of their authority; but as they required nothing but what God had expressly enjoined, they duly improved their talent; and the people, by the grace of God, knew and performed their duty. It does not appear that Christianity has at all altered the duty either of rulers or subjects in this respect: chap. xxix. 10--19.—Scott. There was a marvellous unanimity in Judah, who were so obedient to the motions of the Divine Grace, without which so great a change could not have been made, as generally to comply with the king's proclamation made with the consent of the princes. They looked upon it as a divine command, which was brought to them by that authority. And it appeared so to be by the mighty power of God, which wrought their hearts to a cheerful obedience.—Bp. Patrick.

^b *The priests and Levites were ashamed.*—They blushed to see the people so forward, and themselves so negligent; and they that had not done it already—chap. xxix. 34. and ver. 3. of this chapter—now sanctified themselves, that they might perform their office, there being many sacrifices to be offered up on this day: Numb. xxviii. 16--25. *And the priests sprinkled the blood, which they received of the hand of the Levites.* Private persons, as well as Levites, might receive the blood from the beast, but the priests alone could sprinkle it.—Bishop Patrick.

^c *And sanctified themselves.*—According to the Hebrew, *in faith, or with fidelity*: some translate it, *in trust, they sanctified themselves in holiness*; that is, attended upon their ministry at the House of God, nothing doubting they should be provided with all things necessary. For this seems to be a reason why such care was taken of their wives and children, because their husbands were wholly given up to the service of God, and could not follow any other employment whereby to provide for the maintenance of their families.—Bishop Patrick.

^d *After their manner.*—Having first placed his hands on the heads of the beasts, the priests

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of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

- 17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was*
- 18 not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written^a. But Hezekiah prayed for them^b, saying, The good LORD pardon every one

cut their throats, and then burnt without dividing them; while the Levites made a circle, and sang divine hymns to musical instruments, the other priests forming the chorus. This ended, both king and people worshipped God, with their faces bowed to the ground.—Josephus.

^a *Yet did they eat the passover otherwise than it was written.*—They did not understand, after such a long night of ignorance and superstition, what ceremonies were required for their cleansing; or rather, they had not time to use them: yet, having an eager and pious desire to commemorate their wonderful deliverance out of the Egyptian bondage, they were permitted in their uncleanness to eat the passover, lest they should be discouraged if they were denied it, in their return to the true religion.—Bishop Patrick. They were of the Ten Tribes, where idolatry had prevailed for so long a time, and *they had not cleansed themselves* from impurity contracted by idolatry and other things; yet did they eat it in their uncleanness, which was not according to the Law, see John xviii. 28: but since these people came a great way off, and there was no deferring it to another month, the king chose rather that they should be admitted to eat of it, though in their uncleanness.—Gill.

^b *Hezekiah prayed for them.*—It was his zeal that had called them together in such haste, and he would not that any should fare the worse for being straitened of time in their preparation: he therefore thought himself concerned to be an intercessor for those that *ate the passover otherwise than it was written*, that there might not be wrath upon them from the Lord. His prayer was a short prayer, but

to the purpose, *The good Lord pardon every one* in the congregation that has fixed, engaged, or *prepared his heart* to those services, though the ceremonial preparation be wanting.

1. The great thing required in our attendance upon God in solemn ordinances, is, that we *prepare our hearts to seek him*; that we be sincere and upright in all we do, that the inward man be engaged and employed in it, and that we make heart-work of it: it is all nothing without this. *Behold, thou desirest truth in the inward part.* Hezekiah does not pray that this might be dispensed with, nor that the want of other things might be pardoned where there was not this; for *this is the one thing needful*, that we *seek God*, his favour, his honour, and that we set our hearts to do it. 2. Where this sincerity and fixedness of heart are, yet there may be many defects and infirmities, both the frame of the spirit, and the performance of the service, short of *the purification of the sanctuary*. Corruptions may not be so fully conquered, thoughts not so closely fixed, affections not so lively, faith not so operative as it should be; here is a defect in sanctuary-purification. There is nothing perfect under the sun, nor *a just man that doeth good, and sinneth not*. 3. These defects need pardoning, healing grace; for omissions *in duty* are sins, as well as omissions of duty. If God should deal with us in strict justice, according to the best of our performances, we were undone. 4. The way to obtain pardon for our deficiencies in duty, and all the iniquities of our holy things, is, to seek it of God by prayer: it is not so a pardon of course, but that it must be obtained by petition through the blood of Christ. 5. In this prayer, we must take encouragement

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19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not cleansed according to
 20 the purification of the sanctuary. And the LORD
 21 hearkened to Hezekiah, and healed the people^a. And the children of Israel that were present¹ at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud
 22 instruments² unto the LORD. And Hezekiah spake comfortably unto all³ the Levites that taught the good knowledge of the LORD^b: and they did eat

MARG. ¹ v. 21. *present*. Heb. *found*. ² *loud instruments*. Heb. *instruments of strength*.

³ v. 22. *comfortably unto all*. Heb. *to the heart of all* &c. Isaiah xl. 2.

from the goodness of God. The good Lord *pardon*: for when he proclaimed his goodness, he insisted most upon this branch of it, *forgiving iniquity, transgression, and sin*. 6. It is the duty of those that have the charge of others, not only to look to themselves, but to those also that are under their charge, to see wherein they are wanting, and to pray for them, as Hezekiah here: see Job i. 5. It was a successful prayer, *The Lord hearkened to Hezekiah*; was well pleased with his pious concern for the congregation, and, in answer to his prayer, *healed the people*, ver. 20; not only did not lay their sin to their charge, but graciously accepted their services notwithstanding: for healing denotes not only forgiveness, Isa. vi. 10. Psalm ciii. 3, but comfort and peace: Isa. lvii. 18. Mal. iv. 2.—Henry.

^a *The Lord hearkened unto Hezekiah, and healed the people*—from their uncleanness, which itself was a spiritual disease, and which probably produced a disease or distemper or trouble in their minds or consciences; which also had formerly brought and might justly now bring even outward diseases upon the body, or at least guilt, which is a disease upon the soul; from all which the Lord was pleased now to heal them, by pardoning this their sin, and accepting them and their services as if they had been clean. And it is probable God was pleased to manifest this by some outward sign, possibly by fire from heaven, consuming the sacrifices; which was the usual token of God's approbation, as we have many instances.—Poole.

^b *The Levites that taught the good knowledge of the Lord*.—The sacrifices, psalmody, and worship of the people were accompanied by the reading and expounding of the Law; and some of the Levites were employed to instruct the people in the good and profitable and pleasant knowledge of the Lord: and the king peculiarly noticed and encouraged them in this useful work, which was very much wanted. This would excite others to apply themselves to the study of the Law, that they, too, might be qualified for this service. By *making confession*, may be meant either confessing their sins, or acknowledging the unmerited goodness of the Lord, or both combined. This passover must have been not long before the time of harvest; but the hearts of the people were so enlarged with holy affections, that they were neither weary of the sacred service, nor in haste to return to their secular business: Lev. xxiii. 36. Deut. xvi. 9. They did not observe other seven days of unleavened bread, but offered sacrifices with praises and thanksgivings and feastings seven days.—Bp. Patrick.

The people in general, and those who came out of Israel, would be unprepared for the expense attending these sacrifices; and therefore both Hezekiah and his princes liberally gave cattle for sacrifices: in which, no doubt, they acted properly, and should be imitated, according to the nature of the Christian dispensation, by princes and nobles liberally supplying what is wanting to support the worship of God, and to make glad the hearts of their poorer brethren: Ez. xlv. 16, 17.

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throughout the feast seven days, offering peace-offerings, and making confession to the LORD God
 23 of their fathers. And the whole assembly took counsel to keep other seven days: and they kept
 24 other seven days with gladness. For Hezekiah king of Judah did give¹ to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests
 25 sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and
 26 that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was not the like in Jerusalem*^a.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place², *even* unto heaven.

The people is forward in destroying idolatry. Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. The people's forwardness in offerings and tithes. Hezekiah appointeth officers to dispose of the tithes. The sincerity of Hezekiah.

2 CHRON. XXXI.

Now when all this was finished^b, all Israel that were

MARG. ¹ v. 24. *did give.* Heb. *lifted up or offered.*

² v. 27. *his holy dwelling-place.* Heb. *the habitation of his holiness.*

The example had also a salutary influence on the priests who sanctified themselves to take part in the service.—Scott.

^a *Since the time of Solomon there was not the like in Jerusalem*—For from that time the Ten Tribes had been separated from the true worship of God; and now many of them, for the first time, especially from Asher, Issachar, Ephraim, Manasseh, and Zebulun, joined to celebrate the passover. *And their voice was heard.* God accepted the fruits of that pious disposition which He himself had infused. And as the smoke of their sacrifices ascended to the clouds, so did their prayers,

supplications, and thanksgivings ascend to the heavens. Israel now appeared to be in a fair way of regaining what they had lost: but, alas! how soon were all these bright prospects clouded over!—A. Clarke.

^b *When all this was finished.*—We have here an account of what was done after the passover. What was wanting in the solemnities of preparation for it before, was made up in that which is better—a due improvement of it after. When the religious exercises of a Lord's Day or a Communion are finished, we must not think that then the work is done. No; then the hardest part of our work

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SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 CHRON. XXXI.

present¹ went out to the cities of Judah, and brake the images² in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all³. Then all the children of Israel returned, every man to his possession, into their own cities.

- 2 And Hezekiah appointed the courses^a of the priests and the Levites after their courses, every man according to his service, the 'priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the
3 tents of the Lord^b. *He appointed* also the king's

MARG. ¹ v. 1. *present*. Heb. *found*.

² *images*. Heb. *statues*. Chap. xxx. 14.

³ *until they had utterly destroyed them all*. Heb. *until to make an end*.

begins; which is, to exemplify the impressions of the ordinance upon our minds, in all the instances of a holy conversation. So it was here: when all this was finished, there was more to be done. They applied themselves with vigour to destroy all the monuments of idolatry. The king had done what he could of this kind, 2 Kings xviii. 4; but the people could discover those profane relics which escaped the eye of the king's officers, and therefore they went out to see what they could do. This was done immediately after the passover. The comfort of communion with God should kindle in us a holy zeal and indignation against sin—against every thing that is offensive to God. If our hearts have been made to burn within us at an ordinance, that spirit of burning will consume the dross of corruption. *What have I now to do any more with idols*.—Henry. *They went out to the cities of Judah, in Ephraim also, and Manasseh*, either which the kings of Judah had formerly taken from the kings of Israel or in the Ten Tribes. For although these were a part of Hoshea's kingdom, yet Hezekiah presumed to do this partly by virtue of the law of God, to which both Israel and Judah owed subjection, which commanded the extirpation of these things out of the whole land of Canaan; partly by the special impulse and direction of God's Spirit, which sometimes moved persons to extraordinary actions not to be drawn into imitation; and

partly because he knew that Hoshea contented himself with the worship of the calves, and did not practise that great idolatry which his predecessors had used, and therefore would patiently suffer the breaking of these images of Baal and the things belonging to them, which is all that was done at this time.—Poole.

^a *Hezekiah appointed the courses*.—He revived and restored the courses of priests and Levites which David had appointed, and which had of late been put out of course. The Temple service was put into method again, to run in the old channel. Every man was made to know his work, his place, his time, and what was expected of him. Good order contributes much to the carrying on of a good work. The priests were appointed in their courses *for burnt-offerings and peace-offerings*: the Levites, in their courses, were some to minister to the priests, others *to give thanks and praise*: see 1 Chron. xxiii. 2—6. and all this in the gates or courts of *the tents of the Lord*. The Temple is here called a tent, because the Temple privileges are moveable things, and this Temple was shortly to be removed.—Henry. The courses had been interrupted since the days of Jehoshaphat, who walked in the ways of David, 2 Chron. xvii. 3.—Bishop Patrick.

^b *The tents of the Lord*.—בשערי מחנות יהוה *Within the gates of the camps of Jehovah*, which comprehended the whole of the buildings which surrounded the Temple, in

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portion^a of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests^b and the Levites, that they might be encouraged in the law of the LORD.

which the priests and Levites were stationed, and which resembled military encampments.—Treasury Bible. Here called *tents*, partly because all houses are often so called, as Judges xix. 9, see the marginal reading; xx. 8. Ps. lxi. 25; and partly because the host of the Lord, viz. the priests and Levites, frequently so called, encamped there, and kept their stations and orders there by course.—Poole.

^a *The king's portion*.—Hitherto taken out of the treasures of the Temple, which were collected from the people, 1 Chron. xxvi. 20. Neh. x. 32, 33. Mal. iii. 10; but, that he might ease them in their present poverty which his predecessors had brought upon them, and engage them in a more cheerful attendance upon God's service, he took the burden upon himself.—Poole. This was intended to encourage the priests and Levites to apply themselves entirely to studying, teaching, and fulfilling the Law of the Lord, being assured that their families would not be left destitute: chap. xxx. 21, 22. Neh. xii. 44--47. xiii. 10--13. 1 Cor. ix. 7--18.—Scott.

^b *The portion of the priests*.—He issued out an order to the inhabitants of Jerusalem first, that they who were nearest the Temple, and both saved and got by being so, might give a good example to others. This was afterwards extended to the *cities of Judah*, or at least admitted by them, that they should carefully pay in their dues by the Law to the priests and Levites. This had been long neglected, which made the work to be neglected; for a scandalous maintenance makes a scandalous ministry. But Hezekiah, having himself been liberal, may with a good grace require his subjects to be just to the Temple service. And observe the end he aims at in recovering and restoring to the priests and Levites their portion, that they *might be encouraged in the Law of the Lord*, in the study

of it, and in doing their duty according to it. It is fit that Ministers should be not only *maintained*, but *encouraged*; that they should not only be kept to do their work, but that they should have wherewith to live comfortably, that they may do it with cheerfulness. And they are to be maintained, not in idleness, pride, and luxury, but in *the Law of the Lord*, in their observance of it themselves, and teaching the good knowledge of it to others.—Henry.

For the service of God could not be maintained, unless there was a due provision made for the maintenance of his Ministers, who were always supported out of the public stock. For they who minister to the community ought, by the law of nature, as Estius well observes, to be maintained by it. For their ministry is not appointed for themselves, but for the salvation of all the people.—Bishop Patrick.

This was a matter of much more difficulty to compass than the solemn observation of a religious festival, or than the sudden demolition of the objects of idolatry. For here were laborious services to be performed, according to the settled order, by persons who in the reign of Ahaz had neglected these important duties. And here were large stated payments to be made, regularly year by year, in proportion to the increase of every man's land. We know, by the experience of our own times, how unwelcome these payments are to the carnal and to the calculating and to the covetous. However closely copied from the institutions of the Old Testament, however solemnly sanctioned by those laws of the land which are made binding on every one by the Gospel, still the payment of tithes is very commonly evaded and resisted, as if there were no dishonesty in depriving God's Ministers of their dues. And there is, perhaps, no one point which we more need to learn from

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2 CHRON. xxxi.

5 And as soon as the commandment came abroad¹,
the children of Israel brought in abundance the first-
fruits of corn, wine, and oil, and ²honey^a, and of all
the increase of the field; and the tithe of all *things*
6 brought they in abundantly. And *concerning* the
children of Israel and Judah, that dwelt in the cities
of Judah, they also brought in the tithe of oxen and
sheep, and the tithe of holy things which were conse-
crated unto the LORD their God, and laid *them* by
7 heaps³. In the third month they began to lay the
foundation of the heaps, and finished *them* in the
8 seventh month. And when Hezekiah and the princes
came and saw the heaps, they blessed the LORD, and
9 his people Israel. Then Hezekiah questioned with
the priests and the Levites concerning the heaps.
10 And Azariah the chief priest of the house of Zadok
answered him, and said, Since *the people* began to
bring the offerings into the house of the LORD, we
have had enough to eat, and have left plenty: for the
LORD hath blessed his people; and that which is left
is this great store^b.

MARG. ¹ v. 5. *came abroad*. Heb. *brake forth*. Exod. xxii. 29. Neh. xiii. 12.² *honey*, or *dates*.³ v. 6. *by heaps*. Heb. *heaps, heaps*.

Hezekiah in the restoration of true religion, than a more conscientious and willing payment of that which has been allotted by the laws of the land, or which ought to be allotted on the principles of the Gospel, to every one who ministers in the Church.—Girdlestone's Comm. Lect. 710.

^a *Corn, wine, oil, and honey*.—The three first of these are expressed in the Law, Deut. xviii. 4. but not honey; wherefore the Targum here, and the Jewish writers in general, interpret it of the *dubsa* of the palm-tree, as they call it; the fruit and liquor of it, which is of a sweet taste, and which the Scenite Arabs called *dabusa*, as Pliny, from Juba, related: Nat. Hist. l. xiii. c. 4. But though honey was not to be used in sacrifice, it was not forbidden to be eaten; and as the land of Judæa abounded with honey, properly so called, the priests might have the first-fruits of that, as of other liquors, Deut. viii. 8. *and of all the increase of the field*—of the trees, vines, fig-trees, pomegranates, &c. as Kimchi:

and *the tithe of all things*, even of herbs—as the same writer, and also the Talmud—which were free from tithe by the Law, Matt. xxiii. 23, these *brought they in abundantly*, even all that their vine-yards, olive-yards, and fields produced.—Gill. *Honey*, or *dates*, as the Hebrew writers generally, and many learned Hebricians, understand this word; a name given to them because of the sweetness of their taste, in some sort resembling honey: for the Law requires no tithes but of the fruits of trees, or of the earth, or of beasts.—Poole.

The word דבש generally denotes the honey produced by bees. Though Jehovah forbade any דבש or *honey* to be offered to him upon the altar, yet it appears it might be presented as first-fruits, or in the way of tithes, which were designed for the sustenance of the priests.—Treasury Bible.

^b *That which is left is this great store*.—His meaning seems to be, that they had not spared to make use of the plentiful provision which was brought to them, and had also laid

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2 CHRON. XXXI.

- 11 Then Hezekiah commanded to prepare chambers¹ in the house of the LORD; and they prepared *them*,
 12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.
 13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand² of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of
 14 the house of God. And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will offerings of God, to distribute the oblations of the
 15 LORD, and the most holy things. And next him³ *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office⁴, to give to their brethren by courses,
 16 as well to the great as to the small: Beside their genealogy of males, from three years old^a and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service

MARG. ¹ v. 11. *chambers, or storehouses.*² v. 13. *under the hand.* Heb. *at the hand.*³ v. 15. *next him.* Heb. *at his hand.*⁴ *set offices, or trust.*

up as much as they had room to receive; and all those heaps were still left.—Bp. Patrick.

The king and princes supposed, from the abundance which they beheld, that the priests who had the superintendence of the business had preserved the whole, and they inquired wherefore they had not distributed the oblations of the people. But it was answered, that the Lord had blessed the people with such an abundant increase, that all this was left after the priests and Levites had been sufficiently provided for: Hag. i. 5--11. ii. 15--19. Mal. iii. 7--12. The disinterestedness of the priests was highly commendable; for they might easily have enriched themselves, without being suspected: and the whole transaction enlarges our idea of the blessing which had attended the preceding solemnity; for before this the priests seem to have been generally very careless and ungodly: Mal. i. 9--14. It is probable that Azariah was the chief-priest, under the high-priest, and nearly related to him: 1 Chron. vi. 13, 14.—Scott.

^a *From three years old*—Though none of the Levites were permitted to come into the House of the LORD, to do service, till they were twenty years old; yet their males, as Mr. Selden observes from this place, who were three years old or more, were allowed to come into the Temple with their parents; and in the distribution, the other infants being pretermitted, they were provided for. Kimchi here observes, that males under three years old were not capable of entering into the House of the LORD: but females neither then, nor when they were older, were capable of this privilege. The words *twenty years old*, as the same great person observes, relate not to the priests, but to the Levites, who, according to the Law of Moses, were not obliged to their functions till they were thirty years old, Numb. iv. 3. But David in the latter end of his reign, a little before the building of the Temple, admitted them to officiate at the age of twenty years: 1 Chron. xxiii. 26, 27. See Selden De Succession. ad Pontif. lib. ii. c. 4.

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2 CHRON. XXXI.

17 in their charges according to their courses; Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and
 18 upward, in their charges by their courses; And to the genealogy of all their little-ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office¹ they sanctified
 19 themselves in holiness: Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth
 21 before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered^a.

Hezekiah destroyeth idolatry, and prospereth.

2 KINGS XVIII. 4—6.

4 He removed the high places, and brake the images², and cut down the groves, and brake in pieces the the brasen serpent that Moses had made^b: for unto

MARG. ¹ V. 18. *set office, or trust.*

² V. 4. *images.* Heb. *statues.*

^a *He did it with all his heart, and prospered.*—The account closes with a general character of Hezekiah's services for the support of religion. His pious zeal reached to all parts of his kingdom—*thus he did throughout all Judah*: every part of the country, and not those parts only which lay next him, shared in the good fruits of his government. He sincerely designed to please God, and approved himself to him in all he did—he wrought *that which was good before the Lord his God*: all his care was to do that which should be accepted of God, which was *right*, i.e. agreeable to natural equity and *truth*, i.e. agreeable to divine revelation and his covenant with God, *before the Lord*, to do according to the Law, which is holy, just and good. What he began, he went through with, and prosecuted with vigour—he *did it with all his heart*. And all his good intentions were

brought to a good issue. Whatever he did in the service of the House of God, and in the government of his kingdom, he prospered in it. What is undertaken with a sincere regard to the glory of God will succeed to our own honour and comfort at last.—Henry.

^b *He brake in pieces the brasen serpent that Moses had made.*—It had been preserved as a monument of God's mercy to them in the Wilderness; as Gideon intended his ephod should be of another deliverance, Judg. viii. 27. But, as they went a whoring after that, so they did after this. Therefore Hezekiah brake it in pieces; that is—as the Talmudists explain it—ground it to powder, and scattered it into the air, that nothing of it might remain to be worshipped as a relic by superstitious people. And yet there is a fable, that some fragments of it did remain till Josiah's time: and at this day, as Sigonius relates, in his History of Italy,

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2 KINGS xviii.

those days the children of Israel did burn incense to it^a: and he called it Nehushtan¹. He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him. For he clave to the LORD, *and* departed not from following him², but kept his commandments, which the LORD commanded Moses.

MARG. ¹ v. 4. *Nehushtan*, that is, *a piece of brass*.

² v. 6. *from following him*. Heb. *from after him*.

they shew this brasen serpent entire at the church of St. Ambrose in Milan. But the wiser Romanists are ashamed of it, and acknowledge it is not the serpent made by Moses, which being broken in pieces by Hezekiah was never restored, but another made in imitation of it.—See Buxtorf. Hist. Serpentinæ, cap. 6.

^a For unto those days the children of Israel did burn incense to it.—When this superstition began we are not told; but nobody gives a better account of it than David Kimchi, whose words are these:—From the time that the kings of Israel did evil, and the Children of Israel followed idolatry, until the reign of Hezekiah, they offered incense to it: for it being written in the Law, *Whosoever looks upon it shall live*, they fancied they might obtain blessings by its mediation, and therefore thought it worthy to be worshipped. It had been kept from the days of Moses, in memory of a miracle; just as the pot of manna also was: and Asa and Jehoshaphat did not destroy it when they rooted out idolatry, because in their reign they did not observe that the people worshipped this serpent or burnt incense to it, and therefore they left it as a memorial. But Hezekiah thought fit to take it quite away when he abolished other idolatry, because in the time of his father they worshipped it as an idol. And though pious people among them accounted it only to be a memorial of a wonderful work, yet he judged it better to abolish it, though the memory of the miracle were lost together with it, than suffer it to remain, and leave the Israelites in danger to commit idolatry hereafter with it. *And he called it Nehushtan*.—Some think Hezekiah called it by this name: others, that the Israelites called it so; the words signifying indifferently, *It was called Nehushtan*, viz. by way of contempt and scorn. For the letter η at the end of a word,

the Jews say, is added by way of diminution. And נחשת signifying *brass*, this is as much as to say, this serpent was mere brass or copper, and had no power in it, no profit, no ability to help, no divinity; and therefore not to be worshipped with divine honour.—Thus Kimchi: It being called by this name, signified as much as if Hezekiah had said, *How could it come into any man's heart to think that this serpent, which is mere brass, could do any thing?* Or, as Ralbag expounds it, *This serpent hath no more virtue in it than the common brass in their houses*. For he takes η in the end of the word to be the same with η *ipsorum*. But there is a great and good man of our own, who, having endeavoured to shew that the destruction of the old Serpent, the devil, was fore-shadowed by the lifting up the brasen serpent in the wilderness, concludes that Hezekiah was moved with the greater indignation against the worship of it; because in truth it never was a type of our Saviour and Redeemer, but a figure of his great enemy. This made him express such detestation of it, as is important, he thinks, in the word נחשת, the signification of which is not to be found in our Lexicons: for though נחשת signify no more than *brass*, yet נחשת imports no less than our English word *Foul fiend*, the Old Dragon, or Satan.—Bp. Patrick. See Dr. Jackson, *Humiliation of the Son of God*, chap. xxxi. par. 6.

It was now 726 years old. Since the Children of Israel had burnt incense to the brasen serpent which Moses had made, Hezekiah called it by a name of scorn, and had no hesitation in destroying it;—a precedent of frequent application, and one which may well persuade us not to harbour any thing indifferent, however fit in itself to be respected, which has proved likely to become the means of godless superstition.—Girdlestone's Comm. Lect. 626.

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The lamentable state of Moab.

ISAIAH XV.

1 The burden of Moab^a.

^a *The burden of Moab.*—It is an important circumstance, greatly helping us to ascertain the fulfilment of prophecy, that the Land of Canaan, in which it pleased God to place his people, was situated in the very centre of the most renowned nations of antiquity. It lay in the midst of Egypt, Assyria, Persia, Greece, and Rome. And it is also remarkable, that the principal prophetic Books were written, and many of the events to which they referred took place, at that period in the history of those great nations concerning which we have the fullest accounts in the remaining writings of ancient authors. Hence we have the best means of proving that the events took place exactly as they were foretold. Hence we are enabled to appeal to the gainsayer, and to ask him of what period in time, or of what country at that period, could it be more truly said that these things were *not done in a corner*. No; they were done before the face of all the world: all the monuments of antiquity must perish before the evidence of prophecy can be shaken. The historians, the philosophers, and the poets of Greece and Rome, and such fragments of the writings of the other ancient nations as have reached our times, all testify, as independent witnesses, both to the truth of the things written in the Bible history, and to the marvellous foreknowledge of events manifested in the Bible prophecies.

But besides these greater nations of old times, there were others of less note, which, being close to the confines of Judæa, were of great consequence, either as friends or as enemies to the commonwealth of Israel. Such were the Philistines, for instance, mentioned at the close of the last chapter; and such the Moabites, whose burden is here proclaimed. Of these smaller nations little notice is taken in any records of ancient history, except those which the Scriptures contain. Here, therefore, we have not the same materials to assist us in shewing the fulfilment of the prophecies. But we can readily understand, that these parts of the prophetic volume were not less profitable to the Israelites of old, than those which relate to the most mighty empires. For in the events which befel these, their nearer neighbours, they would take the more lively in-

terest; and though the events themselves might not be of such large importance, the proof of God's foreseeing and overruling all things would be quite as striking to those who beheld it on a small scale as on a large one: even as we find that it holds good in contemplating God's wondrous work in the creation of the universe; wherein, if we are lost in reverential awe when we calculate the extent and splendour of those distant orbs which shine in the firmament above, we are no less deeply impressed with the power, the wisdom, and the goodness of Him who created all things, when we examine, with due attention, the world we live in, or the least among the multitude of creatures which he has appointed to share our habitation. Doubtless it was for the sins of Moab that these judgments were inflicted; and, doubtless, the like judgments now inflicted by the nations on each other are chastisements for sin, appointed by the Lord. It may seem no more, than that the strong are spoiling the weak, the violent preying on the peaceable; but, of a truth, it is God who is chastening for sin, overruling the wars and fightings of men for the execution of his own righteous judgments.—Girdlestone's Comm. Lect. 1116.

This chapter and the following, says Bishop Lowth, taken together, make one entire prophecy. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered in the first year of Hezekiah, and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and, to secure every thing behind him, possess himself of the whole country, by taking the principal strong places, Ar and Kirhars. Much of this prophecy is contained in Jeremiah's larger prophecy against this same people, in his forty-eighth chapter, denouncing God's judgments on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar.—Lowth.

We cannot suppose that the prophet went

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ISAIAH XV.

Because in the night Ar of Moab^a is laid waste,
and brought to silence¹;

Because in the night Kir of Moab^b is laid waste,
and brought to silence;

2 He is gone to Bajith, and to Dibon^c, the high places, to weep :

MARG. ¹ v. 1. *brought to silence, or cut off.*

among the Moabites to preach to them this sermon; but he delivered it to his own people, First, to shew them, that though judgment begins at the house of God, yet it shall not end there; and that there is a providence which governs the world, and all the nations of it; and that to the God of Israel the worshippers of false gods were accountable, and liable to his judgments. Secondly, to give them a proof of God's care of them, and jealousy for them, and to convince them that God was an enemy to their enemies, for such the Moabites had often been. Thirdly, that the accomplishment of this prophecy, now shortly *within three years*, might be a confirmation of the prophet's mission, and of the truth of all his other prophecies, and might encourage the faithful to depend upon them.—Henry.

Archbishop Usher supposes that this prophecy was fulfilled by Shalmaneser, two years before the captivity of the Ten Tribes, by the 4th and 5th verses of the 16th chapter speaking of the people of Judæa as lately delivered from some very grievous calamity, in which the Israelites afforded them no assistance; which makes it probable that this judgment fell upon them some time after Sennacherib's invasion. Without question, this prophecy relates to a different time from that of Jeremiah xlvi.—Preb. Lowth. See Archbishop Usher's *Annals of the Old Test.* A.M. 3280.

^a *Ar of Moab*—south of Wady-el-Môjib, and six or eight miles N. of Kerak, are the now unimportant Ruins called *Rabba*, about half an hour in circuit, exhibiting the remains of a temple and several Corinthian columns.—Seitzen, vol. I. xviii. p. 433. Burckhardt, p. 377. Irby and Mangles, p. 456, seq. According to Burckhardt, the distance from Kerak is three hours or more. Irby and Mangles give it about two hours. This unquestionably was the site of Rabbath Moab of the early centuries, the Areopolis of the Greeks, an Episcopal See of the Third Palestine; which, after the destruction of Petra, became the metropo-

litan city of that region. In still earlier times it was the Ar of Moab mentioned in the Old Testament.—Robinson's *Biblical Researches*, vol. II. § xii. p. 569. See Hieron. *Comm. in Jes. xv. l.* Onomast. art. Moab. Reland, *Palæst.* pp. 577, 957. Gesenius *Comm. zu Jes. xv. l.* For its episcopal character, see the *Ecclesiastical Notitiæ*, Reland, pp. 215, 217, compared with pp. 223, 226. Le Quien, *Orien's Christ.* iii. p. 734.

^b *Kir of Moab*.—In *Kerak* we have the ancient Kir Moab, which already, in the Chaldee version of the Greek Apocrypha, appears in the form, Kerakka Moab, and Cheraka. Heb. קִיר-מוֹאָב; Chald. כְּרַכָּא דְּמוֹאָב; both signifying *wall*, or *fortress*. 2 Macc. xii. 17, Χάρακα. Under this latter name, more or less corrupted, it is mentioned by Ptolemy, and other writers both ecclesiastical and profane, down to the centuries before the Crusades. Ptol. iv. 17. Reland, *Pal.* pp. 463, 705. Gesenius *Comm. zu Jes. xv. l.* The Crusaders found the name extant, and erected the fortress still known as Kerak. But their knowledge of ancient geography was also at fault; and as in the West they found the site of Beer-sheba at Beit Jibrin, so here they held Kerak to have been once the ancient capital of Arabia Petræa, and gave it therefore the name of Petra Deserti. Will. Tyr. xi. 26. xv. 21. Jac. de Vitri. c. 96. This form of the name the Crusaders took from the Vulgate, which in this place reads Petra Deserti, instead of Sela. They established here, in A.D. 1169, a Latin Bishopric of Petra, which continued for some years; and the name and title remain in the Greek Church until the present day.—Robinson's *Biblical Researches*, vol. II. § xii. pp. 569, 570.

^c *He is gone to Bajith, and to Dibon*—that is, Moab, or the king or people of Moab. *Bijath* signifies a house; and here a house of idolatry, as Kimchi interprets it. It was an idol's temple, very likely the temple of their god Chemosh, the same which is called Beth-

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SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH XV.

Moab shall howl over Nebo, and over Medeba :

On all their heads *shall be baldness*^a,*And every beard cut off.*

3 In their streets they shall gird themselves with sackcloth :

On the tops of their houses, and in their streets, every one shall howl,

Weeping abundantly¹.4 And Heshbon shall cry, and Elealeh^b :MARG. ¹ v. 3. *Weeping abundantly.* Heb. *Descending into weeping, or Coming down with weeping.*

baal-meon, Josh. xiii. 17, *the house of Baal's habitation*, and is mentioned with Dibon and Bamoth, as here. Hither the Moabites went, in their distress, to lament their case, ask advice, make supplication, and offer sacrifice. *Dibon*, now *Dhibân*, was another city of Moab, Numb. xxi. 30, where, probably, were high places for idolatrous worship, and from whence it might have the name Dibon-habba-moth, *דִּיבּוֹן הַבְּמוֹת*, as it may be here called ; or, since there was such a place in Moab as Bamoth, here rendered *high places*, it may be taken for a proper name of a place, Numb. xxi. 20 ; and the rather, since mention is made of Bamoth-baal along with Dibon, and as distinct from it, Josh. xiii. 17 : and Jarchi interprets the words thus, *And the men of Dibon went up to Bamoth to weep*. Kimchi takes all these to be places of idolatrous worship, which is not unlikely : *Nebo* is now called *Neba* ; and *Medeba*, now *Mâdeba*. The former city, *נָבֹו*, had its name either from the Hebrew word *נָבָא* To prophesy, because of the prophecies or oracles which it is thought were delivered here from the heathen priests, as from their deities ; and among the Chaldæans there was a God of this name, Isai. xlvi. 1 ;—or from the Arabic word *naba*, To be eminent ; and so had its name from its height. Near to it was a mountain of the same name, where Moses had a view of the Land of Canaan, and died : Deuteron. xxxii. 49, 50. xxxiv. 1 : see also Numbers xxxii. 3, 38. Jerem. xlviii. 1, 20. Jerome says that in his time a desert place called Naba was to be seen, eight miles distant from the city Eshbus, *i.e.* Heshbon, to the south. The latter of these cities, *Mâdeba*, is mentioned in Numb. xxi. 30. Josh. xiii. 16. This city is by Ptolemy called Medava. Josephus speaks of it as a city of Moab in the times of Alexander and Hyrcanus, Antiq. l. xiii. c. 15. § 4 : so that if it was now destroyed,

it was built again : and Jerome says of it, that in his days it was a city of Arabia, retaining its ancient name, near Esebon or Heshbon.—Gill.

^a *On all their heads shall be baldness.*—Herodotus, ii. 36, speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. *Cut off thy hair and cast it away*, says Jeremiah vii. 29, *and take up a lamentation*. These were tokens of great mourning, and frequently used in the funeral obsequies of the Gentiles, and upon that account forbidden by the Jewish Law : see Lev. xix. 27, 28. xxi. 5. Deut. xiv. 1 : but seem to have been lawfully practised upon other sorrowful occasions : see Ezra ix. 3. Job i. 20. Isai. xxii. 12. Micah i. 16.—Preb. Lowth.

^b *Heshbon shall cry, and Elealeh*—now *Hesbân*, and *el-'Âl*.—These were two cities in the land of Moab. The first was the city of Sihon king of the Amorites, who took it from the Moabites, Numb. xxi. 25--30. It came into the hands of the Reubenites, Num. xxxii. 3, 37 ; and afterwards was again possessed by the Moabites, Jer. xlviii. 2, 34, 45. Josephus calls it Essebon, and mentions it among the cities of Moab, Ant. l. xiii. c. 15. § 4. It goes by the name of Esbuta in Ptolemy, Geogr. l. 5. c. 17. p. 137 ; and is called Esbus in Jerome, *De Locis Hebraicis*, fol. 90. M., who says it was a famous city of Arabia in his time, in the mountains over against Jericho, twenty miles distant from Jordan : hence we read of the Arabian Esbonites in Pliny, Nat. Hist. lib. 5. cap. 11.—*Elealeh* was another city of Moab, very near to Heshbon, and frequently mentioned with it, chap. xvi. 9. Numb. xxxii. 3, 37. Jerome says, as above, that in his time it was a large village, a mile from Esbus or Heshbon. By these two places are meant the inhabitants of them, as the Targum paraphrases it, who cried for and lamented the desolation which was coming, or had come upon them.

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SECT. IV.

HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR. § 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH XV.

Their voice shall be heard *even* unto Jahaz^a :

Therefore the armed soldiers of Moab shall cry out ;

His life shall be grievous unto him.

5 My heart shall cry out for Moab ;

His fugitives *shall flee* unto Zoar, an heifer¹ of three years old^b :

For by the mounting up of Luhith with weeping shall they go it up ;

For in the way of Horonaim they shall raise up a cry of destruction².

6 For the waters of Nimrim shall be desolate³ :

For the hay is withered away, the grass faileth,

There is no green thing.

7 Therefore the abundance they have gotten, and that which
they have laid up,

Shall they carry away to the⁴ brook of the willows^c.

MARG. ¹ v. 5. *His fugitives shall flee unto Zoar, an heifer, or To the borders thereof, even as an heifer.*

² *destruction.* Heb. *breaking.*

³ v. 6. *desolate.* Heb. *desolations.*

⁴ v. 7. *brook of the willows, or valley of the Arabians.*

^a *Their voice shall be heard even unto Jahaz*—sometimes called Jahaz-ah, Josh. xiii. 18. xxi. 36. Jer. xlviii. 21. It was a frontier town at the utmost borders of the land, Numb. xxi. 23. Deut. ii. 32: hence the cry of the inhabitants of the above cities is said to reach to it, which expresses the utter destruction which should be made: see Jer. xlviii. 34. This is thought to be the same place Ptolemy calls Ziza, Geograph. l. 5. c. 17. p. 137. Jerome calls it Jazz-a, as it is in the Septuagint here; and says that at his time it was shewn between Medaba and Deblathai. De Locis Hebraïcis, fol. 92. F.

^b *His fugitives shall flee unto Zoar, an heifer of three years old.*—Zoar was the city to which Lot fled when he came out of Sodom, to which it is thought the allusion is here made: see Gen. xix. 20, 22. The meaning seems to be, that those who escaped out of the above cities, when taken and destroyed, should flee thither for safety. The words may be supplied thus: *His fugitives shall cry out unto Zoar*; that is, those that flee from other places shall cry so loud as they go along, that their cry shall be heard unto Zoar, Jer. xlviii. 34, *an heifer of three years old*, which is not to be understood of Zoar in particular, or of the country of Moab in general, but to the cry of the fugitives, which should be very loud and clamorous, like the lowing of an ox

or an heifer in its full strength, which is heard a great way: 1 Sam. vi. 9, 12.

Dr. Lightfoot conjectures that עגלה שלשית, translated *an heifer of three years old*, is the proper name of a place; and observes that there was another place in this country called En-eglaim, Ezekiel xlvii. 10; which being the dual number, shews that there were two Egels, in reference to which this may be called the *third Eglath*; and so the words may be rendered, *His fugitives shall flee unto Zoar, unto the third Eglath*: and he further conjectures that this may be the Necla of Ptolemy, Geograph. lib. 5. c. 17, mentioned by him in Arabia Petrea along with Zoara, and also to be the Agella of Josephus, reckoned with Zoara and Oronai, and other cities of Moab. Antiq. lib. i. cap. 1. § 4.—Gill. The sense would run clearer, if, instead of adding the words *shall flee*, which are added by our Translators, the text were supplied from the former part of the verse; thus, *His fugitives shall cry out unto Zoar*, as *an heifer* &c. Compare Jer. xlviii. 34. An heifer is observed to be more noisy than a bullock. The particle *as* is frequently understood: see chap. xxi. 8.—Preb. Lowth.

^c *To the brook of the willows.*—The banks of the waters of Babylon were planted with willows. The territory surrounding the ruins of ancient Babylon is at present composed

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ISAIAH XV.

- 8 For the cry is gone round about the borders of Moab;
 The howling thereof unto Eglaim,
 And the howling thereof unto Beer-elim.
 9 For the waters of Dimon shall be full of blood:
 For I will bring more¹ upon Dimon,
 Lions upon him that escapeth of Moab,
 And upon the remnant of the land.

Moab is exhorted to yield obedience to Christ's kingdom. Moab is threatened for her pride. The prophet bewaileth her. The judgment of Moab.

ISAIAH XVI.

- 1 Send ye the lamb to the ruler of the land^a
 From Sela² to the wilderness,
 Unto the mount of the daughter of Zion.

MARG. ¹ v. 9. *more.* Heb. *additions.*² v. 1. *Sela, or Petra.* Heb. *a rock.*

chiefly of plains whose soil is rich; and the river-banks are still hoary with reeds, and covered with the grey osier willows, on which the captives of Israel suspended their harps, Ps. cxxxvii. 1-4, and refused to be comforted, while their conquerors tauntingly commanded them to sing the songs of Sion.—Sir R. K. Porter's *Travels in Georgia &c.* vol. II. p. 297. Hieron. and Jarchi *in loc.*, both referring to Psalm cxxxvii. 2. So likewise Prideaux, Le Clerc, Lowth, &c.

^a *Send ye the lamb to the ruler of the land.*—The Moabites were subdued by David, and became his tributaries, 2 Sam. viii. 2; and part of the tribute which they paid was 100,000 lambs, 2 Kings iii. 4, 5, which probably had been discontinued for some time. This tribute the prophet exhorts them to renew, as a just acknowledgment to the king of Judah, the heir of David's family. The latter part of the words might be better translated, *from Sela in the wilderness*: see 2 Kings xiv. 7. The wilderness of Moab is mentioned again at the 8th verse of this chapter.—Preb. Lowth. See the Note on 2 Kings xiv. 7. at p. 166 of this volume.

Some take it as an advice to send a lamb for a sacrifice to God, the Ruler of the earth, of the land of Moab as well as the land of Israel—send it to the Temple built on Mount Zion: and they think it is in this sense spoken ironically, upbraiding the Moabites with their folly in delaying to repent and make their

peace with God:—Now you would be glad to send a lamb to Mount Zion, to make the God of Israel your friend; but it is too late; the consumption is determined, and the daughter of Moab shall be cast out as a wandering bird. I rather think it is good advice, seriously given, like that of Daniel to Nebuchadnezzar, when he was reading his doom—*Break off thy sins by righteousness, if it may be a lengthening of thy tranquillity*: and, as it is applicable to the great Gospel duty of submission to Christ as the Ruler of the land and our Ruler, send him the lamb, the best you have, yourselves, a living sacrifice. When you come to God, the great Ruler, come in the name of the Lamb, the Lamb of God. *For else it shall be, so we may read it, that as a wandering bird cast out of his nest, so shall the daughters of Moab be.* If you will not pay your quit-rent, your just tribute to the King of Judah, you shall be turned out of your houses. The daughters of Moab shall flutter about *the fords of Arnon*, attempting that way to make their escape to some other land, *like a wandering bird thrown out of the nest, half fledged.* Those who will not submit to Christ, nor be gathered under the shadow of his wings, shall be as a bird that wanders from her nest; shall either be snatched up by the next bird of prey, or shall wander endlessly in continual dread. Those that will not yield to the fear of God shall be made to yield to the fear of every thing else.—Henry.

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HEZEKIAH—1ST YEAR.

B. C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH xvi.

- 2 For it shall be, *that*, as a wandering bird
Cast out of the nest¹,
So the daughters of Moab shall be
At the fords of Arnon^a.
- 3 Take² counsel, execute judgment^b;
Make thy shadow as the night in the midst of the noon-day;
Hide the outcasts;
Bewray not him that wandereth.
- 4 Let mine outcasts dwell with thee, Moab^c;
Be thou a covert to them from the face of the spoiler:
For the extortioner³ is at an end,
The spoiler ceaseth,
The oppressors⁴ are consumed out of the land.
- 5 And in mercy shall the throne be⁵ established^d:

MARG. ¹ v. 2. *Cast out of the nest, or a nest forsaken.*² v. 3. *Take. Heb. Bring.*³ v. 4. *extortioner. Heb. wringer.*⁴ *The oppressors. Heb. The treaders down.*⁵ v. 5. *established, or prepared.*

^a *As a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.*—In the valley of Wale, bordering on the Arnon, Burckhardt observed a large party of Arabs Shererat encamped. They wander about in misery, the women wearing nothing but a loose shirt hanging in rags about them.—Travels, p. 370.

^b *Take counsel, execute judgment.*—The prophet speaks by way of advice, and exhorts the Moabites to shew that kindness to their brethren the Jews, in the time of their distress, as in reason and justice they ought to do; but he at the same time covertly upbraids them with the neglect of it. Moab and Edom, though they were a people nearly related to the Jews, yet laid hold of all opportunities to aggravate their miseries, and rejoiced at their calamities, for which they are severely threatened with judgments by the Prophets. See Jer. xlviii. 27. Obad. ver. 10 &c. Amos i. 11. Zeph. ii. 8.—Preb. Lowth.

^c *Let mine outcasts dwell with thee, Moab.*—Bishop Lowth renders it, Let the outcasts of Moab sojourn with thee [O Zion]: be thou to them a covert from the destroyer. And he says, Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context and the design of the prophet. And it is confirmed by the LXX, οἱ φεγγάδες Μωάβ, and Syr.

^d *In mercy shall the throne be established.*—Now Hezekiah's throne and kingdom are established, and he shall govern his people with an equal mixture of justice and mercy; and therein prefigure the Messiah, in whom all the promises made to the house of David shall be finally accomplished. The *tabernacle of David* may allude to his having been a shepherd, dwelling in tents before he was advanced to a kingdom; but both here and Amos ix. 11, the only places where the phrase is used, it mystically denotes the Church, which is elsewhere called *God's Tabernacle*, as being the place of His especial presence, as the Tabernacle of old was in the Wilderness. Comp. Levit. xxvi. 11, with Rev. xxi. 3–5.—Preb. Lowth. Hezekiah was a type of Christ, and his throne typical of His; and the ultimate view of the prophecy may be the stability of the kingdom of Christ: so the Targum, *Then the Christ of Israel, his throne shall be established in goodness.*—Gell. Here we have the character of such a king as, cannot fail to be a blessing to his people. 1. *He sitteth on the throne of truth*: He does not merely *profess* to be the father and protector of his people, but he is actually such. 2. *He is judging*: he is not a man of war or blood, who wastes his subjects, lives and treasures in contentions with neighbouring nations, in order to satisfy his ambition by the extension

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§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH XVI.

And he shall sit upon it in truth, in the tabernacle of David,
Judging, and seeking judgment, and hasting righteousness.

6 We have heard of the pride of Moab^a; *he is* very proud:

Even of his haughtiness, and his pride, and his wrath:

But his lies *shall* not be so.

7 Therefore shall Moab howl for Moab,

Every one shall howl:

For the foundations of Kir-hareseth shall ye 'mourn'^b;

Surely *they are* stricken.

8 For the fields of Heshbon languish^c,

MARG. ¹ v. 7. *mourn, or mutter.*

of is territory: on the contrary, his whole life his occupied in the distribution of justice. 3. *He seeketh judgment*: He seeks out the poor distressed ones who cannot make their way to him, and avenges them on their oppressors. 4. *He hastens righteousness*: He does not suffer any of the courts of justice to delay the determination of the causes brought before them: he so orders, that the point in litigation be fairly, fully, and speedily heard, and then judgment pronounced.—A. Clarke.

^a *We have heard of the pride of Moab.*—Zephaniah, in his prophecy against Moab, the subject of which is the same with that of Jeremiah in his forty-eighth chapter, enlarges much on the pride of Moab, and their insolent behaviour towards the Jews: Zeph. ii. 8—10.

^b *For the foundations of Kir-hareseth shall ye mourn.*—This was a principal city in the land of Moab, and a very strong one: see 2 Kings iii. 25. It signifies, according to some, *the city of the sun*; so called, it may be, because the sun was worshipped here: or according to others, *the earthen city* or *city of brick*, because its houses and walls were made of brick; and so the Vulgate Latin renders it, *the walls of burnt brick*. Now this strong city was to be raised, even to the foundations; so that these would be discovered, which would occasion mourning to its inhabitants and those of other places. Kimchi interprets *the foundations* of the great men and princes of Moab: see Jer. xlviii. 31. So the Targum, *And they shall howl over the men of the city of their strength*. R. Jonah, *Of the men of the army, the foundation of the kingdom*: so Ben-melech.—Gill.

Bishop Lowth renders it, *For the men of Kirhares shall ye make a moan*: and remarks, that a palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31; where, instead of *יְסִידֵי הַיְּסוּדִים* foundations or flagons, we read *אֲנָשֵׁי הַיְּסוּדִים* men. In the same place of Jeremiah, and in ver. 36, and here in ver. 11, the name of the city is Kirhares, not Kirhareth.—Lowth.

^c *The fields of Heshbon languish*—through drought, or because of the forage of the enemy and their treading upon them, or because there were no men left to till them: see note on chap. xv. 4. It seems to have been a place famous for fields and pastures, and to have been a very fruitful and well-watered place: hence we read of the fish-pools of Heshbon, Cant. vii. 4; though Aben Ezra and Kimchi think the word signifies *vines*, as they suppose it does in Deut. xxxii. 32. *And the vine of Sibmah*, called *Shebam* and *Shibmah* in Numb. xxxii. 3, 38; it is thought to be the Seba of Ptolemy, Geograph. lib. 5. c. 19. *They are come even unto Jazer*—either the Chaldaean army, or the Moabites who had fled hither: or rather this is to be understood of the vines of Sibmah, expressing the excellency and spread of them, which reached even to Jazer, which Jerome says was fifteen miles from Heshbon; called Jaazer, Num. xxi. 32. xxxii. 35: see Josh. xxi. De Locis Hebraicis, fol. 92, G. *They wandered through the wilderness*—the wilderness of Moab, Deut. ii. 8; not the lords of the heathen, or the Moabites, but the vines and their branches, which crept along, and winded to and fro, as men wander about.—*Her branches are stretched out*; that is, the branches of the vine of Sibmah. *They are*

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ISAIAH xvi.

And the vine of Sibmah: the lords of the heathen have
broken down the principal plants thereof,
They are come *even* unto Jazer, they wandered
through the wilderness:

Her branches are stretched out ¹, they are gone over the sea ^a.

9 Therefore I will bewail with the weeping of Jazer the
vine of Sibmah:

I will water thee with my tears, O Heshbon, and Elealeh:
For the shouting for thy summer-fruits and for thy
harvest is fallen ².

10 And gladness is taken away, and joy out of the plentiful field;
And in the vineyards there shall be no singing, neither
shall there be shouting:

The treaders shall tread out no wine in *their* presses;
I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab,
And mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen
That Moab is weary on the high place,
That he shall come to his sanctuary to pray;
But he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning
Moab since that time.

14 But now the LORD hath spoken ^b, saying,

MARG. ¹ v. 8. *stretched out*, or *plucked up*.

² v. 12. *the shouting for thy summer-fruits and for thy harvest is fallen, or the alarm
is fallen upon, &c.*

gone over the sea—the Dead Sea, called the Sea of Jazer, Jer. xlviii. 32; or rather a lake near that city.—Gill. The *sea*, that is, the river of Jazer, a stream of the river Arnon, which is the border of Moab, Numb. xxi. 13. At the latter end of the verse, instead of *Branches are stretched out*, the margin reads, *Her branches are plucked up*, which is a better translation.—Preb. Lowth.

^a *Her branches are stretched out, they are gone over the sea*.—The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries, who indulged themselves even to intemperance in the use of them: so that their vines were so much in request, as not only to be propagated all

over the country of Moab to the Sea of Sodom, but to have scions of them sent, even beyond the sea, into foreign countries.—Lowth.

^b *Now the Lord hath spoken, &c.*—What follows is a distinct prophecy from the former; and has a date annexed to it, when it should be fulfilled. The former prophecy relates to the utter destruction of the Moabites by the Babylonians in the times of Nebuchadnezzar, of which Jeremiah, chap. xlviii, prophesies in much the same language as Isaiah: and so Jarchi observes, that the final destruction of Moab was by the hand of Nebuchadnezzar; but this was of a lesser nature, and to be accomplished in a short time, either by Shalmaneser, or by Sennacherib king of Assyria, or Esar-haddon his son. It was in the first year of Hezekiah, as Noldius observes, that

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PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH xvi.

Within three years^a, as the years of an hireling,
And the glory of Moab shall be contemned,
With all that great multitude;
And the remnant *shall be* very small and feeble.

Palestina threatened.

ISAIAH xiv. 28—32.

- 28 In the year that king Ahaz died was this burden.
29 Rejoice not thou^b, whole Palestina,
Because the rod of him that smote thee is broken:
For out of the serpent's root^c shall come forth a cockatrice¹,
And his fruit *shall be* a fiery flying serpent.

MARG. ¹ v. 22. cockatrice, or adder.

this was said: and in the fourth year of his reign Shalmaneser came against Samaria, and, in his way, was the beginning of this destruction; and but a beginning of it, as he observes, yet a pledge of the consummation by Nebuchadnezzar, which was long after these three years of Isaiah.—Gill. To the same effect, Poole observes:—Although the foregoing prophecy of Isaiah seems to speak of the same destruction threatened by Jeremiah, and inflicted by Nebuchadnezzar, yet this prophecy contained in this verse, and ushered in with another preface, seems to be of a different nature; and it speaks of a more speedy and less grievous affliction, which should be a pledge to assure them of the certain accomplishment of the other prophecy, and of their utter destruction. And therefore it is observable, that the prophet does not here say, Within three years all that I have foretold and threatened shall be fulfilled, but only, *the glory of Moab shall be contemned* &c., which is quite another thing: and as the terms here used are much milder, so the judgment here denounced seems much less than in the foregoing prophecy.—Poole.

^a *Within three years.*—This judgment upon Moab must have been executed the same year in which Samaria was besieged. It is supposed that Shalmaneser, to secure himself from any disturbance on that side, first invaded Moab; and having destroyed Arne and Kir-haraseth, the two principal cities of that country, brought all the rest under subjection; and placed garrisons in the cities, to prevent all incursions of the Arabs which might be apprehended from that quarter, before he could

begin the siege of Samaria; for otherwise he could not have been able to carry it on with success. See Prideaux's Connect. Pt. I. Bk. I.

^b *Rejoice not thou.*—In the year that Ahaz died, Isaiah prophesies against the Philistines, That whereas Uzziah had been a serpent to them and had bitten them sore, as 2 Chron. xxvi. 6,—but when he was dead they insulted over Ahaz, as 2 Chron. xxviii. 18,—now Hezekiah should prove a cockatrice to them, and smite them again, as it came to pass 2 Kings xviii. 8;—That God would first bring upon them a famine, and then Hezekiah's sword; and finally a northern power, which should utterly destroy them. But, that the terrible messengers of the Assyrian nation which should come against Jerusalem, as Rabshakeh and Rabсарis &c., should receive this answer, That the Lord hath founded Zion, and the poor of his people shall trust in it, and the Assyrian should not prevail against it.—Dr. Lightfoot's Works, vol. II. pp. 259, 260.

^c *Out of the serpent's root* &c.—There are commentators who apply these words to Nebuchadnezzar, his son and his grandson; but in my opinion very improperly, since it is much more probable that *the serpent's root* denotes Tiglath-pileser; the *cockatrice*, Shalmaneser; and the *fiery-flying* serpent, Sennacherib; all of whom, from the time denoted by 2 Kings xv. 29, in the twentieth of Pekah, B.C. 737, to the defeat of Sennacherib, B.C. 710, that is, for a period of twenty-seven years, were successively scourges of Palestine and the neighbouring regions.—Gresswell's Diss. vol. III. App. iii. p. 254.

Judah.

Israel.

SECT. IV.

HEZEKIAH—1ST YEAR.

B.C. 726.

HOSHEA—5TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH XIV.

- 30 And the first-born of the poor shall feed^a,
 And the needy shall lie down in safety:
 And I will kill thy root with famine,
 And he shall slay thy remnant.
- 31 Howl, O gate; cry, O city;
 Thou, whole Palestina, art dissolved:
 For there shall come from the north a smoke^b,
 And none shall be alone¹ in his appointed times².
- 32 What shall one then answer the messengers of the nation^c?
 That the LORD hath founded Zion^d,
 And the poor of his people shall trust in it².

MARG. ¹ v. 31. none shall be alone, or, he shall not be alone.² appointed times, or assemblies.² v. 32. trust in it, or betake themselves unto it.

^a *The first-born of the poor shall feed*—The same Hezekiah shall be a mild and gracious governor to his own subjects: he shall take care of them, as a shepherd does his flock, and relieve those who were oppressed by the Philistines in his father's time: see 2 Chron. xxviii. 18. *The first-born of the poor* denotes those who are remarkably such; as the *first-born of death*, Job xviii. 13, signifies some unusual disease, and such as is distinguished from the common ways of dying.—Preb. Lowth.

^b *There shall come from the north a smoke*—that is, a cloud of dust, raised by the march of Hezekiah's army against Philistia, which lay to the south-west from Jerusalem. A great dust raised has at a distance the appearance of smoke.—Lowth.

^c *The messengers of the nation*.—The Lxx read גויים, *êθνῶν*, plural; and so the Chaldee and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success; which, in his answer, he will ascribe to the protection of God: see 2 Chron. xxxii. 23. Or if גוי, singular, the reading of the text be preferred, the ambassadors sent by the Philistines to demand peace.—Lowth.

^d *The Lord hath founded Zion*.—The issue of God's dealings with his people shall be so clearly and manifestly glorious, that every one shall be able to give an account of them to those that inquire concerning them. The answer which is to be given to the messengers of the nations, is, 1. That God is and will be a faithful friend to his Church and people, and

will secure and advance their interests. Tell them that the Lord hath founded Zion: this gives an account, both of the work itself that is done, and of the reasons of it. What is God doing in the world, and what is he designing in all the revolutions of states and kingdoms—in the ruin of some nations, and in the rise of others? He is in all this founding Zion; he is aiming at the advancement of his Church's interest; and what he aims at he will accomplish. The messengers of the nations, when they sent to inquire of Hezekiah's successes against the Philistines, expected to learn by what politicks, counsels, and arts of war he carried his point; but are told, that they were not owing to any thing of this nature, but to the care God took of His Church, and the interest He had in it. *The Lord hath founded Zion*, therefore the Philistines must be put down. 2. That the Church has and will have a dependence upon God;—*the poor of the people shall trust in it*. His poor people, who have been brought low, even the poorest of them—and they more than others, for they have nothing else in which to trust:—*the poor receive the Gospel*, Matt. xi. 5. They shall trust to this great truth, *that the Lord hath founded Zion*: on this they shall build their hopes, and not on an arm of flesh. This ought to give us abundant satisfaction as to public affairs, that however it goes with particular persons, parties, and interests, the Church, having God himself for its founder, and Christ the rock for its foundation, cannot but stand firm. *The poor of his people shall betake themselves to it*—so some read it—shall join

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

Hezekiah prospereth. He rebelleth against the king of Assyria, and smiteth the Philistines.

2 KINGS xviii. 7, 8.

7 And the LORD was with him; and he prospered^b whithersoever he went

themselves to his Church, and embark in its interests; they shall concur with God in his designs to establish his people, and make all their little concerns and projects bend to that. They that take God's people for their people must be willing to take their lot with them. Let the messengers of the nations know, that the poor Israelites who trust in God, having, like Zion, their foundation in the holy mountain, Psalm lxxxvii. 1, are themselves like Zion, *which cannot be removed, but abideth for ever*, Ps. cxxv. 1; and therefore will not fear what man can do unto them.—Henry.

^a *Ephraim feedeth on wind.*—The prophet in this chapter reproves both Israel and Judah for their impieties, and puts them in mind of God's favours to their father Jacob, for which they made most ungrateful returns. To *feed on wind*, is a proverbial expression, to signify labour in vain, or pursuing such measures as will bring damage rather than benefit: Hos. viii. 7. The *east wind* was a parching wind, which blasted the fruit of the earth; thence it denotes desolation and destruction: see Hos. xiii. 15.—Preb. Lowth. Ephraim is convicted of folly in staying himself upon Egypt and Assyria when he was in straits: he feeds himself with the vain hope of assistance from man, when he was at variance with God. Those very nations he makes his *refuge* will prove his *ruin*.—Henry. This was an apt emblem, to represent the self-destroying course which Ephraim took up; which, though he will not believe, shall ere long scorch, blast, and rend him, as the tempestuous east-winds do the weaker and unprotected plants. By making new leagues, and fortifying himself with them against the menaces of God by his Prophets, he increaseth friendships; but all of them will prove lies to him at last: see Hos. x. 13. Isa. lvii. 9, 13. The purchased friendship shall hasten and increase desolation. The league made with So, king of Egypt, was accounted a conspiracy in Hoshea; and this brought Shalmaneser upon Israel, which ended

Israel.

HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

A reproof of Ephraim, Judah, and Jacob. By former favours he exhorteth to repentance. Ephraim's sins provoke God.

HOSEA xii.

Ephraim feedeth on wind^a, and fol- 1
loweth after the east wind:

in Israel's ruin and final desolation. The oil sent to Egypt was not for trade, but rich and precious oils, presents and price, to procure friendship, though forbidden: Isa. xxx. 2, 6. xxxi. 1.—Poole.

^b *And the Lord was with him; and he prospered.*—He was with God, and God was with him; and having the special presence of God with him, he prospered whithersoever he went; had wonderful success, in all his enterprises, in his wars, his buildings, and especially his reformation—that good work was carried on with less difficulty than he could have expected. They that do God's work, with an eye to his glory, and with confidence in his strength, may expect to prosper in it. Great is the truth, and it will prevail. Finding himself successful, he threw off the yoke of the king of Assyria, to which his father had basely submitted: this is called *rebellng against him*, because so the king of Assyria called it; but it was really an asserting of the just rights of his crown, which it was not in the power of Ahaz to alienate. It was imprudently done, to make this bold struggle so soon; yet I see not that it was unjustly done. When he had thrown out the idolatry of the nations, he might well throw off the yoke of their oppression. The surest way to liberty is to serve God.—Henry. It does not appear that Hezekiah violated any treaties; and the king of Assyria could have no just claim to rule over the king of Judah.—Scott. He shook off that yoke of subjection and tribute to which his father had wickedly submitted, 2 Ki. xvi. 7, and re-assumed that full independent sovereignty which God had settled in the house of David, and which Ahaz could not alienate further than for his own time. Hezekiah's case differs much from that of Zedekiah; who is blamed for rebellion against the king of Babylon, both because he had engaged himself to him by a solemn oath and covenant, which we do not read of Ahaz, and because he broke the covenant which he himself had made; and because God had actually given the dominion of his

Judah.

Israel.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

B. C. 725.

HOSHEA—6TH YEAR.
PROPHET—HOSEA.

§ 7.

2 KINGS xviii.

HOSHEA xii.

forth: and he rebelled against the king of Assyria, and served him not.
8 He smote the Philistines^a, even unto Gaza¹, and the borders thereof, from the tower of the watchmen to the fenced city.

The prophet threateneth Ephraim for their pride and drunkenness. The residue shall be advanced in the kingdom of Christ. He rebuketh their error. Their untowardness to learn, and their security. Christ the sure foundation is promised. Their security shall

MARG. ¹ v. 8. Gaza, Heb. Azzah.

He daily increaseth lies and desolation;
And they do make a covenant with the Assyrians,
And oil is carried into Egypt.
The LORD hath also a controversy ² with Judah^b,
And will punish² Jacob according to his ways;
According to his doings will he recompense him.
He took his brother by the heel^c ³ in the womb,

² v. 2. punish Heb. visit upon.

own land and people to the king of Babylon, and commanded both Zedekiah and his people to submit to him. The word *rebel* only implies a defection from that subjection which had been professed, which sometimes may be justly done, and sometimes may not; and therefore that word does not necessarily prove this action to be a sin. And these words, *he rebelled*, are explained in what follows, *and served him not*. And, that it was not a sin in him seems most probable, because God owned and assisted him therein, and did not at all reprove him for it in that message which he sent to him by Isaiah about it, ch. xix. 20 &c.; nor afterwards; though he did particularly reprove him for that which might seem a less fault—for his vain glory and ostentation: 2 Chron. xxxii. 25, 26. For what he says, *I have offended*, see on 2 Kings xviii. 14.—Poole.

His prosperous success in all his enterprises, which was a visible token of God's presence with him, emboldened him to throw off the yoke of the king of Assyria, to which Ahaz had basely submitted. Therefore the meaning is, he owned not the authority of the Assyrian king over him, but looked upon himself as a free sovereign in his own kingdom, independent of any other.—Preb. Lowth.

^a *He smote the Philistines, &c.*—These words seem to signify that he smote them all the country over, and recovered from them more than his father had lost: 2 Chron. xxviii. 18. According to the prophecy of Isaiah xiv. 29–31,

where he bids the Philistines not to rejoice because the rod that smote them was broken, that is, because Uzziah was dead, who had sorely afflicted them, 2 Chron. xxvi. 6, 7; for out of his root should come another, who would more grievously gall them, which was Hezekiah.—Preb. Lowth. When he had purged out the corruptions which his father had brought in, he might expect to recover the possessions his father had lost.—Henry.

^b *The Lord hath a controversy with Judah.*—Though Hezekiah had abolished idolatry, and restored God's worship in the Temple, 2 Chron. xxix. 3. xxx. 1, yet there was much hypocrisy and great corruption in the manners of his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted.—Preb. Lowth.

^c *He took his brother by the heel.*—Observe, that this is not mentioned in disparagement of the patriarch: on the contrary, the whole of the 3d and 4th verses is a commemoration of God's kindness for the ancestor of the Israelites; on which the prophet finds an animated exhortation to them to turn to that God from whom they might expect so much favour. This favour of God for Jacob displayed itself when he was less than an infant; for before he was born *he took his brother by the heel*; and in his adult vigour he was endued with such strength as to prevail against the angels.—Horsley *in loc.*

Judah.

SECT. IV.

HEZEKIAH—2D YEAR.

PROPHETS—ISAIAH AND MICAH.

be tried. They are incited to the consideration of God's discreet providence.

ISAIAH xxviii.

1 Woe to the crown of pride^a, to the drunkards of Ephraim,

Whose glorious beauty is a fading flower,

Which are on the head of the fat

^a v. 3. *had power.* Heb. *was a prince*, or *behaved himself princely.*

^a *Woe to the crown of pride.*—Sebaste, the ancient Samaria, is situated on a long mount of an oval figure; having first a fruitful valley, and then a ring of hills running round about it.—Maunderell, p. 58. The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity; expressed by the proud crown, and fading flowers of the drunkards. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from a passage in the Book of Wisdom: ii. 7, 8.—Lowth.

Here begins the fourth part or section of this prophecy, which chiefly relates to Sennacherib's invasion; and is concluded with a history of it in the 36th and 37th chapters of Isaiah, placed at the end, as a key to explain several of the foregoing prophecies. The prophecies are not always recorded in the order of time in which they were published: so the beginning of this chapter denounces God's judgments against the Ten Tribes, who were carried away captive some years before several of the foregoing prophecies were delivered. In the seventh and following verses the prophet severely reproves the two other tribes, for their excess, their ignorance, and their contempt of those threatenings he had denounced against their sins, and which they fondly presumed that they could, by their management, evade and escape. He tells them that they would find it much otherwise.—Preb. Lowth.

^b *He had power over the angel.*—From the mentioning of Jacob, the prophet takes occasion to put his posterity in mind of the particular favours God had shewed him, and bestowed upon his posterity for his sake. The prophet alludes to these words of his, Gen. xxxii. 26: *I will not let thee go, except thou*

Israel.

HOSHEA—6TH YEAR.

PROPHET—HOSEA.

§ 7.

HOSEA xii.

And by his strength he had power¹ with God:

Yea, he had power over the angel^b, 4 and prevailed:

He wept, and made supplication^c unto him:

He found him in Beth-el^d, and there he spake with us;

bless me; intimating the strength and prevalence of his prayers for obtaining a blessing from God. The words, *He had power with God*, and those that follow, *he had power over the angel*, are equivalent; which plainly proves that this Person who assumed a human form was really God, i.e. *the Son of God* and *the Angel of the Covenant*, by whom all the divine appearances recorded in the Old Testament were made, the affairs of the Church being ordered by him from the beginning. This subject is learnedly handled by Dr. Allix, in his Judgment of the Jewish Church against the Unitarians, chapters 13—15; by Archbishop Tenison, in his Discourse of Idolatry, chap. xiv.; and by Bishop Bull, Defen. Fid. Nicen. chap. i. § 1.

^c *He wept, and made supplication.*—Here was a mixture of the greatest courage and the greatest tenderness—Jacob wrestling like a champion, and weeping like a child. Prayers and tears are the weapons with which the saints have obtained the most glorious victories. Thus Jacob, *a prince with God*, reproved Israel: his posterity was called Israel, but they were unworthy the name, for they had forfeited and lost their communion with God, and their interest in him, by revolting from their duty.—Henry.

^d *He found him in Beth-el.*—The Lord spake twice to Jacob in Beth-el; but the first time especially seems intended, when God gave most gracious promises to him and his posterity, and Jacob made a solemn vow to God, Gen. xxviii. 16—22: but his descendants, regardless of all vows, warnings, and obligations, set up, even at Beth-el, their golden calf, and turned that house of God into a house of vanity by their abominable idolatry. Yet it was the LORD of Hosts, or *armies*, whom Jacob had met with in those places, who was to be known by that memorial to all generations: and he was able to deliver

Judah.

Israel.

SECT. IV.

HEZEKIAH—2D YEAR.

B. C. 725.

HOSHEA—6TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH xxviii.

HOSEA xii.

valleys of them that are overcome¹ with wine!

2 Behold, the Lord hath a mighty and strong one,

Which, as a tempest of hail and a destroying storm,

As a flood of mighty waters overflowing,

Shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim,

Shall be trodden under feet⁶:

4 And the glorious beauty, which is on the head of the fat valley,

Even the LORD God of hosts;

The LORD *is* his memorial.

Therefore turn thou to thy God: 6

Keep mercy and judgment,

And wait on thy God continually.

*He is*² a merchant^a, 7

The balances of deceit *are* in his hand:

He loveth to oppress³.

And Ephraim said, Yet I am become rich, 8

I have found me out substance:

⁴*In* all my labours they shall find none iniquity in me that⁵ *were* sin.

And I, *that am* the LORD thy God from 9
the land of Egypt,

Will yet make thee to dwell in tabernacles^b,

MARG. ¹ v. 1. *overcome*. Heb. *broken*.

² v. 7. *a merchant*, or *Canaan*.

³ *oppress*, or *deceive*.

⁴ v. 8. *In all my labours they shall find none iniquity in me that were sin, or All my labours suffice me not*; he shall have punishment of iniquity in whom is sin.

⁵ *that*. Heb. *which*.

⁶ v. 3. *under feet*. Heb. *with feet*.

them, as he had delivered their ancestors; so that they needed not seek help from any other. Let them, therefore, *turn to their God, and keep mercy and judgment*, or righteousness, and *wait on God continually*; and in that way they should at length experience his power and mercy, as Jacob had done. The Jews did this in some measure under Hezekiah, and were marvellously delivered from Sennacherib; but the Israelites, who entirely neglected it, were soon destroyed by Shalmaneser.—Scott.

^a *He is a merchant*.—Instead of keeping mercy and judgment, verse 6, he loves those frauds and deceits which are too commonly practised in buying and selling, and forgets those laws of God which require the use of just weights and measures: see Lev. xix. 35, 36. Prov. xi. 1.

Or, as it is in the margin, according to all the ancient versions except the Chaldee, *He is Canaan*. God says to the prophet, instead of turning to me and keeping to works of mercy and justice, he is a mere heathen huckster. Thou hast mis-called him *Jacob*. He is *Canaan*: not Jacob the godly, the heir of the Promise, but Canaan the cheat, the son of the

curse. There is an ambiguity in the original, where the word is both a proper name and an appellative, signifying *a merchant*.—Bishop Horsley, Dr. Pococke.

^b *I will yet make thee to dwell in tabernacles*.—Some make this to be a threatening: I will bring thee into such a condition as Israel was in, when they dwelt in tents, and wandered for forty years, the time appointed, in the Wilderness. Ephraim forgot that God brought him out of Egypt, and brought him up to be what he was, and was proud of his wealth, and took sinful courses to increase it; and therefore God threatens to bring him to a tabernacle state again, to a poor, mean, unsettled condition.—Henry. Others understand it differently: I will in after-times return your captivity, and give you quiet possession of your own land again, when you shall thankfully acknowledge your former deliverance out of Egypt and your settlement in your own country, which was the intent of keeping the Feast of Tabernacles. See Lev. xxiii. 42, 43. Macc. x. 6. It was a feast observed with extraordinary expressions of joy by the Jews, as appears from Neh. viii. 17. Zech. xiv. 16. John vii. 2.—Preb. Lowth.

Judah.

SECT. IV. HEZEKIAH—2D YEAR. B.C. 725.
PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

Shall be a fading flower, *and* as the
hasty fruit before the summer^a;
Which *when* he that looketh upon it
seeth,

While it is yet in his hand he eateth²
it up.

5 In that day shall the LORD of hosts
be for a crown of glory^d,

And for a diadem of beauty, unto the
residue of his people,

MARG. ¹ v. 10. *by the ministry.* Heb. *by the hand.* ² v. 4. *eateth.* Heb. *swalloweth.*

^a *The hasty fruit before the summer.*—*The early fruit,* Lowth. No sooner doth the *boccore*, the early fig, draw near to perfection in the middle or latter end of June, than the *kermes*, or summer-fig, begins to be formed, though it rarely ripens before August, about which time the same tree frequently throws out a third crop, or the winter-fig, as we may call it. This is usually of a much longer shape and darker complexion than the *kermes*, hanging and ripening upon the tree even after the leaves are shed; and, providing the winter proves mild and temperate, is gathered as a delicious morsel in the spring.—Shaw, Travels, p. 370. fol. The image was very obvious to the inhabitants of Judæa and the neighbouring countries, and is frequently applied by the Prophets to express a desirable object; by none more elegantly than by Hosea, ix. 10. The image here expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.—Lowth.

^b *I have also spoken by the prophets, &c.*—Here are three kinds of prophecy or divine revelation distinctly mentioned: 1. *Immediate suggestion, or inspiration*, when God dictates or suggests the very words which the prophet was to deliver. 2. *Visions*, or a representation made of external objects to the imagination in as lively a manner as if they were conveyed to the senses. And, 3. *Parables*, or apt resemblances, such as that of God's Church to a vineyard, Isai. v. 1; of the destruction of Jerusalem to a forest set on fire, Ezek. xx. 46, 49; and to a seething-pot, Ezek. xxiv. 3. Hosea himself was a parable or type to the Jews, in taking a wife of whore-

Israel.

HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

HOSEA XII.

As in the days of the solemn feasts.

I have also spoken by the pro- 10
phets^b,

And I have multiplied visions,
And used similitudes, by the ministry¹
of the prophets.

Is there iniquity in Gilead?^c—surely 11
they are vanity:

They sacrifice bullocks in Gilgal;

doms to represent the idolatry of the house of Israel. God says here that he had inspired his prophets in these different ways, to bring his people to repentance, but all in vain.—Preb. Lowth.

^c *Is there iniquity in Gilead?* &c.—The tribes settled about Gilead beyond Jordan were already led captive by Tiglath-pileser. God, by the prophet, declares that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgments upon the remaining tribes on the west of Jordan.—Horsley *in loc.*

^d *In that day shall the Lord of hosts be for a crown of glory.*—Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah; but soon changes to reproofs and threatenings for their intemperance, disobedience, and profaneness.—Lowth.

Jonathan's Targum on this verse is worthy of notice. *In that time Messiah the Lord of hosts משיחא דרי זבאות shall be a crown of joy and a diadem of praise to the residue of his people.* Kimchi says, the Rabbins in general are of this opinion. Here, then, the Rabbins and their most celebrated Targum give the incommunicable name זבאות יהוה to our ever blessed Redeemer, Jesus Christ.—A. Clarke.

Kimchi says, their Rabbins expound this of their king Messiah in time to come, when both the kingly and priestly glory should be restored; the one being signified by the *crown of glory*, the other by the *diadem of beauty*.—Gill.

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

- 6 And for a spirit of judgment to him
that sitteth in judgment,
And for strength to them that turn
the battle to the gate.
- 7 But they also have erred through wine,
And through strong drink are out of
the way ;
The priest and the prophet have erred
through strong drink,
They are swallowed up of wine,
They are out of the way through
strong drink ;
They err in vision, they stumble in
judgment.
- 8 For all tables are full of vomit and
filthiness,
So that there is no place clean.
- 9 Whom shall he teach knowledge^c?

Israel.

HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

HOSEA XII.

- Yea, their altars *are* as heaps in the
furrows of the fields.
And Jacob fled into the country 12
of Syria^a,
And Israel served for a wife,
And for a wife he kept *sheep*.
And by a prophet the LORD brought 13
Israel out of Egypt,
And by a prophet was he preserved.
Ephraim provoked *him* to anger most 14
bitterly¹:
Therefore shall he leave his blood²
upon him,
And his reproach shall his Lord re-
turn unto him^b.

MARG. ¹ v. 14. *most bitterly.* Heb. *with bitternesses.*

² *blood.* Heb. *bloods.*

^a *Jacob fled into Syria.*—So opposite to theirs was the conduct of Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan, and, in firm reliance on God's promises, submitted to the greatest hardships: and in reward of his faith, God did such great things for his posterity, bringing them out of the Land of Egypt, and leading them through the Wilderness; like sheep, by the hand of his servant Moses.

^b *His reproach shall his Lord return unto him.*—He has reproached and dishonoured God by word and deed; and God shall, in a just recompence, make him a reproach and a bye-word among the Heathen. See Hos. vii. 16. Deut. xxviii. 37. Comp. Dan. xi. 18.

^c *Whom shall he teach knowledge?*—The scoffers, mentioned below, ver. 14, are here introduced as uttering their sententious speeches: they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned? doth he teach us like little children; perpetually inculcating the same elementary lessons, the mere rudiments of knowledge, precept after precept, line after line, here and there by little and little?—imitating at the same time, and ridi-

culing, in ver. 10, the concise prophetic manner. God, by his prophet, retorts upon them with great severity their own contemptuous mocking, turning it to a sense quite different from what they intended. Yes, saith he, it shall be, in fact, as you say; ye shall be taught by a strange tongue and a stammering lip, in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children: and my dealing with you shall be according to your own words; it shall be command upon command, for your punishment; it shall be line upon line, stretched over you to mark your destruction: compare 2 Kings xxi. 13:—it shall come upon you at different times, and by different degrees, till the judgments with which from time to time I have threatened you shall have their full accomplishment. Jerome seems to have rightly understood the general design of this passage, as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by his prophets; though he has not so well explained the meaning of the repetition of their speech in the 13th verse. Hieron. *in loc.*

Judah.

Israel.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

B.C. 725.

HOSHEA—6TH YEAR.
PROPHET—HOSHEA.

§ 7.

ISAIAH xxviii.

And whom shall he make to understand doctrine¹?

*Them that are weaned from the milk,
And drawn from the breasts.*

10 For precept must be² upon precept^a,
precept upon precept;

Line upon line, line upon line;

Here a little, *and* there a little.

11 For with stammering lips⁴ and another tongue^d

Ephraim's glory, by reason of idolatry, vanisheth. God's anger for their unkindness. A promise of God's mercy. A judgment for rebellion.

HOSEA xiii. 1—8.

When Ephraim spake trembling, he exalted himself in Israel^b; 1

But when he offended in Baal, he died^c.

And now they sin more and more³, 2

And have made them molten images of their silver,

MARG. ¹ v. 9. doctrine. Heb. the hearing.

² v. 10. must be, or hath been.

³ v. 2. they sin more and more. Heb. they add to sin.

⁴ stammering lips. Heb. stammerings of lips.

And so Jarchi interprets the word שלים in the next verse. And the Chaldee paraphrases the 11th verse to the same purpose, understanding it as spoken not of God, but of the people deriding his prophets.—Lowth *in loc.*

Vitringa thinks that the babes mean the Pharisees, who are so called on account of their childish traditions; and that the prophet intimates, that having their minds filled with such trifles, they were indisposed to receive the Gospel; and that their endless traditions and childish doctrines would be the cause of their rejecting Christ, and consequently of themselves being rejected of God.

Some understand this as a serious answer to the questions; and of persons, in a metaphorical sense, who desire and thirst after the sincere milk of the word as children do just taken from the breast and deprived of it; and who are afflicted and distressed, and without the milk of divine comfort; and are, like weaned children, humble, meek, and lowly: Matt. xi. 25, 26.

^a For precept must be upon precept.—The original is remarkably abrupt and sententious. The hemistichs are these:—

כי עו לעו עו לעו

קו לקו קו לקו

זעיר שם זעיר שם

עו signifies a *little precept*, such as is suited to the capacity of a child: see verse 9.—קו signifies a *line* which a mason stretches out in building. After one layer or course of bricks or stones is placed, he raises the line, and builds another: thus the building is

by degrees regularly completed. This is the method of teaching children, giving them such information as their narrow capacities can receive; and thus the prophet dealt with the Israelites. See Kimchi *in loc.*; and see a parallel passage Heb. v. 12—21, by which this may be well illustrated.

^b When Ephraim spake trembling, he exalted himself in Israel.—While he behaved himself submissively and obediently towards God, he was reckoned among the principal tribes of Israel. Here *Ephraim* is spoken of as distinct from *Israel*: in other places of this prophecy he is put for the whole kingdom of the Ten Tribes: see chap. v. 3.

^c But when he offended in Baal, he died.—When he gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction. The word *Baal* is here taken in a general sense for all false gods or idolatrous ways of worship, so as to comprehend the worship of the golden calves, though they were designed for symbolical representations of the True God.—Preb. Lowth.

^d With stammering lips and another tongue.—The first word, or particle כּי, were better rendered *therefore*: see Poole *in loc.* which interpretation gives the words this turn:—God has dealt with his people as with children; and as nurses teach them to speak by lisping and stammering like them, so He has condescended to the lowest rudiments of instruction, and has *fed them with milk, and not with strong meat*. But since all this is to no purpose, *therefore* now He will take a new course with them; he will send other sorts of

Judah.

SECT. IV.

HEZEKIAH—2D YEAR.

B. C. 725.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

Will he speak¹ to this people².

12 To whom he said,

This *is* the rest^a *wherewith* ye may
cause the weary to rest;

And this *is* the refreshing:

Yet they would not hear.

13 But the word of the LORD was unto
them

Precept upon precept^c, precept
upon precept;

MARG. ¹ v. 11. *Will he speak, or He hath spoken.*² See 1 Cor. xiv. 21.^a v. 2. *the men that sacrifice, or the sacrifices of men.*

stammerers among them, viz. the Assyrians and Chaldeans, whose language they understand not, and they shall instruct them by blows and corrections. This is a great aggravation of the miseries which attend a foreign conquest, that there is no parleying or treating with such conquerors, nor any moving them to compassion, because they understand not each other's language: accordingly, this is threatened as one of the sorest judgments which God can send upon a people: Deut. xxviii. 49. Jer. v. 15. That this is the true meaning of this verse, appears by St. Paul's applying it to the speaking in an unknown tongue, 1 Cor. xiv. 21, 22; and by the use of the Hebrew לִעְרֵי, translated *stammering*, which is applied to a foreign language: chap. xxxiii. 19. —Preb. Lowth. See the Note upon that place.

^a *This is the rest.*—The sense of this verse is: God had warned them, by his prophets, that their safety and security, their deliverance from their present calamities, and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience; but they rejected this gracious warning with contempt and mockery. —Lowth *in loc.*

God, by his prophets, said to them, that the way in which he was directing them was the only rest, which would be the refreshing of their souls, and bring rest to their country from the wars and other calamities with which it had been long harassed. God, by his word, calls us to nothing but what is really for our own advantage; for the service of God is the only true rest for those that are weary of the

Israel.

HOSHEA—6TH YEAR.

§ 7.

PROPHET—HOSEA.

HOSEA xiii.

And idols according to their own un-
derstanding,

All of it the work of the craftsmen:

They say of them, Let the men that
sacrifice³ kiss the calves^b.

Therefore they shall be as the morn- 3
ing cloud,

And as the early dew that passeth
away,

service of sin; and there is no refreshment but under the easy yoke of the Lord Jesus. —Henry.

^b *Let the men that sacrifice kiss the calves.* —Though the idols were the work of their hands, yet they were the beloved of their souls; for they say of them, *Let the men that sacrifice kiss the calves.* Either the priests called upon the people thus to pay their *homage*; or the people, who were not allowed to come so near themselves, called upon the priests, who attended upon the sacrifices for them, to kiss the calves in their stead. They kissed the calves in token of their adoration, affection, and allegiance. Thus are we bid to *kiss the Son*, to take him for *our Lord and our God.* —Henry.

^c *But the word of the Lord was unto them precept upon precept.*—The sense of the words may be this. They speak of God's word with scorn and contempt; repeating the prophet's words in a scoffing manner, and with a stammering and ridiculing tone, saying, *Precept upon precept*, &c.; as if they had said, It seems the prophet takes us to be mere children, who need to be taught the first rudiments, and that slowly. That these were scornful men, and mockers, is affirmed in verses 14 and 22: and as scoffers frequently catch the words out of other men's mouths, and use them in way of derision, so it may be thought they did with the prophet's words. But the words may be rendered a little otherwise, as they are by many learned men, *And the word of the Lord shall be unto them precept upon precept*, &c. As this method has been used with them, and was altogether necessary for them, so it still

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

- Line upon line, line upon line;
Here a little, *and* there a little;
That they might go, and fall back-
ward, and be broken,
And snared, and taken.
14 Wherefore hear the word of the
LORD, ye scornful men,
That rule this people which *is* in
Jerusalem.
15 Because ye have said,
We have made a covenant with
death^b,
And with hell are we at agreement;

Israel.

HOSHEA—6TH YEAR.
PROPHET—HOSEA.

HOSEA xiii.

- As the chaff *that* is driven with the
whirlwind out of the floor,
And as the smoke out of the chimney.
Yet I *am* the LORD thy God from the 4
land of Egypt,
And thou shalt know no god but me:
For *there is* no saviour beside me.
I did know thee in the wilderness^a, 5
In the land of great drought¹.
According to their pasture, so were 6
they filled;
They were filled, and their heart was
exalted;

MARG. ¹ v. 5. *great drought.* Heb. *droughts.*

is, and shall be for the future. As they were children in understanding, they shall continue to be such; they shall be ever learning, and never come to the knowledge of the truth: as they formerly would not, so now they shall not profit by the word, and their sin shall be their punishment. And this seems to suit with the following clause, which denotes the dreadful design and effect of that judicial blindness, *that they may or might go, and fall backward*, &c. According to the former rendering, which is that of our Translation, the clause describes only the event or consequence of their sin: according to the latter, it denotes the just judgment of God, designed and inflicted for it; that God's word, being so wickedly abused by them, might be an occasion at which they might stumble and fall, and that backward, which is the worst and most dangerous way of falling, and be so broken to pieces, or by which they might be snared and taken.—Poole.

This, their refractoriness, will be the cause of those calamities which will end in their being carried captive to Babylon, as it will occasion their utter rejection in the times of the Gospel: compare Isaiah vi. 11, 12. viii. 14. St. Peter, alluding to this place, says, that God's word is a *stone of stumbling to the disobedient*, 1 Pet. ii. 8; and it is appointed or decreed by God that they who will not accept the offers of His grace should be ruined by rejecting them: see Matt. xxi. 44.—Preb. Lowth.

^a I did know thee &c.—The words are

taken from Deut. ii. 7. *To know*, often signifies, in Scripture, *to have a regard for, to take care of*: see Exod. ii. 25. Psalm l. 11. xxxi. 7. cxliii. 3. Nahum i. 7. Prov. xii. 10. in some of which places our Translation renders it *regard*.

^b *Because ye have said, We have made a covenant with death.*—The prophet, having reproved those who made a jest of the word of God, here goes on to reprove those that made a jest of the judgments of God, and set them at defiance; for he is a jealous God, and will not suffer either his ordinances or his providences to be brought into contempt. He addresses himself to *the scornful men who ruled in Jerusalem*, who were the magistrates of the city, ver. 14. It is bad with a people when their thrones of judgment become the seats of the scornful, when rulers are scornors; but that the rulers of Jerusalem should be men of such a character is very sad; that they should make light of God's judgments, and scorn to take notice of the tokens of his displeasure: Who will be mourners in Zion if they are scornors? Observe, 1. How these scornful men lulled themselves asleep in carnal security, and even challenged God Almighty to do his worst, ver. 15: *Ye have said, We have made a covenant with death and the grave.* They thought themselves as sure of their lives, even then when the most destroying judgments were abroad, as if they had made a bargain with death upon a valuable consideration, not to come till they sent for him;

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

When the overflowing scourge shall
pass through, it shall not come
unto us :

For we have made lies our refuge,
And under falsehood have we hid
ourselves :

or not to take them away by any violence, but by old age. If we be at peace with God, and have made a covenant with him, we have in effect made a covenant with death, that it shall come in the fittest time, that whenever it comes it shall be no terror to us, nor do us any real damage: death is ours, if we be Christ's, 1 Cor. iii. 22: but to think of making God our enemy, and be at war with him, is the greatest absurdity that can be. It is a fond conceit which these scorers had: *When the overflowing scourge shall pass through our country*, and others shall fall under it, yet it shall not come to us, not reach us, though it extends far; not bear us down, though it is an overflowing scourge. It is the greatest folly imaginable for impenitent sinners to think, that either in this world, or the other, they shall fare better than their neighbours. But what is the ground of their confidence? Why, truly *we have made lies our refuge*: either, Those things which the prophets told them would be lies and falsehood to them and would deceive, but which they themselves looked upon as substantial fences—the protection of their idols, the promises which their false prophets soothed them with, their policy, their wealth, their interest in their people; these they confided in, and not in God; nay, these they confided in against God: or, Those things which should be lies and falsehood to the enemy, who was *flagellum Dei*, the overflowing scourge; they would secure themselves by imposing upon the enemy with their stratagems of war, or their feigned submissions in treaties of peace. The rest of the cities of Judah were taken, because they made an obstinate defence; but the rulers of Jerusalem hope better: they think themselves greater politicians than those of the country towns; they will compliment the king of Assyria with a promise to surrender their city, or to become tributaries to him; with a purpose, at the same time, to shake off the yoke as soon as the danger is over; not caring though they be found liars to him, as the

Israel.

HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

HOSEA xiii.

Therefore have they forgotten me.

Therefore I will be unto them as a lion: 7

As a leopard by the way^a will I observe them:

I will meet them as a bear *that is be-* 8
reaved of her whelps,

expression is Deut. xxxiii. 29.—Henry.

^a *As a leopard by the way.*—Various travellers in Palestine have noticed tigers, leopards, panthers, ounces; but by all these names one and the same animal is intended, and that is the leopard. This we learn from the more definite information supplied by the figure which Ehrenberg has given. It is one of the most beautiful of its tribe. It is more in the southern maritime mountains of Syria, that is, in and about Lebanon and in Palestine, than in Northern Syria. Stories are current of its depredations in the mountains, and of its attacking travellers in the night on the sea-shore about the roots of Lebanon. It is among the animals of Mount Tabor; Burckhardt, pp. 335, 132: and it has been noticed by the Lake of Tiberias. Mariti, II. 327: he calls it a tiger; as does Rauwolff, 70, who saw it in Lebanon. The leopard, under the name of נמר, which it still retains, is frequently mentioned in Scripture, so as to shew that it was in ancient times not uncommon in the country from which it has not yet disappeared. From its fierceness it is often found with the lion; and from the same character emphasis is given to the description of the blessedness of a coming time, Isa. xi. 6. There are allusions to its lying in wait near towns, Jer. v. 6, and beside the public ways, as in the passage before us, to surprise unwary travellers; as well as to the acuteness of the animal, Hab. i. 8: and to its spots, Jer. xiii. 23. Solomon speaks of the mountains of the leopards, Sol. Song, iv. 8: and in the Scriptural topography of Palestine several names occur, which, being formed from the name of, the leopard, *Nimr*, appear to intimate that the localities indicated were the peculiar haunts of these animals; such as Nimrah, Numb. xxxii. 3; Beth-Nimrah, ver. 36, and Josh. xiii. 27; waters of Nimrah, Is. xv. 6; Jer. xlvi. 34. It is not even unlikely that *the mighty hunter* Nimrod derived his name from this animal.—Pict. Pal. p. cccclxix.

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

16 Therefore thus saith the Lord God,
Behold, I lay in Zion for a founda-
tion, a stone^a,

Israel.

B.C. 725. HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

HOSHA XIII.

And will rend the caul of their heart,
And there will I devour them like a lion :
The wild beast¹ shall tear them.

MARG. ¹ V. 8. *The wild beast.* Heb. *the beast of the field.*

^a *Behold, I lay in Zion for a foundation a stone.*—Observe how God, by his prophet, awakens the scornors out of their sleep, and shews them the folly of their security. I. He tells them upon what grounds they might be secure: he does not disturb their false confidences, till he hath first shewed them a firm bottom on which they may repose themselves: *Behold, I lay in Zion for a foundation, a stone.* This foundation is, 1. The promises of God in general; his word, upon which he hath caused his people to hope; his covenant with Abraham, that he would be a God to him and his: this is a foundation, a foundation of stone, firm and lasting, for faith to build upon: it is a tried stone, for all the saints have stayed themselves upon it, and it never failed them. 2. The promise of Christ in particular; for to him it is expressly applied in the New Testament, 1 Peter ii. 6—8. He is that stone which is become *the Head of the corner*. The great promise of the Messiah and his kingdom, which was to begin at Jerusalem, was sufficient to make God's people easy in the worst of times; for they knew very well, that till He was come, *the sceptre should not depart from Judah*. Zion shall continue while this foundation is yet to be laid there. *Thus saith the Lord Jehovah*, for the comfort of those that dare not *make lies their refuge*, Behold, and look upon me, as one that has undertaken to *lay in Zion a stone*. Jesus Christ is a foundation of God's laying. *This is the Lord's doing*. He is laid in Zion, in the Church, in the holy hill. He is a tried stone; a trying stone—so some; a touch-stone, that shall distinguish betwixt true and counterfeit. He is a precious stone; for such are the *foundations* of the *New Jerusalem*, Rev. xxi. 19; a Corner-stone, in whom the sides of the building are united; *the head stone of the corner*. And *he that believeth* these promises, and rests upon them, *shall not make haste*; shall not run to and fro in a hurry, as men at their wits' end; shall not be shifting here and there for his own safety; nor be driven to his feet by any terrors, as the wicked man is said to be, Job xviii. 11; but

with a fixed heart shall quickly wait the event, saying, Welcome the will of God. He *shall not make haste* in his expectations, so as to anticipate the time set in the divine counsels; but, though it tarry, will wait the appointed hour, knowing that *He that shall come, will come, and will not tarry*. He that believes will not make more haste than good speed; but be satisfied that God's time is the best time, and with patience wait for it. The apostle, from the LXX, explains this, 1 Pet. ii. 6, *He that believes on him shall not be confounded: his expectations shall not be frustrated, but far outdone*. II. He tells them, that upon these grounds, which they now built on, they could not be safe, but their confidences would certainly fail them, ver. 17: *Judgment will I lay to the line, and righteousness to the plummet*. This speaks, 1. The building up of his Church: having laid the foundation, verse 16, he will raise the structure, as builders do, by line and plummet, Zech. iv. 10. Righteousness shall be the line, and judgment the plummet; *i.e.* The Church being founded on Christ, shall be formed and reformed by the Scripture, the standing rule of judgment and righteousness: *Judgment shall return unto righteousness*, Ps. xciv. 15. Or, 2. The punishment of the enemies of it, against whom he will proceed in strict justice, according to the threatenings of the Law: he will give them their deserts, and bring upon them the judgments they have challenged; but in wisdom too, and by an exact rule, that the tares may not be plucked up with the wheat. And when God comes thus to execute judgment, these scornful men will be made ashamed of their vain hopes, with which they had deluded themselves. (1) They designed to make lies their refuge; but it will indeed prove a refuge of lies, which *the hail shall sweep away*—that tempest of hail spoken of, ver. 2. They that make lies their refuge, build upon the sand; and the building will fall when the storm comes, and bury the builder in the ruins of it. And they that make any thing their hiding-place but Christ, the waters shall overflow it, as every shelter but the ark was overtopped and overthrown

Judah.

Israel.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

B.C. 725.

HOSHEA—6TH YEAR.

§ 7.

PROPHET—HOSEA.

ISAIAH xxviii.

A tried stone, a precious corner stone¹,
a sure foundation:

He that believeth shall not make
haste.

17 Judgment also will I lay to the line,
And righteousness to the plummet:
And the hail shall sweep away the
refuge of lies,
And the waters shall overflow the
hiding-place.

18 And your covenant with death shall
be disannulled,

And your agreement with hell shall
not stand;

When the overflowing scourge shall
pass through,

Then ye shall be trodden down
by it⁴.

*Being subdued by Shalmaneser, Hoshea con-
spireth against him with So king of Egypt,
and is shut up in prison.*

2 KINGS xvii. 4.

And the king of Assyria found con- 4
spiracy in Hoshea^a: for he had sent
messengers to So king of Egypt, and
brought no present to the king of
Assyria, as *he had done* year by year:
therefore the king of Assyria shut
him up, and bound him in prison.

*A promise of God's mercy. A judgment for
rebellion.*

HOSEA xiii. 9—16.

O Israel, thou hast destroyed thyself; 9
but in me *is* thine help².

I will be thy king³: 10

Where *is any other*^b that may save
thee in all thy cities?

And thy judges, of whom thou saidst,

MARG. ¹ v. 16. Gen. xlix. 24. Psalm cxviii. 22 Matt. xxi. 42. Acts iv. 11. Rom. ix. 33. x. 11.
Eph. ii. 20. 1 Peter ii. 6—8.

³ v. 10. *I will be thy king*, rather, *Where is thy king?* King Hoshea being then in prison,
2 Kings xvii. 4. ⁴ v. 18. *trodden down by it*. Heb. *a treading down to it*.

by the waters of the Deluge. Such is the hope of the hypocrite: this will come of all his confidences. (2) They boasted of a covenant with death, and an agreement with the grave; but it shall be disannulled, as made without His consent who has the keys and sovereign command of hell and death. Those do but delude themselves that think by any wiles to evade the judgments of God. (3) They fancied that when the overflowing scourge should pass through the land, it should not come near them; but the prophet tells them, that then, when others were falling by the common calamity, they should not only share in it, but should be trodden down by it;—Ye shall be to it for a treading down; it shall triumph over you as much as over any other, and you shall become its easy prey.—Henry.

^a *The king of Assyria found conspiracy in Hoshea*.—Hoshea, after his subjection to the king of Assyria, and receiving his crown from him, yet revolteth, and lieth upon the king of Egypt. Thus did the Ten Tribes trust in Egypt before their captivity; and so likewise

did Judah before her captivity, as they had both trusted on Assyria.—Dr. Lightfoot's Works, vol. II. p. 258.

Hoshea designed to shake off the yoke of the king of Assyria, and be no longer his subject; as was found by two undeniable evidences; first, that he had sent to treat with the king of Egypt; and did not send the usual tribute to Assyria, which he was bound to pay every year. St. Hierom calls this king of Egypt, Sua; and Josephus calls him Soan, and the Lxx Segor; who is the same with the famous Sabacon, an Ethiopian mentioned by Diodorus Siculus and Herodotus.—Bishop Patrick. See Sir J. Marsham Can. Chron. § xvi.; and Usher's Ann. 3989.

^b *I will be thy king: where is any other?* &c.—God promises to be their immediate protector, upon their repentance. But the words may better be translated, *Where is the king now, that he may save thee?* In this sense the Lxx understand the words, and several other interpreters; the word *אֵלֹהִים* being taken for *אֵל* by a frequent transposition of letters,

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

19 From the time that it goeth forth it shall take you:

For morning by morning shall it pass over,

By day and by night:

And it shall be a vexation only
to understand the report^c.

Israel.

HOSHEA—6TH YEAR.
PROPHET—HOSEA.

HOSEA xiii.

Give me a king and princes?

I gave thee a king in mine anger, and 11
took him away in my wrath^a.

The iniquity of Ephraim is bound 12
up^b; his sin is hid.

The sorrows of a travailing woman 13
shall come upon him:

MARG. ¹ v. 19. *to understand the report, or, when he shall make you to understand doctrine.*

as it is used again verse 14. The words relate either to the ANARCHY, which continued for some years between the murder of Pekah and the succession of Hoshea, see Hos. x. 3; or else to the time when HOSHEA WAS DEPOSED and imprisoned by the king of Assyria, see 2 Kings xvii. 4. *Thou saidst, Give me a king and princes.* They desired a king to judge them, like other nations, attended by his judges and proper officers: see 1 Sam. viii. 5-12.—Preb. Lowth. Some refer this to their first asking a king; but it is better referred to the times either after Jeroboam II. between whose death and Hoshea's time some say there was an INTERREGNUM for twenty or nearly twenty years; during which a turbulent people, as the Israelites were, would be frequent and earnest, in all probability, in moving for a king.—Poole.

^a *I gave thee a king in mine anger, and took him away,* or will take him away, *in my wrath.*—I complied with your request, in giving you your first king, *Saul*, though I was justly displeased at it—see 1 Sam. viii. 7. x. 19: and at later times I have suffered you to set up new kings after you had murdered their predecessors—see chap. viii. 4: and now I will take your present king, *Hoshea*, and at the same time put an end to your kingdom and nation.—Preb. Lowth.

^b *The iniquity of Ephraim is bound up.*—The nation had accumulated wickedness from age to age, which was, as it were, bound up in bags and laid by in a secure place, to be produced against the day of account. The affairs of the nation were coming to a crisis, as the hour of travail approaches to a woman with child, and her sorrows can in no wise be avoided. But the event would be that of a woman who dies without being delivered; for the people would make no more efforts to rescue themselves from their difficulties than

a dead child could do. They were so foolish, that they continued in a situation which must certainly end in ruin, without attempting any reformation or repentance; so that the souls of individuals and the political existence of the nation would perish together, like the mother and child in the case alluded to. They ought, indeed, to use endeavours most earnestly, without delay, to extricate themselves, before it was too late; but they foolishly neglected or postponed every means.—Scott. Our Translators seem to understand the verse in a favourable sense, as if God had promised not to execute that vengeance upon Israel which was due to their sins; but the words rather imply a contrary meaning, and may be better translated, *The iniquity of Ephraim is treasured up; his sin is laid up;* i.e. it is laid up in my memory; and though the punishment due to it has been respite for some time, yet now the season is come when it shall be put in execution. The sentence is equivalent to that expression of Job xiv. 17, *My transgression is sealed up in a bag,* i.e. Thou keepest an exact account of it, as men do of money, which they seal up in a bag, to be forthcoming on a proper occasion. To the same purpose are the words of Moses, Deut. xxxii. 34, 35: *Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, &c.* Comp. Rom. ii. 4-6. Great calamities are often compared to the pains of child-birth: see Is. xiii. 8. Jer. xxx. 6. Psalm xviii. 4. And the Greek word *ᾠδὴς* is used Acts ii. 24.—Preb. Lowth.

^c *It shall be a vexation only to understand the report.*—The words may be better translated thus: *And nothing but vexation can make you understand,* or lay to heart, *this instruction.* You will not believe what I say, till the event verifies my words. The Hebrew word *שמועה*, which our English renders

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

20 For the bed is shorter than that a man
can stretch himself on it^a :
And the covering narrower than that
he can wrap himself in it.

MARG. ¹ v. 13. long. Heb. a time.

report, signifies instruction in the ninth verse of this chapter: and the verb בִּין signifies not only to understand, but likewise to consider, and lay to heart, in which sense it is used Isaiah xl. 21. So likewise Ps. cxix. 95, where our Translation renders it, *I will consider thy testimonies*. Again Ps. cvi. 7, where our last Translation reads, *Our fathers understood not thy wonders in Egypt*, the old Translation expresses the sense better, *Our fathers regarded not thy wonders*. In like manner, the verb יָדַע, to know, signifies to consider, ch. xlii. 25, of this prophecy. The Greek word συνίμι is taken in the same sense, Matt. xiii. 19: *When any one hears the word of the kingdom, and considers it not, or lays it not to heart, for so it should be translated*.—Preb. Lowth.

As soon as the overflowing scourge or judgment shall go forth from me into the land, it shall assuredly, and with the first, take or seize upon you scoffers, or carry you away; which agrees well with the Hebrew word, which is frequently taken in that sense, and with the metaphor of a flood which is here used. It shall not only come to you contrary to your presumptuous confidence, verse 15, but it shall abide upon you; and when it has passed over you, it shall return again to you morning after morning, and shall follow you day and night, without giving you the least respite. So dreadful shall the judgment be, that it shall strike you with great horror when you only hear the rumour of its approach, or of the sad effects of it upon other persons or parts of the land.—Poole.

^a *The bed is shorter than that a man can stretch himself on it, &c.*—These are two proverbial expressions, importing that all worldly comforts are insufficient to cure the maladies to which they are applied, and that human devices are too short to secure us against the hand of Providence, whenever that will find us out to punish us: and therefore we ought not to rely too much on outward means, much less betake ourselves to evil arts for our security, but commit ourselves to God in well-doing, as the surest refuge in the time of

Israel.

HOSHEA—6TH YEAR. § 7.
PROPHET—HOSEA.

HOSEA xiii.

He is an unwise son ;
For he should not stay long¹ in the
place of the breaking forth of
children^b.

trouble.—Preb. Lowth. Their beds were only mattresses laid on the floor, and the coverlet a sheet, or in the winter a carpet, laid over it, in which the person wrapped himself.—Bishop Lowth. מֶסַךְ, Isaiah xxii. 8, the covering, is used for the outworks of defence, the barrier of the country; and here, in the allegorical sense, it means much the same thing.—A. Clarke. Those lying refuges to which you trust will not be able to give you that protection and comfort which you expect from them, no more than a man can stretch himself, as those luxurious Israelites used to do, Amos vi. 4, upon a bed which is too narrow for him, or wrap and keep himself warm with a covering of bed-clothes which are not large enough for him.—Poole. These proverbial expressions are interpreted by Kimchi of Jerusalem when besieged by the Assyrian army, when the inhabitants of it were much straitened, distressed, and made uncomfortable: perhaps it may be better understood of the same city when besieged by the Romans; and when the Jews flocked to it from all parts in such numbers for shelter, that there was not room enough for them, or at least not provision; and which was the cause of that great distress and miserable condition to which they were reduced.—Gill. Those that do not build upon Christ as their foundation, but rest in a righteousness of their own, will prove in the end to have deceived themselves; they can never be easy, safe, or happy; the bed is too short, the covering is too narrow.—Henry. Neither the confederacy of the Jews with Egypt, nor any of their politics, could defend them against the Assyrians or Chaldeans: neither their temple, altar, sacrifices, nor pharasaical righteousness could recommend them to the favour of God, when they rejected Christ; nor could their numbers and fortifications defend them against the Romans, when God forsook them and became their enemy.—Scott.

^b *He should not stay long in the place of the breaking forth of children*—He is not by his afflictions forwarded as he ought to be

Judah.

SECT. IV.

HEZEKIAH—2^D YEAR.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

21 For the LORD shall rise up as in
mount Perazim^a,

MARG. ¹ v. 14. *the power.* Heb. *the hand.*

towards repentance and reformation, which would cause his sorrow to terminate in joy. He should struggle to get forth. Were the child with which the mother is in travail capable of understanding its own case, we should reckon it an *unwise child* if it chose to stay long in the birth. Those may justly be reckoned their own destroyers who defer and *put off* their repentance, by which alone they might help themselves. Those are in danger of falling short of conversion who delay it, and will not put themselves forth to speed the work and bring it to an issue.—Henry. The words may better be rendered, *For he stays not; or, would not stay the time for the breaking forth of children.*

כי-עת לא-יעמד במשבר בניִם Nam tempus non subsistet in partitudine filiorum.—Cocceäus. Now this time is the time of the Gospel dispensation, the time of the Messiah's birth, the fulness of the time appointed for his coming, and the time of the Church's bringing forth many children in a spiritual sense—see Isa. liv. 1. Gal. iv. 26, 27; for which Ephraim or the Ten Tribes should have waited, but did not, which was their folly and their ruin: they did not *stand* or continue in the belief and expectation of the Messiah and in the true worship of God, but left it and served idols; and did not continue till the times of the Messiah, when the blessings mentioned in the following verse would be obtained and enjoyed.—Gill. Schmidt.

^a *The Lord shall rise up as in mount Perazim*—Where the Lord broke forth on David's enemies, the Philistines, as the breach of waters, see verse 17, and destroyed them; and from whence the place had the name of Baal-perazim, 2 Sam. v. 20. The Targum is: *For the mountain which moved when the glory of the Lord was revealed in the days of Uzziah the king; referring to the earthquake in his time: Amos i. 1. Zech. xiv. 5. He shall be wroth, as in the valley of Gibeon.* Josephus. Ben Gorion, vid. Joseph. de Bello Jud. lib. ii. c. 19. § 1, makes mention of the Valley of Gibeon, where a battle was fought between Cestius the Roman general and the Jews, in which the latter gained the victory; and

Israel.

HOSHEA—6TH YEAR.

PROPHET—HOSEA.

HOSEA XIII.

I will ransom them from the power¹ 14
of the grave^b;

says it was fifty furlongs from Jerusalem. Here the Philistines were smitten, returning again, after they had been vanquished before, 1 Chron. xiv. 16: though it is more generally thought that this refers to the discomfiture of the Canaanites in the time of Joshua, when also hailstones fell upon them and destroyed many, see verse 17; and when the sun and moon stood still till Israel were avenged on their enemies, and which shewed the power and presence of God with them, Josh. x. 10—13. And so the Targum, which adds, *And in the miracles which the Lord did for Joshua in the Valley of Gibeon.* And these instances are mentioned as proofs of the divine power and vengeance, and to assure the Jews that the Lord would rise up in the same wrath and indignation against them and consume them. *That he may do his work, his strange work; and bring to pass his act, his strange act;* which may be called so, because in the above-mentioned instances he fought for his people Israel, but in this he would fight against them; and because this was a work and act of strict justice and awful severity, and not so agreeable to him as acts of mercy, grace, and goodness, in which he delights; or rather, because it was an unusual one, marvellous, and surprising; and would be so to the Jews themselves, and even to their enemies, and to all the world, as the destruction of Jerusalem was, especially by the Romans.—Gill. Vitranga, besides this, adds the calling of the Gentiles, the seizing of the inheritance of the world, and the destruction of the kingdom of Satan in the Roman empire.

^b *From the power of the grave*—שְׁאוֹל *Hell*; not the place where the lost are to suffer their torment, but the invisible place where the departed souls of the deceased remain till the appointed time shall come for the re-union of soul and body. This is the only Hell of the Old Testament; though, by an abuse of the word, the place of torment is the first notion it presents to the English reader. But the English word *Hell* properly imports no more than the invisible or hidden place, from the Saxon *Helan*, *To cover over*. In the New Testament we find the word *Hell*, in our English

Judah.

Israel.

SECT. IV.

HEZEKIAH—2D YEAR.

B. C. 725.

HOSHEA—6TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

ISAIAH xxviii.

HOSEA xiii.

He shall be wroth as *in* the valley of
Gibeon,

That he may do his work, his strange
work;

And bring to pass his act, his
strange act.

22 Now therefore be ye not mockers,

I will redeem them from death :

O death, I will be thy plagues ;

O grave, I will be thy destruction :

Repentance shall be hid from mine
eyes.

Though he be fruitful among *his* 15
brethren, an east wind shall come,

Bibles, in twenty-one passages in all. In nine of them it signifies the place of torment; namely in these, Matt. v. 22, 29, 30. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 47. Luke xii. 5. In the other twelve, simply the region of departed spirits. And in this same sense it is used in the Apostles' Creed, He descended into hell. Of this place we know little, except that to those who die in the Lord it is a place of comfort and rest.—Horsley.

If we apply this to Ephraim, or the Israelites spoken of before, it may signify, that, though they be in never so hopeless a condition, God will in due time deliver them out of it: see the like expressions, Psalm xxxi. 3. lxxi. 20. lxxxvi. 13. But there is a more sublime and spiritual sense contained in the words. It is usual for the Prophets, when they foretell temporal deliverances, to be carried away beyond their first views, by the impetus of the prophetic spirit, to predict the greater mercies and deliverances of the faithful from the power of sin and death, which shall be completed by Christ at his second coming, when he shall *swallow up death in victory*: 1 Cor. xv. 54, 55. St. Paul understood the words in this sense, *O death, where is thy sting? O grave, where is thy victory?* This will appear to any one who compares that place with the Septuagint Translation here. The word *וְהָיָה*, translated *I will*, they render *where*, as it signifies verse 10 of this chapter. The learned Dr. Pococke is of opinion, in his comment upon this place, that the Hebrew word *דְּבַרֶּיךָ*, rendered by our Interpreters *thy plagues*, and by the Lxx, *thy plea, sentence, or judgment*, is very properly translated *thy sting* by St. Paul; the word denoting in Arabic *a bird's claw*, and the word *דְּבַרֶּיךָ*, *a bee*, Isa. vii. 18, being properly so called, from its sting.—Preb. Lowth.

God will do that for them which no other king could do, if they had one, ver. 14. Though Israel according to the flesh be abandoned to

destruction, God has mercy in store for his spiritual Israel, in whom all the promises were to have their accomplishment, and this among the rest; for to them the apostle applies it, 1 Cor. xv. 55, and particularly to the blessed resurrection of believers at the Great Day; yet not excluding their spiritual resurrection from the death of sin, to a holy, heavenly, and divine life. It is promised that the captives shall be delivered and ransomed from the power of the grave. Their deliverance shall be *by ransom*; and we know who it was that paid their ransom, and what the ransom was; for it was the Son of man that *gave his life a ransom for many*, Matt. xx. 28. It is he that thus redeemed them. Those that, upon their repenting and believing, are, for the sake of Christ's righteousness, acquitted from the guilt of sin, and saved from death and hell, which are the wages of sin, are the ransomed of the Lord, that shall in the Great Day be brought out of the grave in triumph; and it shall be as impossible for the bonds of death to hold them as it was to hold their Master. The conqueror shall be destroyed. *O death, I will be thy plagues!* Jesus Christ was the plague and destruction of death and the grave, when by death he destroyed him that had the power of death, and when in his own resurrection he triumphed over the grave; but the complete destruction of them will be in the resurrection of believers at the Great Day, when death shall be for ever swallowed up in victory; and it is the last enemy that shall be destroyed. Christ has abolished death, has broken its power and altered its property, and so enabled us to triumph over it. This promise he has given; and it shall be made good to all that are his, *for repentance shall be hid from his eyes*: he will never recall this sentence passed on death and the grave; for he is not a man, that he should repent. *Thanks be to God, who giveth us the victory through our Lord Jesus Christ!*—Henry.

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

Lest your hands be made strong^a:
For I have heard from the Lord God
of hosts a consumption,
Even determined upon the whole
earth.

23 Give ye ear, and hear my voice^c;
Hearken, and hear my speech.

24 Doth the plowman plow all day to
sow?

Doth he open and break the clods of
his ground?

25 When he hath made plain the face
thereof,

Doth he not cast abroad the fitches,
and scatter the cummin,

And cast in the principal wheat, and
the appointed barley³

And the rie⁴ in their place⁵?

26 For his God doth instruct him to dis-
cretion⁶,

MARG. ¹ v. 15. *pleasant vessels*. Heb. *vessels of desire*. Nahum ii. 9.

² v. 16. *Samaria shall become desolate*. Fulfilled cir. 721. 2 Kings xvii. 6.

³ v. 25. *the principal wheat, and the appointed barley*, or, *the wheat in the principal place, and barley in the appointed place*. ⁴ *rie*, or *spelt*. ⁵ *place*. Heb. *border*.

⁶ v. 26. *For his God doth instruct him to discretion*, or *And he bindeth it in such sort as his God doth teach him*.

^a *Lest your hands be made strong*—Lest your punishment become heavier and more grievous; and so the Syriac Version renders it: as prisoners that attempt to make their escape, have their bonds and fetters made faster, and are thus put to more pain and distress;—to which the allusion seems to be, signifying, that by scoffing and mocking at the word of God they would bring upon themselves greater and sorer punishments: Heb. x. 29.

^b *The wind of the Lord shall come up from the wilderness*—So called, partly to denote the strength of it, and partly to shew that this enemy would come at the call of the Lord, by his direction and appointment. This circumstance *from the wilderness*, not only because winds from thence usually blow more violently, but because the way from Assyria to the land of Israel lay through a wilderness. Comp. Hos. iv. 19. Jer. iv. 11.

^c *Hear my voice*.—The prophet concludes

BOOK I. PART V.

Israel.

HOSHEA—6TH YEAR.
PROPHETS—HOSEA.

HOSEA xiii.

The wind of the LORD shall come up
from the wilderness^b,

And his spring shall become dry,

And his fountain shall be dried up:

He shall spoil the treasure of all
pleasant vessels¹.

Samaria shall become desolate²; 16

For she hath rebelled against her God:

They shall fall by the sword:

Their infants shall be dashed in pieces.

And their women with child shall be
ripped up.

*An exhortation to repentance. A promise of
God's blessing.*

HOSEA xiv.

O Israel, return unto the LORD thy God; 1

For thou hast fallen by thine iniquity.

Take with you words, and turn to 2
the LORD:

with an explanation and defence of God's method of dealing with his people, in an elegant parable or allegory, in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and, when he has gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain; so God, with unerring wisdom and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigency of the case requires—now more moderately, now more severely, always tempering justice with mercy; in order to reclaim the wicked, to improve the good, and finally to separate the one from the other.—Bp. Lowth.

Judah.

SECT. IV.

HEZEKIAH—2D YEAR.

B.C. 725.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

And doth teach him.

Israel.

HOSHEA—6TH YEAR.

§ 7.

PROPHET—HOSEA.

HOSEA XIV.

Say unto him, Take away all iniquity^a,
and receive us graciously¹:MARG. ¹ v. 2. receive us graciously, or give good.

^a Say unto him, Take away all iniquity, &c. —The strain of this chapter differs from that of the foregoing chapters, which were generally made up of reproofs for sin and threatenings of wrath; but this consists of exhortations to repentance, and promises of mercy; and with these the prophet concludes; for all the terrors he had uttered were designed to prepare the way for these: he wounds that he may heal. The Spirit convinces, that He may comfort. This chapter is a lesson for penitents. It commences with an invitation to return and repent. Conversion must be preached, even to those who are within the pale of the Church, as well as to Heathen. Thou art Israel, and therefore art bound to thy God in duty, gratitude, and interest: thy revolt from him is so much the more heinous, and thy return to him so much the more necessary. God gives here necessary instructions. Israel is not required to bring sacrifices and offerings, but penitential prayers and supplications, *the fruit of their lips*; yet not of the lips only, but of the heart. We must *take with us words* from the Scriptures, and from the Spirit of grace and supplication, who teaches us to cry, Abba, Father. And we must *turn to the Lord*, inwardly in our hearts, outwardly in our lives. And for our assistance and encouragement, God has been pleased to put words into our mouths, and teach us what to say. He here gives us petitioning and promising words, and pleading words. There are two things for which we are here directed to petition: 1. To be acquitted from guilt. When we return to the Lord, we must say, *Take away all iniquity*. The Israelites were now suffering under the wound of affliction; and are taught to pray, not as Pharaoh prayed, *Take away this death*, but, *Take away this sin*. When we are in affliction, we should be more concerned for the forgiveness of our sins than for the removal of our trouble. Take it *all* away, by a free and full remission; for we have no power to remove any by a satisfaction of our own. When God pardons sin, he pardons *all* that great debt; and when we pray against sin, we must pray against it *all*, and not except any. 2. To be accepted as righteous

in God's sight: *Receive us graciously*. Let us have Thy favour and love, and have thou respect to us and our performances: Receive our prayer graciously. *Take good*—so the word is—*take it, to bestow it upon us*: or, *give good*, as the margin renders it. This follows the petition to take away all iniquity; for till it is taken away we have no reason to expect any good from God;—not good of the world's *shewing*, Ps. iv. 6, but good of God's *giving*. *Give good*; that good which we have forfeited, which Thou hast promised, and for which the necessity of our case calls—the good which will make us good, and keep us from turning again to iniquity. God's gracious acceptance, and the blessed tokens of that acceptance, are to be earnestly desired and prayed for in our returning to God.

The promising words which God here directs us to use are not designed to move God to shew us mercy, but to move and oblige ourselves to returns of duty. Our prayers for pardon and acceptance with God should be always accompanied with sincere purposes and vows of new obedience. There are two things we are here to promise—thanksgiving and amendment. So, when pardoned, *will we render the calves of our lips*. The apostle quotes this phrase, Heb. xiii. 15; and by *the fruits of the lips*, understands *the sacrifice of praise to God, giving thanks to his name*. Praise and thanksgiving are our spiritual sacrifice, and, if it come from an upright heart, shall please the Lord: Ps. lxi. 30, 31. And the sense of our pardon and acceptance with God will enlarge our hearts in praise and thankfulness. Those that are received graciously may and must *render the calves of their lips*. And they are taught to promise, not only verbal acknowledgments, but a real reformation—amendment of life. We cannot expect that God will take away sin by forgiving it, if we do not put it away by forsaking it. The sin against which the Israelites are here taught to covenant, owning thereby that they had been guilty of it, is giving that glory to another which is due to God only. This they promise they will never do. They will not trust to their alliances abroad. *Ashur, Assyria, shall not*

Judah.

SECT. IV.

HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

27 For the fitches are not threshed with
a threshing instrument^b,

save us: we will not court the help of the Assyrians when we are in distress, as we have done, Hos. v. 13. vii. 11. viii. 9: we will not contract for it, chap. ii. 1; nor will we confide in it. Having a God all-sufficient to go to, they will not be beholden to the Assyrians for help. They will not trust in their warlike preparations at home: *We will not ride upon horses*, i.e. we will not make court of Egypt; for from thence they fetched their horses, Deut. xvii. 16. Isa. xxx. 16. xxxi. 1, 3. True repentance takes us off from trusting in an arm of flesh, and brings us to rely upon God only. Nor will they do it by paying that homage to creatures which is due to God only. *Neither will we say any more to the work of our hands, Ye are our gods*. We must promise never to worship idols again; not to set our hearts upon the gains of this world, nor pride ourselves in the external performances of religion; for that is, in effect, to say to the works of our hands, *Ye are our gods*.

Pleading words are here put into their mouths: *for in Thee the fatherless findeth mercy*. We must take our encouragement in prayer, not from any merit God finds in us, but purely from the mercy we hope to find in God. God takes special care of fatherless children, Ps. lxxviii. 5, 6: so he did in the Law, Exod. xxii. 22: so he does in Providence, Ps. xxvii. 10. It is God's prerogative to help the helpless; in him there is mercy for such; in him they *find* it; there it is laid up for them, and there they must seek it: *Seek, and ye shall find*. It comes in here as a good plea for mercy and grace, and an encouraging one to their faith. We are *fatherless* orphans, destitute of help. Those may expect to find help in God who are truly sensible of their helplessness in themselves, and willing to acknowledge it. This is a good step towards comfort. If we have not yet boldness to call God *Father*, yet we look upon ourselves as *fatherless* without him; and therefore lay ourselves at his feet, to be looked upon by him with compassion. They plead God's wonted loving-kindness to such as were in that condition: *With Thee the fatherless not only may find, but doth find, and shall find mercy*. It is a great encouragement to our faith and hope, in returning to

Israel.

B. C. 725.

HOSHEA—6TH YEAR.
PROPHET—HOSEA.

HOSEA xiv.

So will we render the calves of our lips^a.
Asshur shall not save us; 3

that it is his glory to father the fatherless, and to help the helpless.—Henry.

^a *So will we render the calves of our lips*—Heb. xiii. 15. After petitioning for pardoning grace, there is a rendering the calves or heifers of our lips, alluding to the heifers used in eucharistical sacrifices. The praise of God is the choicest sacrifice and worship, under a dispensation of redeeming grace: this is the prime and eternal part of worship under the Gospel.—Charnocke on the Attributes. Discourse IV. p. 143.

In thus designating vocal devotions, the phraseology shews that this form of supplication is prepared for those times when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offerings.—Horsley *in loc*.

^b *A threshing instrument*.—

The dill is not beaten out with the *corn-drag*;

Nor is the *wheel of the wain* made to turn upon the cummin.

But the dill is beaten out with the *staff*;
And the cummin with the *flail*; but

The bread-corn with the *threshing wain*:

And not for ever will he continue thus to thresh it;

Nor to vex it with the wheel of the wain;

Nor to bruise it with the *hoofs of the cattle*.

Bishop Lowth.

Four methods of threshing are here mentioned, by different instruments—the flail, the drag, the wain, and the treading of the cattle. The staff or flail was used for the *infirmiora semina*, says Hieron., the grain that was too tender to be treated in the other methods. The drag consisted of a sort of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen, over the corn-sheaves spread on the floor, the driver sitting upon it. Kempfer has given a print representing the manner of using this instrument: Amœn. Exot. p. 682. fig. 3. The wain was much like the former, but had wheels with iron teeth or edges, like a saw. *Ferrata carpenta rotis per medium in serrarum modum se volventibus*—Hieron. *in loc*.; by which it should seem that the axle was armed with iron teeth,

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SECT. IV.

HEZEKIAH—2D YEAR.

B. C. 725.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxviii.

Neither is a cart-wheel turned about
upon the cummin;

But the fitches are beaten out with a
staff,

And the cummin with a rod.

28 Bread *corn* is bruised;

or serrated wheels, throughout. See a description and print of such a machine used at present in Egypt for the same purpose: it moves upon three rollers, armed with iron teeth or wheels to cut the straw:—Niebuhr, *Voyage en Arabie*, Tab. xvii. p. 123. In Syria they make use of the drag, constructed in the same manner as above described: Niebuhr's *Description de l'Arabie*, p. 140. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the Eastern countries they have no hay. See Harmer's *Observ.* I. p. 425. The last method is well known from the Law of Moses, which forbids the ox to be muzzled when he treadeth out the corn: Deut. xxv. 4.—Lowth.

Dr. Robinson writes from the neighbourhood of Jericho, under date of May 13th, 1838:—The wheat was beautiful: it is cultivated solely by irrigation, without which nothing grows in the plain. Most of the fields were already reaped. The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors, on the backs of assess, or sometimes of camels. The little donkeys are often so covered with their load of grain as to be themselves hardly visible: one sees only a mass of sheaves moving along, as if of its own accord. A level spot is selected for the threshing-floors; which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged, in each case, five a-breast, and driven round in a circle, or rather in all directions over the floor. The sled or sledge is not here in use, though we afterwards met with it in the north of Palestine. The ancient machine with rollers we saw no where. Niebuhr found it still in use in Egypt, called Nôrej: *Reisebeschr.* I. pp. 151, 152. Lane also describes it under the same name: *Mod. Egypt.*

Israel.

HOSHEA—6TH YEAR.

§ 7.

PROPHET—HOSEA.

HOSEA xiv.

We will not ride upon horses:

Neither will we say any more to the
work of our hands, *Ye are our*
gods:

For in thee the fatherless findeth mercy.

I will heal their backsliding^a, 4

II. p. 26. By this process the straw is broken up, and becomes chaff. It is occasionally turned with a large wooden fork having two prongs; and when sufficiently trodden, is thrown up, with the same fork, against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals to the treading out upon the bare ground. The precept of Moses, *Thou shalt not muzzle the ox when he treadeth out*, was not very well regarded by our Christian friends, many of their animals having their mouths tied up; while among the Muhammedans I do not remember ever to have seen an animal muzzled. This precept serves to shew, that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain. Robinson's *Biblical Researches*, vol. II. § ix. pp. 276--278.

^a *I will heal their backsliding.*—We have here an answer of peace to the prayers of returning Israel. They seek God's face; and they shall not seek in vain. God will be sure to meet in the way of mercy those who return to him in a way of duty. If we *take with us* the foregoing words in our coming to God, we may *take home with us* the following words for our faith to feast upon, and see how the one answers the other. Do they dread and deprecate God's displeasure, and therefore *return* to Him? He assures them, that upon their submission *his anger is turned away from them*. Do they pray for the taking away of iniquity? He assures them that he will *heal their backslidings*—the guilt of their backslidings—by pardoning mercy, and their bent to backslide by renewing grace. Do they pray that God will receive them graciously? In answer to this, behold it is promised, *I will love them freely*. Do they pray that God will *give good*, will make them good? In answer to that it is promised, *I will be as the dew unto Israel*. He will give them the blessing of their father Jacob, Gen. xxvii. 28.—Henry.

Judah.

SECT. IV. HEZEKIAH—2D YEAR.
PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVIII.

Because he will not ever be thresh-
ing it,

Nor break *it with* the wheel of his cart,

Nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD^b
of hosts,

Which is wonderful in counsel, and
excellent in working.

Israel.

HOSHEA—6TH YEAR.
PROPHET—HOSEA.

HOSEA XIV.

I will love them freely^a:

For mine anger is turned away from him.

I will be as the dew unto Israel: 5

He shall grow¹ as the lily,

And cast forth² his roots as Lebanon.

His branches shall spread³, 6

And his beauty shall be as the olive-tree,

And his smell as Lebanon.

HOSEA XIV.

They that dwell under his shadow shall return^c; 7

They shall revive *as* the corn, and grow⁴ as the vine:

MARG. ¹ v. 5. *grow*, or *blossom*.

² *cast forth*. Heb. *strike*.

³ v. 6. *shall spread*. Heb. *shall go*.

⁴ v. 7. *grow*, or *blossom*.

^a *I will love them freely*.—Are good works then nothing? you will say. Is there no place at all for them in the doctrine of repentance? I answer, that hitherto the discourse has been about remission of sins, and the gift of the Holy Ghost. These are entirely gratuitous, and not of our merit, but simply of the inexhaustible goodness and compassion of God. Therefore, when we speak of the remission of sins, it is right to be silent about our own works; which, because they are done without the Holy Spirit, although with regard to civil society they may not be bad, yet cannot be called good; and ought not, because of the unclean heart from which they proceed. But when, through faith, we have received remission of sins, and together with that the gift of the Holy Ghost, forthwith from the heart, as from a pure fountain, come forth works also good and well-pleasing to God. For although, by reason of the remains of original sin, the obedience even of the saints is not perfectly pure, yet on account of faith in Christ it is pleasing and acceptable to God.—Luther, in his Commentary upon this chapter.

^b *This also cometh forth from the Lord*.—The skill of the husbandman is from God, as every good and perfect gift is. This takes off something of the weight and terror of the sentence passed on man for sin; that when God, in execution of it, sent man to till the ground, he taught him how to do it most to his advantage; else, in the greatness of his folly, he might have been for ever *tilling the sand of the sea*, i.e. labouring to no purpose. It is God that gives man capacity for this business,

and an inclination to it, and delight in it; and if some were not by Providence prepared for it, and made to rejoice—as Issachar, that tribe of husbandmen—in their tents, notwithstanding the toil and fatigue of their business, we should soon want the supports of life. If some are more discreet and judicious in these or any other affairs than others, God must be acknowledged in it; and to him husbandmen must seek for direction in their business; for they, above other men, have an immediate dependence upon the divine Providence. Even the plainest dictate of sense and reason must be acknowledged to *come forth from the Lord of hosts*. And if it is from him that men do things wisely, we must needs acknowledge him to be wise in counsel and excellent in working. God's working is according to his will: he never acts against his own mind as men often do, and there is a counsel in his whole will: he is, therefore, excellent in working, because he is wonderful in counsel.—Henry. This judgment, or *consumption*, threatened *upon the whole land*, verse 22, cometh from God, whose decrees are the results of infinite wisdom, and who brings them to pass in such a manner as but promotes his own glory.—Preb. Lowth.

^c *They that dwell under his shadow shall return*.—Most interpreters translate the sentence thus: *They shall return and dwell under his shadow*; i.e. they shall return into their own country, and rest safely under the shadow or protection of the Almighty. Compare Psalm xci. l.—Preb. Lowth. As many as united to the Church are members of Christ

Judah.

Israel.

SECT. IV. HEZEKIAH—2D YEAR.

B. C. 725.

HOSHEA—6TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

HOSEA xiv.

The scent¹ thereof *shall be* as the wine of Lebanon^a.

Ephraim *shall say*, What have I to do any more ^s
with idols?

I have heard *him*, and observed him :

I *am* like a green fir-tree.

From me is thy fruit found.

Who *is* wise—and he shall understand these *things*? ⁹

Prudent—and he shall know them?

For the ways of the LORD *are* right, and the just shall
walk in them^b :

But the transgressors shall fall therein.

B. C. 723.

Israel is carried into captivity.

2 KINGS xviii. 9—12. xvii. 5—23.

And it came to pass in the fourth year of king He- ⁹
zekiah, which *was* the seventh year of Hoshea son of
Elah king of Israel,

MARG. ¹ v. 7. *scent*, or *memorial*.

shall dwell under these spreading trees. The Churches planted and spreading shall be to new converts as such trees to fainting travellers almost spent with toil and heat: they shall find rest in their shadow. This may refer to Christ and his Church. They shall *revive*—recover new strength and life. Souls weary and heavy laden with sin and fears find comfort and life in coming to Christ, and in conversing with such as have been blessed in like manner.—Poole.

^a *The wine of Lebanon*.—The Phœnician wines in general were esteemed by the ancients; especially those of Tripolis, Tyre, and Berytus, places at the foot of Lebanon, or very near it: and the wines of that country are still excellent.—Horsley *in loc.* Niebuhr, Voyage, tom. II. p. 366.

^b *The just shall walk in them*.—The ways of Jehovah are the ways which Jehovah himself takes in the moral government of the world, and the ways of godliness which he prescribes to man. These, taken together, are the ways of the Lord. They are straight, because they go straight forward, without deviation, to the end—the happiness of man and the glory of God. In these ways the *justified*—those who, by faith in Christ, have obtained

remission of their sins, and the gift of the Holy Ghost—*shall proceed*; they will be making daily and hourly approaches to the journey's end. They shall be enabled to advance continually in the understanding of the ways of Providence, and of the way laid out by Jehovah for them: but to the incorrigible enemies of God the very scheme of mercy itself will be a cause of error, confusion, and ruin. *As God's ways are plain unto the holy, so are they stumbling-blocks unto the wicked*: Ecclus. xxxix. 24.—Horsley.

Whosoever is truly *wise* will be convinced of this great important truth; viz. that they who are sincerely desirous to know and do God's will, will be satisfied by the reasonableness of His laws and the methods of his Providence, and will readily comply with the directions of both to secure their own eternal happiness; whereas men of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin. To this purpose are the words of Christ, John xviii. 37, *Every one that is of the truth heareth my voice*; and viii. 47, *He that is of God heareth God's words*: and St. Peter says, 1 Pet. ii. 8, that *Christ is become a stone of stumbling, and a rock of offence to*

Judah.

Israel.

SECT. IV. HEZEKIAH—4TH YEAR.
PROPHETS—ISAIAH AND MICAH.

B. C. 723.

HOSHEA—8TH YEAR.

§ 7.

PROPHET—HOSEA.

2 KINGS xvii.

2 KINGS xviii. 9—12.

5 Then the king of
Assyria came up
throughout all the land^a,
and went up to Samaria,
and besieged it
three years.

that Shalmaneser king of
Assyria came up

against Samaria,
and besieged it.

And at the end of three years 10
they took it:

B. C. 721.

even in the sixth year of Hezekiah,

6 In the ninth year of
Hoshea the king of Assyria
took Samaria,

that is the ninth year of
Hoshea king of Israel,
Samaria was taken.

and carried Israel away
into Assyria¹,

And the king of Assyria 11
did carry away Israel
unto Assyria^b.

MARG. ¹ v. 6. foretold Hos. xiii. 16.

the disobedient. The observation of Grotius is very remarkable on this subject,—*as a touchstone, to try the tempers of men, whether they were corrigible or not.*—Preb. Lowth. Grotius de Verit. Christian. Relig. lib. ii. cap. ult.

^a *The king of Assyria came up throughout all the land.*—He first possessed himself of the country of Moab, that he might have no enemies at his back; and destroyed the two chief cities of Moab, Ar and Kir-hares, according to the prediction of Isaiah xvi.: and then he invaded the kingdom of Israel, and possessed himself of it.—Archbishop Usher.

^b *The king of Assyria did carry away Israel unto Assyria.*—The places to which they were taken were, according to Bochartus, *Halah*, that is, Ptolemy's Chalachera, at the north of Assyria; and *Habor*, by the river of Gozan, his ὁ Χαβώρας τὸ ὄρος, Mount Chaboras, dividing Media from Assyria: between this mountain and the Caspian Sea, about midway, is the city Gauzania, that is *Gozan*, between the two channels of the River Cyrus. That city probably gave its name to the river, before the conquest of the Persians; after which the river began to be called Cyrus, in honour of Cyrus. See his Phaleg. lib. iii. cap. 14. p. 220.

The names of all the places mentioned here, as the settlements of the Hebrew Captives in Media, have been traced by Major Rennell, in the remote northern district of Media, towards the Caspian Sea and the pro-

vince of Ghilan; or, more definitely, in the neighbourhood of the River Kizil-Ozan or Gozan, which now forms the southern limit of the two most northern provinces of Persia, Azerhijan and Ghilan. Profane history concurs with the sacred in attesting that Media was at this time subject to the Assyrians, but revolted about nine years later, and in process of time, 174 years, acquired, in its turn, the sovereignty of Asa. In Media, on the perpendicular surface of a smooth mountain, on the road between Babylon and Hamadan, which is supposed to be the same as Ecbatana the ancient capital of Media, there appears a remarkable sculpture, a copy of which Sir R. Ker Porter has given. Having visited the spot a few years since, we can vouch for the minute accuracy with which the sculpture is represented. Sir Robert supposes it to refer to the circumstances recorded in this chapter. He conceives the principal figure, distinguished as a king by his regal dress and colossal stature, to be Shalmaneser, attended by the generals of his Assyrian and Median forces; and that the ten captives, including the one on whose body the king rests his feet, are the representatives of the Ten Tribes, which had been subdued and removed into this very country by himself and his father.—Pictorial Bible.

Halah, says Dr. Grant, appears to have been in the region of the Lycus or Zâb River, and, probably, not very far from Nineveh. Bochart,

Judah.

Israel.

SECT. IV. HEZEKIAH—6TH YEAR.

B.C. 721.

HOSHEA—10TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS xvii.

2 KINGS xviii.

and placed them in Halah
and in Haborand put them in Halah
and in Habor

Gesenius, Rosenmüller, and Cellarius, are of the opinion that Halah is the same as Calah in Gen. x. 11, 12. From its connection with the context, Calah must have been in Assyria; and in this commentators are generally agreed. S. Ephraim, and the later Syrians, say that Calah is the modern Halareh, which is about a day's journey N.N.W. of the ruins of Nineveh. Ptolemy and Strabo appear to make it a district of country embracing this region, and extending east as far at least as the river Zâb. Chalah, or Halah, says Assemann, Biblioth. Orient. tom. IV. p. 419, entirely agrees with our Chalah or Chalavana, which Ptolemy, Book vi. ch. 1. places near the mountains of Armenia, from the Tigris to the Lycus, Zâb, or to the region of Arapachites. From Chalah, Halah comes Chalachena, see Strabo, Book ii. where he says: Even to Chalachena and Adjabena, which are beyond the bounds of Armenia. In Book xvi. he speaks of the plains near to Ninus, and Dolomena, Chalachena, and Chazena, and Adjabena. The place which the Syrians call Halah, and the Arabs Halavana, was a seat of a Nestorian archbishop. Biblioth. Orient. tom. IV. p. 418. Ibid. p. 415. Halah and Habor have the same orthography and pronunciation among the Nestorians as in the Syrian Bible. Halah, or Halachæ, was one of six archbishoprics, whose prelates appointed the Nestorian patriarchs. Biblioth. Orient. tom. IV. p. 416—418. Thus it appears that Halah was in Assyria, and that it was also a seat of influence among the Nestorian Christians. The whole region described by Ptolemy and Strabo under this name, is, or has been, occupied by Nestorians.

Habor is the name of a river. And it is a remarkable fact, that we find a river rising in the central highlands of Assyria which retains this name unchanged to the present day. No one acquainted with the Hebrew will dispute the propriety of this interpretation. The passage in 2 Kings xvii. 6, Gesenius translates thus: And placed them in Chalites, Halah, and on the Chabor, Habor, a river of Gozan, and in the cities of the Medes. Robinson's Calmet, art. Gozan. See also Habor. Our own version admits of the same sense, if we only reject the particle *by*, which is printed in italics, to shew that it was not in the original. Habor,

as we shall see, is a river of Gozan; and being the larger stream, it may emphatically be called the river of Gozan.

The river Habor, Khaboor, rises near Jûlamerk, and flows within about ten hours' walk of this place; while the waters of the Zâb are visible from the ramparts of the fortress, about ten miles to the east. This is very different from what is represented even in our best maps, and I found other geographical errors quite as great. I also discovered that the greater Zâb and Hakary rivers are one stream, instead of two, as put down in our maps. Such errors, though very remarkable, are not so surprising as they otherwise would be, when we consider that no foreigner had ever before explored the country into which I was now entering.—Dr. Grant's Nestorians, pp. 46, 47.

Gozan, according to Cruden, Holden, and others, signifies *pasture*. By reference to Gesenius's Hebrew Lexicon, 2, it will be seen that the sounds of *g* and *z* frequently interchange; while the words in which these letters are used retain the same signification after the mutation has taken place. Thus *Gozan* may change into *Zozan*, without altering the sense. *Zozan* is the name given by the Nestorians to all the highlands of Assyria which afford pasturage for their numerous flocks. The region in which the Habor and the Zâb rise, and through which they flow, is peculiarly of this character. It is celebrated for its excellent pastures—to *Zozan*—to which many of the Nestorians repair with their numerous flocks, spending the summer on the banks or the highlands of the Habor and the Zâb. Considering the similarity of these names, and the high authority we possess for regarding *Gozan* and *Zozan* as one name, there can be no doubt that this is the *Gozan* of the Scriptures; and especially as it is found in *Assyria*, and connected with the river Habor. From the boast of Sennacherib, 2 Kings xix. 12. Isa. xxxvii. 12, of the conquests of his fathers, it seems that the kings of Assyria had destroyed the inhabitants of Gozan before the Israelites were transplanted thither, so that they had the land to themselves. *Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, &c.* It was doubtless a great achievement to destroy the barbarous

Judah.

SECT. IV. HEZEKIAH—6TH YEAR.
PROPHETS—ISAIAH AND MICAH.

B. C. 721.

Israel.

HOSHEA—10TH YEAR.
PROPHET—HOSEA.

§ 7.

2 KINGS xvii.

2 KINGS xviii.

by the river of Gozan, *by the river of Gozan,*
and in the cities of the Medes. and in the cities of the Medes :

inhabitants of such a difficult mountainous country; and nothing is more natural than that the kings of Assyria should wish to place in it an industrious people like the captive Israelites, while it was well suited to their pastoral life. Whether, in the other places, the Israelites were settled among the original population, we have no means of knowing. But as the inhabitants of Gozan and Haran, *i. e.* Hara—the words have the same sense—had just been destroyed or driven out, it is reasonable to infer that the Ten Tribes had the entire possession of this region. And, moreover, its great natural strength would enable them to maintain their position entirely distinct from the surrounding Gentile nations. Just such is the present situation of the Nestorian Christians in this very region, which became the adopted home of the Ten Tribes. From time immemorial their abode has been among these unchanging rocks; and they never intermarry or mingle with those around them. In government, religion, language, and customs, they are as truly a peculiar people as were ever their Hebrew ancestors in the land of their fathers. The whole of the present Nestorian population have their abode in the places we have described as those to which the Ten Tribes were transplanted.—Dr. Grant's Nestorians, pp. 135, 136.

Buddæus thinks that many of the Israelites joined themselves to the Jews after the Babylonian Captivity, and returned with them to their own land; whilst others remained in captivity, or were dispersed in different parts of the world.—See his *Hist. Eccles. Vet. Test.* tom. II. sect. iv. § 21. Different writers represent colonies of Jews to have spread through almost all countries, as Syria, Lower Asia, and Greece; so that it was difficult to find a place in the habitable world which had not admitted them. They state, that the Egyptians, Cyrenæans, and other people, imitated their way of living, and maintained great bodies of them, growing up to greater prosperity with them, and sometimes making use of their laws; and that the Jews had places assigned to them in Egypt, which they inhabited, beside what was particularly allotted to their nation at Alexandria, where they had a large part of the city.

Philo, *Legat. ad Caium*, Antiq. lib. xiv. c. 7.—The Ten Tribes had been carried principally into Media and Persia. Descendants of these, and probably of the other two tribes, were to be found dispersed through the East, Joseph. Antiq. lib. xi. c. 5, 6. who repaired occasionally to Jerusalem, Acts ii. 5--11, and were addressed by the Apostles when Christianity was introduced: 1 Pet. i. 1. James i. 1.—Gray's *Connect.* vol. I. chap. 1.

In the *Quarterly Review* of Burne's Travels into Bokhara, the following remarks occur respecting the Ten Tribes. It has been for some time past the current opinion in the East, that the offspring of the lost tribes of Israel survive among the Afghans. Mr. Burne, after shewing some anachronism in the genealogies, and that there are similar corruptions in those of Greece and Rome, &c. says:—The Afghans look like Jews; they say that they are descended from Jews; and the younger brother marries the widow of the elder, according to the Law of Moses. The Afghans entertain strong prejudices against the Jewish Nation; which would at least shew that they have no desire to claim, without a just cause, a descent from them. Since some of the tribes of Israel came to the East, why should we not admit that the Afghans are their descendants converted to Mahomedism? I am aware that I am differing from a high authority, W. Elphinstone. Mr. E. declined the investigation, but thought the accounts of their origin fabulous; but I trust that I have made it to appear on reasonable grounds. Vol. I. p. 164. The Baptist Missionaries, Carey and Marshman, quote a learned Afghan, as saying, His nation are Beni Israel, but not Yahood—sons of Israel, but not Jews;—and inform us, that in the Pushtoo or Afghan language there are more Hebrew words than in that of any other Indian nation. Mr. Wolff, the Jewish Missionary, takes an opposite view. He says, Having ascertained the total unlikeness of the Afghans to the Jews, in their physiognomy, and also the total discrepancy of their language from the Jews, I think I have demonstrated that the Afghans are in no wise descendants of the Jews. The assertions of a few of them, that they are of the Children of Israel, does not

Judah.

Israel.

SECT. IV. HEZEKIAH—6TH YEAR.

B. C. 721.

HOSHEA—10TH YEAR.

§ 7.

PROPHETS—ISAIAH AND MICAH.

PROPHET—HOSEA.

2 KINGS XVIII.

Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that

prove any thing; for they themselves, as well as all the Mahommedans, make a great distinction between Jews and Children of Israel. I have shewn that the idea of the Jews of Bokhara, that the Ten Tribes are around Lassa and in China, is highly probable.—See Wolff's Researches, p. 521. He, however, records thus the opinion of Captain Riley, whom he calls the best Arabic scholar in India:—I concur in opinion with those who aver the Afghans to be of Jewish descent, though these people now, as might be expected, are indifferent about acknowledging it; dissenting in this idea, as I do, from Mr. Elphinstone, who, in part of a work on Kabool, slights that conjecture, and in another, vol. I. p. 309, tells us of a genealogist among them who traced his origin to the Babylonish Captivity. They have a great number of Hebrew proper names in their appellatives; and their dialect still retains the genitive sign of the Chaldeans and Syrians, and other marks of cognate affinity.—He says in a subsequent Letter, I suppose in answer to Mr. Wolff's doubts—I think enough has been advanced to connect their origin in some way or other with the House of Israel.—A work of much useful information, of Mrs. Simon, connecting the American Indians with the Jews, may be also read on this point.—Bickersteth on the Prophecies, pp. 122, 123.

Mr. Wilson has published Lectures on Ancient Israel, and the Israelitish origin of the modern nations of Europe. In this he assigns an Israelitish origin to the Gothic nations, the Franks, Anglo-Saxons, &c., by whom so much of the European continent, and our own country, were peopled.

Dr. Grant visited the independent Nestorians in the year 1839. He has published his Travels among them, and occupied a considerable portion of his book in endeavouring to prove that they are the descendants of the Ten Tribes, converted to the Christian faith by the preaching of the Apostles, and still occupying the territory in which they were located by the king of Assyria. They universally assert that they are *Beni Israel*, sons of Israel. They have also another tradition; which, though distinct in its nature, is intimately connected with this, and adds not a

little to the testimony. It is, that their forefathers, at some early day, came to the region now occupied by them, from the *Land of Palestine*. Precisely in what period of the world this occurred, they do not know, though they are sure of its truth. What people, besides the captive Israelites, have ever been carried away from Palestine to Assyria and the cities of the Medes? The Ten Tribes were placed on the very ground now inhabited by the Nestorian Christians. That fact, when fairly exhibited, will give great importance to this tradition, adding the character of direct testimony to what would otherwise be only circumstantial. It will, at least, afford a strong confirmation of our main position. The *Jews* who dwell among them acknowledge the relationship. They admit that the Nestorians are as truly the descendants of the Israelites as themselves. Dispersed through the country of the Nestorians, and surrounding them on every side, are some thousands of nominal Jews still adhering to Judaism, who claim to be a part of the Ten Tribes carried away captive by the kings of Assyria. These are the witnesses now on the stand. They testify, though sometimes reluctantly, that they and the Nestorians are brethren of the same stock; that they and the Nestorians have a common relation to the House of Israel, a common origin. We cannot charge these Jews with interested motives in giving this testimony. They are ashamed to admit that such an apostacy has taken place from the faith of their fathers; and they are reluctant to acknowledge their worst enemies as brethren. To some of the bishops and priests in the employ of this Mission, individual Jews have repeatedly said, *We* are no more really the Children of Israel than yourselves. On one occasion their chief rabbi confirmed the testimony of the Hebrew origin of the Nestorians, while in their synagogue, and in the hearing of Messrs. Holladay, Stocking, and myself. He said that the Nestorians apostatized from the Jewish faith in the days of Christ or his Apostles. Such testimony, and from such a source, requires no comment. What court of justice would reject it? The Nestorians say to their alienated brethren, the

Judah.

SECT. IV. HEZEKIAH—6TH YEAR.

B. C. 721.

PROPHETS—ISAIAH AND MICAH.

Israel.

HOSHEA—10TH YEAR.

§ 7.

PROPHET—HOSEA.

2 KINGS xviii.

Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

Jews, We are children of the same father: will you own us as brethren?—Yes, they answer; you are brethren of the stock of Israel. We are a part of the Ten Tribes, and you are no less really so. On both sides the motive is strong to disclaim the alliance; and it is especially so on the part of the Jews, who are evidently chagrined that such an apostacy should have taken place from their ancient faith. The antipathy existing between the Jews and the Nestorians is mutual and strong, so that there can be no motive on the part of either to wish to be regarded as of the same origin. The state of feeling they cherish towards each other is much like that which existed between the Jews and the Samaritans.—Dr. Grant's Nestorians, 123--127.

In the thirteenth chapter of the second part of his work on the Nestorians, Dr. Grant, having, as he conceives, proved that the Ten Tribes were carried into Assyria, and placed in the particular districts now occupied by the Nestorian Christians, proceeds to shew that they have never been removed from that country. The inference will then naturally follow, that, inasmuch as there are very few nominal Jews in that region, and no others claiming a Hebrew descent, the Nestorians must be the descendants of the lost tribes. We have no evidence of their having been removed. They did not return with the captivity from Babylon. Though individuals may have accompanied the Jews of the Babylonish captivity to Jerusalem, *the entire body of the people of Israel*, according to the testimony of Josephus, remained in that country: Joseph. Ant. l. xi. c. 5.

The learned Dr. Buchanan says, It will be easy, perhaps, to shew that the great body of the Ten Tribes remain to this day in the country to which they were first carried captive. If we can discover where they were first carried captive—where they were in the first century of the Christian era, which was seven hundred years after the carrying away to Babylon, about eight hundred years after the captivity of Israel—and again, where they were in the fifth century—we certainly may be able to trace them up to this time. Josephus, who wrote in the reign of Vespasian, continues

Buchanan, recites a speech made by king Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words:—What! do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow tribes will come to your assistance out of *Adiabene*? Besides, if they would come, the Parthians will not permit it: Joseph. de Bell. l. xi. c. 16. We see from this oration, delivered to the Jews themselves and by a king of the Jews, that the Ten Tribes were then captive in Media, Adiabene or Assyria, under the Persian princes. In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews, in his notes upon Hosea, has these words: Unto this day the Ten Tribes are subject to the kings of the Persians, nor has their captivity ever been loosed: tom. VI. p. 7. And again he says, The Ten Tribes inhabit at this day the cities and mountains of the Medes: tom. VI. 80. In writing of the ANCIENT or Black Jews of India, Buchanan says, I inquired concerning their brethren, the Ten Tribes: they said it was commonly believed among them that the great body of the Israelites are to be found in Chaldæa, and in the countries contiguous to it, being the very places whither they were first carried into captivity; that some few families had migrated to regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the east; but that the bulk of the nation, though now much reduced in numbers, had not, to this day, removed two thousand miles from *Samaria*.—Dr. Buchanan's Researches.

From the fact that the Jews and Nestorians in Assyria speak the same language, a dialect of the Syrian—which neither of them could have acquired there, as it was never vernacular east of the Euphrates—Dr. Grant derives a further argument that they are both alike descended from the Ten Tribes, p. 155. Some observances of the Mosaic Ritual are found among the Nestorians. While they acknowledge Christ as the *final* offering for sin, they continue to present the other form of sacrifice, the peace-offering, in accordance with the customs of the Jews. The peace-offering, says

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HOSHEA—10TH YEAR.

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PROPHET—HOSEA.

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For so it was, that the children of Israel had sinned 7
against the Lord^a their God, which had brought them

Cruden, was offered to return thanks to God for his benefits, or to ask favours from him, or to satisfy any one's private devotion, or for the honour of God only. The *Israelites* offered them when they pleased, and there was no law that obliged them to do it. It was free to them to present what animals they would, provided they were such as it was allowed them to sacrifice. In these *sacrifices* no distinction was made either of the age or sex of the victim, as was required in the *burnt-sacrifices* and *sacrifice for sin*: the Law only required that their victim should be without blemish: Lev. iii. 1. He that presented them, came to the door of the tabernacle, put his hand upon the head of his victim, and killed it. The breast and the right shoulder belonged to the priest that performed the service; all the rest of the sacrifice belonged to him that presented it, and he might eat it with his family and friends as any other meat.—Cruden. Calmet. But it must be eaten on the first or second day: Lev. vii. 16. No general description could better answer to the sacrifices of the Nestorians, both as regards their object and the manner of performing them. They are usually offered to return thanks for God's benefits, or to obtain new favours from him; as, for instance, the recovery of sick friends, or their own restoration to health. The animal is then usually slain before the door of the church, when a little of the blood is often put upon the door or lintels. The right shoulder and breast belong to the priest of the church; though he does not always receive them, either through neglect of the person who offers the sacrifice, or, as some of the priests informed me, for a wish to avoid following the wicked example of Eli's sons, who made the sacrifices of the Temple an occasion of selfish gratification. Few, however, refuse their portion on this account. The skin is also given to the priest, as was required in the burnt-offering: Lev. vii. 8. As all who are present may partake of the sacrifice, it is sometimes spoken of as a charitable offering; but it is often eaten by the person who offers it, together with his more immediate friends. It is regarded by all as an offering acceptable to God. The Nestorians regard these sacrifices as a rem-

nant of their former Jewish rites; and those Jews, says Dr. Grant, of whom I have inquired on the subject, say that they are a part of their own rites, which the Nestorians have retained since their conversion from Judaism, while they have departed from the Law in more important matters: p. 177.

Mr. Ainsworth, who visited the same people the year after Dr. Grant, controverts at considerable length the Doctor's opinion that they are the descendants of the Ten Tribes. He calls them Chaldæans; and believes them to derive their origin from the ancient Chaldæans of Assyria, Mesopotamia, and Babylonia, driven by the persecution of Mohammedanism to their present mountain-fastnesses, to which their patriarch also retired on the advance of Popery.—See his *Travels and Researches*, &c. vol. II. chap. xl. and xli.

^a For so it was, that the children of Israel had sinned against the Lord.—Though the destruction of the kingdom of the Ten Tribes, says Henry, was but briefly related, it is in these verses largely commented upon by our historian; and the reasons of it assigned, not taken from the second causes, the weakness of Israel, their impolitic management, and the strength and growing greatness of the Assyrian monarch—these things are overlooked; but only from the first cause. 1. It was the Lord that removed Israel out of his sight: whoever were the instruments, he was the author of this calamity: it was destruction from the Almighty; the Assyrian was but the rod of his anger, Isa. x. 5. It was the Lord that rejected the seed of Israel, else their enemies could not have seized upon them, ver. 20. Who gave Jacob to the spoil, and Israel to the robbers? Did not the Lord? Isa. xlii. 24. We lose the benefit of national judgments, if we do not see the hand of God in them, and the fulfilling of the Scripture; for that also is taken notice of here, ver. 23. The Lord removed Israel out of his favour, and out of their own land, as he had said by all his servants the Prophets: rather shall heaven and earth pass, than one tittle of God's word fall to the ground. When God's word and his works are compared, it will be found not only that they agree, but that they illustrate each

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up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

other. But why would God ruin a people raised and incorporated, as Israel was, by miracles and oracles? Why would he undo that which himself had done at so vast an expense? Was it purely an act of sovereignty? No; it was an act of necessary justice. For, 2. They provoked him to do this by their wickedness. Was it God's doing? No, it was their own; their *way and their doings procured all this to themselves*, and it was their own wickedness that did correct them. This the sacred historian shews here at large, that it might appear that God did them no wrong, and that others might hear and fear. Come, and see what it was that did all this mischief, that brake their power, and laid their honour in the dust!—it was sin, and nothing else, that separated between them and God: this is here very movingly laid open, as the cause of all the desolations of Israel. He here shews,

I. What God had done for Israel, to engage them to serve him. 1. He gave them their liberty, ver. 7: he *brought them from under the hand of Pharaoh*, who oppressed them: asserted their freedom—*Israel is my son*; and effected their freedom with a high hand: thus they were bound in duty and gratitude to be his servants, for he had loosed their bonds; nor would he that rescued them out of the hand of the king of Egypt have contradicted himself so far as to deliver them into the hand of the king of Assyria, as he did, if they had not, by their iniquity, betrayed their liberty, and sold themselves. 2. He gave them their law, and was himself their king: they were immediately under a divine government: they could not plead ignorance of good and evil, sin and duty, for God had particularly charged them against those very things which here he chargeth them with, ver. 15, *That they should not do like the heathen*. Nor could they be in any doubt concerning their obligation to observe this charge, for they were *the commandments and statutes of the Lord their God*, ver. 13; so that no room was left to dispute whether they should keep them or no: he had not *dealt so with other nations*, Ps. cxlvii. 19, 20. 3. He gave them *their land*; for he *cast out the heathen from before them*, ver. 8, to make room for them;

and the casting out of them for their idolatries was as fair a warning as could be given to Israel not to do like them.

II. What they had done against God, notwithstanding these engagements which he had laid upon them. 1. In general, they *sinned against the Lord their God*, ver. 7; they *did those things that were not right*, ver. 9, but *secretly*: so wedded were they to their evil practices, that when they could not do them publicly, could not for shame, or could not for fear, they would do them secretly;—an instance of their atheism, that they thought what was done in secret was from under the eye of God himself, and would not be required. Again: they wrought wicked things in such a direct contradiction to the divine law, that it seemed as if it were done on purpose to *provoke the Lord to anger*, ver. 11, in contempt of his authority, and defiance of his justice. They *rejected God's statutes, and his covenant*, ver. 15; would not be bound up either by his command, or the consent they themselves had given to the covenant, but threw off the obligations of both; and therefore God justly rejected them, ver. 20. See Hos. iv. 6. They *left all the commandments of the Lord their God*, ver. 16; left the way, left the work which those commandments prescribed them and directed them in; nay, lastly, they *sold themselves to do evil in the sight of the Lord*, i. e. they wholly addicted themselves to sin, as slaves to the service of those to whom they are sold; and, by their obstinate persisting in sin, so hardened their own hearts, that at length it was become morally impossible for them to recover themselves, as one that had sold himself has put his liberty past recall. 2. In particular, though they were guilty, no doubt, of many immoralities, and violated all the commands of the second table, yet nothing is here specified but their idolatry; that was the sin which did most easily beset them; that was, of all others, most provoking to God: it was the spiritual adultery that broke the marriage-covenant, and was the inlet of all other wickedness: this is again and again mentioned here, as the sin which ruined them. They feared other gods, ver. 7, i. e. worshipped them, and paid their homage to whom, as if they feared their discipline. They *walked in*

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And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and

the statutes of the heathen, which were contrary to God's statutes, ver. 8; *did as did the heathen*, ver. 11; *went after the heathen that were round about them*, ver. 15; so prostituting the honour of their peculiarity, and defeating God's design concerning them, which was, that they should be distinguished from the heathen. Must they that were taught of God go to school to the heathen? They that were appropriated to God take their measures from the nations which were abandoned by him? *They walked in the statutes of the idolatrous kings of Israel*, ver. 8; *in all the sins of Jeroboam*, ver. 22. When their kings assumed a power to alter, and add to, the divine institutions, they submitted to them, and thought the command of their kings would bear them out, in disobedience to the command of their God. *They built them high-places in all their cities*, ver. 9: if it were but the tower of the watchmen, a country town which had no walls, but only a tower to shelter the watch in time of danger, or but a lodge for shepherds, it must be honoured with a high-place, and that with an altar: if it were a fenced city, it must be further fortified with a high-place: having forsaken God's holy place, they knew no end of high-places, in which every man followed his own fancy, and directed his devotion to what god he pleased: sacred things were hereby profaned and laid common, when their altars were *as heaps in the furrows of the field*, Hos. xii. 11. *They set them up images and groves*, Asherim, even *wooden images*—so some think that should be rendered, which we translate *groves*; or Ashtaroth, so others, ver. 10, directly contrary to the second commandment: they served idols, ver. 12, the works of their own hands, and creatures of their own fancy, though God had warned them particularly not to do this thing. *They burnt incense in all the high-places*, to the honour of strange gods, for it was to the dishonour of the true God, ver. 11. They followed vanity—idols are called so, because they could do neither good nor evil, but were the most insignificant things that could be: they that worshipped them were like unto them, and so they became vain and good for nothing, ver. 16; vain in their devotions, which were brutish and ridiculous, and so became vain in their whole

conversation. Besides the molten images, even the two calves, they *worshipped all the host of heaven*—the sun, moon, and stars; for it is not meant of the heavenly host of angels; they could not rise so far above sensible things as to think of them: and withal, they served Baal, the deified heroes of the Gentiles, verse 16. *They caused their children to pass through the fire*, in token of their dedicating of them to their idols; and lastly, they used divinations and enchantments, that they might receive directions from the gods to whom they paid their devotions.

III. What means God used with them to bring them off from their idolatries, and to how little purpose, he testified against them, shewed them their sins, and warned them of the fatal consequences of them by all the prophets and all the seers—for so the prophets had been formerly called; and had pressed them to *turn from their evil ways*, ver. 13. We have read of prophets more or less in every reign: though they had forsaken God's family of priests, he did not leave them without a succession of prophets, who made it their business to teach them the good knowledge of the Lord: but all in vain, ver. 14; they would not hear, but hardened their necks, persisted in their idolatries, and were like their fathers, who would not bow their necks to God's yoke, because they *did not believe* in him, did not receive his truths, nor would venture upon his promises: it seems to refer to their fathers in the Wilderness; the same sin which kept them out of Canaan turned these out; and that was, unbelief.

IV. How God punished them for their sins; he was *very angry with them*, ver. 18; for in the matter of his worship he is a jealous God, and resents nothing more deeply than giving that honour to any creature which is due to him only: he afflicted them, v. 20, and *delivered them into the hand of spoilers*, in the days of the Judges and of Saul, and afterward in the days of most of their kings, to see if they would be awakened by the judgments of God, to consider and amend their ways: but when all these corrections did not prevail to drive out the folly, God first *rent Israel from the house of David*, under which

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of the kings of Israel, which they had made. And 9
 the children of Israel did secretly *those* things that
were not right against the LORD their God, and they
 built them high places in all their cities, from the
 tower of the watchmen to the fenced city. And they 10
 set them up images¹ and groves in every high hill,
 and under every green tree: And there they burnt 11
 incense in all the high places, as *did* the heathen
 whom the LORD carried away before them; and
 wrought wicked things to provoke the LORD to
 anger: For they served idols, whereof the LORD 12
 had said unto them, Ye shall not do this thing. Yet 13
 the LORD testified against Israel, and against Judah,
 by all² the prophets, *and by* all the seers, saying,
 Turn ye from your evil ways, and keep my com-
 mandments *and* my statutes, according to all the law
 which I commanded your fathers, and which I sent to
 you by my servants the prophets. Notwithstanding 14
 they would not hear, but hardened their necks, like to
 the neck of their fathers, that did not believe in the
 LORD their God. And they rejected his statutes, and 15
 his covenant that he made with their fathers, and his
 testimonies which he testified against them; and they
 followed vanity, and became vain, and went after the
 heathen that *were* round about them, *concerning* whom
 the LORD had charged them, that they should not do
 like them. And they left all the commandments of 16
 the LORD their God, and made them molten images,
even two calves, and made a grove, and worshipped all
 the host of heaven, and served Baal. And they caused 17
 their sons and their daughters to pass through the

MARG. ¹ v. 10. *images*. Heb. *statues*.² v. 13. *by all*. Heb. *by the hand of all*.

they might have been happy. As Judah was hereby weakened, so Israel was hereby corrupted; for they made king a man who *drove them from following the Lord, and made them sin a great sin*, ver. 21. This was a national judgment, and the punishment of their former idolatries: and at length he *removed them quite out of his sight*, vv. 18, 23, without giving them any hopes of a return out of their captivity.

Lastly, Here is a complaint against Judah

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in the midst of all, ver. 19: *Also Judah kept not the commandments of God*; though they were not as yet quite as bad as Israel, yet they *walked in the statutes of Israel*; and this aggravated the sin of Israel, that they communicated the infection of it to Judah: see Ezek. xxiii. 11. Those that bring sin into a country or family, bring a plague into it, and will have to answer for all the mischief that follows.

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fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was 18 very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of 19 the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all 20 the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house 21 of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the 22 children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until 23 the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away^a out of their own land to Assyria unto this day.

^a *So was Israel carried away.*—It is a fearful thing to fall under God's displeasure. We hear no more after this chapter of the kingdom of the Ten Tribes. It was destroyed by the hand of Shalmaneser king of Assyria. And the cause for which it was destroyed is here set forth;—it was, in one word, apostacy from God. It was not only the sin of the kings, nor only the sin of the priests, but it was the sin of the people also. *The children of Israel had sinned against the Lord their God.* They had deserted Him, and served other gods. He had testified against their practices, by his servants the prophets. Witness nearly all the

remaining prophecies of Hosea, and the first portion of the prophecies of Micah. He had spoken, but they would not hear. And now, at length, He gave them into the hands of their enemies, and *removed them out of his sight.* This passage may be considered as a summary of all that precedes, relating to their history. They walked in the many grievous sins here set forth. And having once walked in them, they departed not from them. *So was Israel carried away out of their own land to Assyria unto this day*—so, even as he had said by all his servants the prophets.—Girdlestone's Com. Lect. 624.

BOOK II.

THE KINGDOM OF JUDAH, AFTER THE CARRYING AWAY OF THE TEN
TRIBES BY SHALMANESER KING OF ASSYRIA, TO THE DESTRUCTION
OF JERUSALEM BY NEBUCHADNEZZAR AND THE BABYLONIAN
CAPTIVITY, COMPRISING A PERIOD OF 134 YEARS.

Book II.

THE KINGDOM OF JUDAH, AFTER THE CARRYING AWAY OF THE TEN TRIBES BY SHALMANESER KING OF ASSYRIA, TO THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR AND THE BABYLONIAN CAPTIVITY, COMPRISING A PERIOD OF 134 YEARS.

PART I.

THE REIGN OF HEZEKIAH AFTER THE DEPORTATION OF ISRAEL.

B.C. 721 TO 698. TWENTY-THREE YEARS.

SECTION I.

PROPHECIES RESPECTING TYRE, EGYPT, BABYLON, & OTHER NATIONS.

Kingdom of Judah.

THE REIGN OF HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

The miserable overthrow of Tyre. Their unhappy return.

ISAIAH xxiii.

1 THE burden of Tyre^a.

Howl, ye ships of Tarshish;
For it is laid waste,
So that there is no house, no entering in:

^a *The burden of Tyre.*—As soon as the siege of Samaria was completed, and the Children of Israel were carried into captivity, Shalmaneser king of Assyria sent to Hezekiah to demand the tribute which Ahaz had agreed to pay in the time of Tiglath-pileser his father: but Hezekiah, trusting in the Lord his God, 2 Kings xviii. 7, would not hearken unto him, or pay him tribute, or send him any presents. This would immediately have brought upon him the king of Assyria with all his power, had not Shalmaneser been pre-occupied by another war: for Elulæus king of Tyre, seeing the Philistines brought low by the war which Hezekiah had lately waged with them, seized the opportunity of reducing Gath again under his power. The fugitives, being hard pressed, applied to Shalmaneser, and engaged him in their cause; so that he marched with his whole army against the Tyrians. Upon this, Sidon and other maritime towns of Phœnicia, which till then had been subject to the Tyrians, revolted, and submitted to the king of Assyria: but the Tyrians, with only twelve ships, having in a sea-fight beaten the united

fleets of the Assyrians and Phœnicians, which consisted of sixty ships, acquired such a reputation for naval affairs, that Shalmaneser would not venture to cope with them any longer by sea, but, converting the war into a siege, and leaving his army to blockade the city, returned into Assyria. The forces which he left at Tyre distressed the place, by stopping the aqueducts, and cutting off all the supplies of water to the city. To relieve themselves in this emergency, the Tyrians dug wells; and thus were enabled to hold out for five years; at the end of which Shalmaneser dying, they were relieved from the siege. It was at this juncture, when elated by their success, and in the pride and insolence of power, that Isaiah delivered this prophecy of their fearful overthrow, setting forth at the outset the melancholy contrast:—

The burden of Tyre.

Howl, ye ships of Tarshish;

For it is laid waste.

See Prid. Connect. Part I. Book I.

This prophecy may be best understood of Nebuchadnezzar laying siege to Tyre and

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SECT. I.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxiii.

From the land of Chittim^a it is revealed to them.2 Be still¹, ye inhabitants of the isle^b;MARG. ¹ v. 2. *still*. Heb. *silent*.

taking it; which is likewise particularly foretold by Ezekiel. The siege lasted thirteen years, as Josephus shews out of Philostratus and the Phœnician Annals, Antiq. lib. x. c. 11 ad fin. and lib. i. contra Apion. p. 1046. Upon which account God promises Nebuchadnezzar the kingdom of Egypt, as a reward for the great pains and service he undertook in the siege of Tyre: Ez. xxix. 18--20.—Preb. Lowth.

Tyre now stood in its strength and glory, being situated upon an island, on a rock: it abounded in riches, and was mighty in naval power. Yet this city was, according to this prophecy, destroyed; and that twice; first by Nebuchadnezzar, and afterwards by Alexander the Great. And although this prophecy seems directly and properly to respect the former destruction, yet it seems to have some reference to the latter also: only it is intimated, that after seventy years Tyre should recover her former power and glory, before her second and final destruction.—Poole.

It had its name צִיִּר, in the Hebrew language, from whence it is called Tyre, from the rock on which it was built, that word so signifying. It is written here without a Vau, צִר; and it is a rule with the Jews, Bereshit Rabba, sec. 61, fol. 54. 2, that whenever this word is written full with all its letters, it is to be understood of the city of Tyre; but if wanting, as there, it designs Rome: and Cocceius interprets the whole prophecy of the anti-christian city.—Gill.

This prophecy was delivered upwards of 120 years before its accomplishment, at a period when the Tyrians were in great prosperity, and the Babylonians in abject submission to the Assyrian empire, and consequently when such an event was improbable in the highest degree.—A. Clarke. See Jer. xxv. 22. xlvii. 4. Ez. xxvi.—xxviii. Amos i. 9, 10. Zech. ix. 2.

Tyre was one of the most flourishing and opulent cities of ancient times. The inhabitants became very wicked and abandoned, and the Hebrew Prophets were commanded to foretell its ruin. At the time these predictions were uttered, the city was extremely prosperous, successful in commerce, and abounding

in riches and glory. These predictions are extremely minute and circumstantial.—Horne, Crit. Introd. vol. I. ch. 4. sect. 3.

^a *The land of Chittim*.—Chittim, in Scripture, means all the countries lying upon the Mediterranean Sea, called the Isles of Chittim, Ezek. xxvii. 6. The words import that the news of the siege of Tyre should be dispersed into all the trafficking parts upon the Ægean and Ionian Seas, and so reach the ears of those who traded in the most western coasts. The sense which the Septuagint give of the latter part of the verse is easy, and reconcilable with the Hebrew. They thus render it: *It is laid waste, so that none come to it out of the land of Chittim*: it is carried away captive. Bochart understands the word Chittim here, and in the 12th verse, of the Cutheans or Babylonians; and then taking the verb נָגְלָה for *being carried captive*, as the Septuagint and Vulgate explain it, the sense runs very easily thus, *From the land of the Cutheans doth their captivity come*.—Preb. Lowth.

The land of Chittim, or Isle of Cyprus, from its vicinity to the opposite coast of Phœnicia, and its own natural productions of wine, fine woods, copper, &c., was in close commercial connection with Tyre. And we may conceive of its maritime power, from the naval armament with which the King of Cyprus assisted Alexander, to transport his troops, and to overcome Tyre and the whole power of the Persian Empire by sea. Herein was fulfilled the remarkable prophecy of Baalam, more than 700 years before, Numb. xxiv. 24, which closes with the following prediction: *Ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever*. See also Dan. xi. 30.

Arrian, who has given a distinct account of Alexander's maritime equipment, expressly mentions, that the reinforcement from Cyprus consisted of 120 ships; whilst from Macedonia he had but *a single vessel*. See Arrian. de Exped. Alexandri, lib. ii. 20.—Note of Principal Henley's, in Clarke's Travels, vol. II. 4to. p. 333.

^b *Be still, ye inhabitants of the isle*.—Be

Judah.

SECT. IV.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIII.

Thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river^a, is her revenue ;
And she is a mart of nations^b.

4 Be thou ashamed, O Zidon : for the sea hath spoken,
Even the strength of the sea, saying,

I travail not, nor bring forth children,

Neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt^c,
So shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish^d;

silent, O ye inhabitants of the sea-coast !
Silence is a mark of grief and consternation :
see chap. xlvii. 5. Jeremiah has finely expressed this image, Lam. ii. 10.—Lowth.

^a *The seed of Sihor, the harvest of the river.*
—The Nile is called here Sihor, as it is in Jer. ii. 18, and 1 Chron. xiii. 5. It had this name from the blackness of its waters, charged with the mud which it brings down from Ethiopia, when it overflows ; as it was called by the Greeks Melas, and by the Latins Melo, for the same reason. See Servius on Virgil, Georg. IV. 291. It was called Siris by the Ethiopians, by some supposed to be the same with Shichor. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn ; by which branch of trade the Syrians gained great wealth.—Lowth *in loc*.

^b *She is a mart of nations.*—This city, says Rollin, was justly entitled the Queen of the Sea, that element bringing to it the tribute of all nations. She boasted of being the first that invented navigation, and taught mankind the art of braving the wind and waves by the assistance of a frail bark. The happy situation of Tyre, the convenience and extent of its port, the character of its inhabitants, who were industrious, laborious, patient, and extremely courteous to strangers, invited thither merchants from all parts of the globe ; so that it might be considered not so much a city belonging to any particular nation, as the common city of all nations, and the centre of their commerce.—Rollin's Ancient History, vol. V. p. 78.

^c *As at the report concerning Egypt.*—According to this translation, the sense is, all the neighbouring nations shall be no less terrified at the tidings of the destruction of Tyre,

than they were, of old, upon the report of God's former dreadful judgments upon the Egyptians, Exod. xv. 14—16. Jos. ii. 9—11 ; because they would despair of resisting that enemy, against whom that powerful city, which was deemed impregnable, could not defend itself. But the words are, by the Lxx, and other both ancient and later interpreters, rendered otherwise, and that very agreeably to the Hebrew text : *When the report shall come to the Egyptians, they shall be sorely pained, according to the report of Tyre* ; their grief shall be answerable to the report, or they shall fear lest they should be destroyed in like manner.—Poole.

^d *Pass ye over to Tarshish*—That is, says Bishop Newton, Tartessus in Spain ; as Chittim, ver. 12, means the islands and countries bordering upon the Mediterranean. It is well known that the Phœnicians were the best navigators of antiquity, and sent forth colonies into several parts of the world ; and of all the Phœnicians, the Tyrians were the most celebrated for their shipping and colonies. Tyre exceeded Sidon in this respect, as Strabo testifies, and sent forth colonies into Africa and Spain, as far as and beyond the Pillars of Hercules, Strabo, lib. xvi. p. 1097. And Quintus Curtius says that her colonies were diffused almost over the whole world. Quint. Curt. lib. iv. cap. 4. The Tyrians therefore having planted colonies at Tarshish and upon the coasts of Chittim, it was natural for them, when they were pressed with dangers and difficulties at home, to fly to their friends and countrymen abroad for refuge and protection. That they really did so, St. Jerome asserts, upon the authority of Assyrian historians which are now lost :—We have read, he says, in the histories of the Assyrians, that when

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PROPHETS—ISAIAH AND MICAH.

ISAIAH xxiii.

Howl, ye inhabitants of the isle^a.7 *Is* this your joyous city,Whose antiquity *is* of ancient days^b?Her own feet shall carry her afar off¹ to sojourn.8 Who hath taken this counsel against Tyre^c,MARG. ¹ v. 7. *afar off*. Heb. *from afar off*.

the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships and fled to Carthage, or to some islands in the Ionian and Ægean Sea.—Hieron. on Is. xxiii. 6. And in another place he says, that when the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering-rams, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships and carried them to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labour.—Hieron. in Ezek. cap. xxix.

^a *Howl, ye inhabitants of the isle*.—Bishop Newton understands these words as a prophecy that insular Tyre should be destroyed as well as that upon the continent; and as the one was accomplished by Nebuchadnezzar, so was the other by Alexander the Great.—Diss. on the Proph. XI.

^b *Whose antiquity is of ancient days*.—Justin, xviii. 3, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is lost in the present copies. Tyre, though not so old as Sidon, was yet of high antiquity, as it was a strong city in the time of Joshua. It is called *the city of the fortress of Sor*, עִיר מְבִצֵּר-צֹר, Josh. xix. 29. Interpreters will not allow Tyre to have been so ancient;—with what reason I do not see, for it is called by the same name, *the fortress of Sor*, מְבִצֵּר-צֹר, in the history of David, 2 Sam. xxiv. 7; and the circumstances of the history determine the place to be the same.—Lowth. Strabo says that, next to Sidon, Tyre was the greatest and most ancient of all the Phœnician cities. Strabo, lib. xvi. p. 756.

^c *Who hath taken this counsel against Tyre*?—Who but God, whose decree none can frustrate; and whose purpose it is to bring down the pride of that towering city, which vaunts herself as the Queen of Cities: see Ezek.

xxvii. 3. xxviii. 2; and compare Rev. xviii. 7. —Preb. Lowth.

God did not bring these calamities upon Tyre in the way of sovereignty, to shew an irresistible power; but he did it to punish the Tyrians for their pride, *to stain the pride of all glory*. Many other sins no doubt reigned among them—idolatry, sensuality, and oppression; but the sin of *pride* is fixed on as that which was the particular ground of God's controversy with Tyre, for *he resists the proud*. All the world being surprised at the desolation of Tyre, we have here an exposition of it. God tells the world what he meant by it. He designed to convince men of the vanity and uncertainty of all earthly glory; to shew them what a withering, fading, and perishing thing it is, even when it seems most substantial: and it would be well if men would be thoroughly taught this lesson, though at the expense of so great a destruction. Are men's learning and wealth their glory, their pomp, and power, and influence? Are their stately houses, rich furniture, and splendid appearances their glory? Look upon the ruins of Tyre, and see all this glory stained and sullied and buried in the dust! He designed hereby to prevent their being proud of that glory, their being puffed up and confident of its continuance. Let the ruins of Tyre be a warning to all places and persons to take heed of pride; for they proclaim to all the world, that he who exalteth himself shall be abased.—Henry.

Of all sins, pride is one of the most odious to God. He opposes and punishes every sin, but he acts in open hostility against the proud. A philosopher being asked how God was employed, gave for answer, *In exalting the humble, and abasing the proud*. The reply was good and agreeable to Scripture, where it is written, *A man's pride shall bring him low, but honour shall uphold the humble in spirit*: Prov. xxix. 23. This remark is often verified in the course of divine providence;

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ISAIAH xxiii.

- The crowning city,
 Whose merchants *are* princes,
 Whose traffickers *are* the honourable of the earth?
 9 The LORD of hosts hath purposed it,
 To stain¹ the pride of all glory,
And to bring into contempt all the honourable of the earth.
 10 Pass through thy land as a river, O daughter of Tarshish:
*There is no more strength*².
 11 He stretched out his hand over the sea,
 He shook the kingdoms:
 The LORD hath given a commandment³ against the merchant city⁴,
 To destroy the strong holds thereof⁵.
 12 And he said, Thou shalt no more rejoice,
 O thou oppressed virgin, daughter of Zidon^a:
 Arise, pass over to Chittim;
 There also shalt thou have no rest^b.

MARG. ¹ v. 9. *To stain.* Heb. *To pollute.*² v. 10. *strength.* Heb. *girdle.*³ v. 11. *against the merchant city,* or *concerning a merchantman.*⁴ *the merchant city.* Heb. *Canaan.*⁵ *strong holds thereof,* or *strengths.*

of which Pharaoh, Haman, Nebuchadnezzar, Herod, and many others, are examples. So hurtful is pride in the sight of God, that he has often punished it in his peculiar people. The pride which David discovered in numbering the Israelites was punished with the loss of seventy thousand of his subjects! When Hezekiah's heart was lifted up, it is written, *There was wrath upon him, and upon Judah and Jerusalem*, 2 Chron. xxxii. 25. Other sins, which are accompanied with greater turpitude and disgrace, are more hateful to men; whereas pride, by assuming the appearance of dignity, does not seem so odious. Other sins are violations of the laws of God; this acts in direct opposition to His existence and sovereignty: it not only despises his commandment, but it arraigns the dispensations of his providence and grace, and proves the fruitful source of all other transgressions. No wonder, then, that God should have stained the pride of all glory, and brought into contempt all the honourable of the earth, by the overthrow of Tyre. *Hear ye, says Jeremiah, and give ear! Be not proud, for the Lord hath spoken. Give glory to the Lord your God. But if ye will not hear, my soul shall weep in secret places for your pride:* Jer. xiii. 15--17. — Macculloch.

^a *Daughter of Zidon.*—Tyre was built by the Sidonians 240 years before the building of the Temple of Jerusalem. It soon surpassed its mother city in extent, power, and riches: Joseph. Antiq. lib. viii. c. 3.—The Sidonians, says Justin, xviii. 3, when their city was taken by the king of Ascalon, betook themselves to their ships, and landed and built Tyre.

^b *There also shalt thou have no rest.*—Megasthenes, who lived about 300 years before Christ, and was employed by Seleucus Nicator in an embassy to the king of India, wrote afterwards a history of India, in which he mentioned Nebuchadnezzar with great honour. This historian is quoted by several ancient authors; and he is cited particularly by Strabo, Josephus, and Abydenus in Eusebius, for saying that Nebuchadnezzar surpassed Hercules in bravery and great exploits; that he subdued great part of Africa and Spain, and proceeded as far as to the Pillars of Hercules: Strabo, lib. xv. p. 687. Joseph. Antiq. lib. x. cap. 11. Contra Apion, lib. i. § 20. Euseb. Præpar. Evang. lib. ix. cap. 41. After Nebuchadnezzar had subdued Tyre and Egypt, we may suppose that he carried his arms farther westward; and if he proceeded so far as Megasthenes reports, the Tyrians might well

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PROPHETS—ISAIAH AND MICAH.

ISAIAH xxiii.

13 Behold the land of the Chaldeans^a:

This people was not,

Till the Assyrian founded it for them that dwell in the wilderness ;

They set up the towers thereof,

They raised up the palaces thereof ;

And he brought it to ruin.14 Howl, ye ships of Tarshish^b:

For your strength is laid waste.

15 And it shall come to pass in that day,

That Tyre shall be forgotten seventy years^c,

be said to have no rest, their conqueror pursuing them from one country to another. But besides this, the Carthaginians, and other colonies of the Tyrians, lived in a very unsettled state. Their history is made up of little but wars and tumults, even before their three fatal wars with the Romans, in every one of which their affairs grew worse and worse. Sicily and Spain, Europe and Africa, the land, and their own element the sea, were theatres of their calamities and miseries ; till at last, not only the New, but Old Carthage too, was utterly destroyed. As the Carthaginians sprung from the Tyrians, and the Tyrians from the Sidonians, and Sidon was the first-born of Canaan, Gen. x. 15, so the curse upon Canaan seems to have pursued them to the most distant parts of the earth.—Bishop Newton on Proph. Diss. XI.

^a *Behold the land of the Chaldeans, &c.*—Bishop Newton thinks it is sufficiently implied in these words that the city was to be taken and destroyed by the Chaldeans, who were, at the delivery of this prophecy, an inconsiderable people. Nimrod made Babylon, *in the land of the Chaldeans*, the capital of his kingdom : with him it sunk again, till the Assyrian rebuilt it, for the purposes here mentioned ; and Herodotus, Ctesias, and other ancient historians, agree that the kings of Assyria fortified and beautified Babylon. *And he*, that is, *this people*, mentioned before, the Chaldeans or Babylonians, brought it to ruin, that is, Tyre, which is the subject of the whole prophecy. The Assyrians were at that time the great monarchs of the East ; the Chaldeans were their slaves and subjects ; and therefore it is the more extraordinary that the prophet should so many years beforehand foresee the success and conquests of the Chaldeans.—Bp. Newton

on the Proph. Diss. X.

^b *Howl, ye ships of Tarshish.*—The prophet Ezekiel has enlarged upon this part of the same subject with much force and elegance : Ezek. xxvi. 15--21.—Lowth *in loc.*

^c *Tyre shall be forgotten seventy years &c.*—That is, she should lie neglected by traders and merchants for seventy years, as long as the Babylonian empire lasted ; and after that she should recover her liberties and her trade, and draw in several of all nations to deal with her, and particularly the kings of the earth to buy her purples, which were worn chiefly by emperors and kings, and for which Tyre was famous above all places in the world. But, says Bishop Newton, we may compute these seventy years in another way. Tyre was taken by Nebuchadnezzar in the 32d year of his reign, and in the year 573 before Christ : see Prideaux' Connect. Pt. I. Bk. II. and Bk. IV. Seventy years from thence will bring us down to the year 503 before Christ, and the 19th of Darius Hystaspes ; and at that time it appears, from history, that the Ionians had rebelled against Darius, and the Phœnicians assisted him with their fleets, Herod. lib. v. cap. 108 ; and, consequently, it is reasonable to conclude that they were now restored to their former privileges. In the succeeding reign we find that they, together with the Sidonians, furnished Xerxes with several ships for his expedition into Greece, Herod. lib. vii. cap. 89. Diod. Sic. lib. xi. p. 244. edit. Steph. : and by the time of Alexander, the Tyrians had grown to such power and greatness, that they stopped the progress of that rapid conqueror longer than any part of the Persian empire besides. But all this is to be understood of the Insular Tyre ; for as the old city flourished most before the time of Nebuchadnezzar, so the new city

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PROPHETS—ISAIAH AND MICAH.

ISAIAH xxiii.

According to the days of one king^a:After the end of seventy years shall Tyre sing as an harlot¹.

16 Take an harp, go about the city,

Thou harlot that hast been forgotten;

Make sweet melody, sing many songs,

That thou mayest be remembered.

17 And it shall come to pass after the end of seventy years,

That the LORD will visit Tyre,

And she shall turn to her hire,

And shall commit fornication with all the kingdoms of the world

Upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD^b:

It shall not be treasured nor laid up;

For her merchandise shall be for them that dwell before the LORD,

To eat sufficiently, and for durable² clothing.MARG. ¹ v. 15. *shall Tyre sing as an harlot.* Heb. *it shall be unto Tyre as the song of an harlot.*² v. 18. *durable.* Heb. *old.*

flourished most afterwards; and this is the Tyre that henceforth is so much celebrated in history. Bishop Newton on the Proph. Diss. XI. See also Gresswell's Diss. vol. III. App. iii. pp. 274, 275.

^a *According to the days of one king*—That is, of one kingdom: see Dan. vii. 17. viii. 20. Nebuchadnezzar began his conquests in the first year of his reign: from thence to the taking of Babylon by Cyrus are seventy years, at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did it not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah: The days allotted to the one king, or kingdom, are seventy years. Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection, in regard to her, was not much more than half of it. *These nations*, says Jeremiah xxv. 11, *shall serve the king of Babylon seventy years.* Some of them were conquered sooner, some later; but the end of this period was the com-

mon time for the deliverance of them all.—Lowth *in loc.*

^b *Her merchandise and her hire shall be holiness to the Lord.*—The learned Vitringa has fully shewn the fulfilment of this prophecy. The Tyrians were much addicted to the worship of Hercules, as he was called by the Greeks; or Baal, as he is denominated in Scripture. But in process of time, by means of some Jews and proselytes living and conversing among them, some of them also became proselytes to the Jewish religion; so that *a great multitude of people from the sea-coast of Tyre and Sidon came to hear our Saviour, and to be healed of their diseases*, Luke vi. 17; and our Saviour, who was sent *only to the lost sheep of the house of Israel*, yet came *into the coasts of Tyre and Sidon*, Matt. xv. 21; and the first-fruits of the Gospel there was a Tyrian woman, *a woman of Canaan*, as she is called, *a Syrophenician by nation*. When St. Paul, in his way to Jerusalem, came to Tyre, he found disciples there who were inspired by the Holy Ghost and prophesied, Acts xxi. 4; and with them he *tarried seven days*. The Tyrians were such sincere converts to Christianity, that in the time of Diocletian's persecution they exhibited several glorious examples of confessors and martyrs; as Eusebius himself saw, and has amply testified in his *Book of the*

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PROPHETS—ISAIAH AND MICAH.

God in care of his people will destroy the Ethiopians. An access thereby shall grow unto the Church.

ISAIAH XVIII.

1 Woe to the land shadowing with wings^a,

 Continued at p. 391. Which

Martyrs of Palestine: Euseb. Eccles. Hist. lib. viii. cap. 7. De Martyr. Palestinæ, cap. 5. and 7. Afterwards, when the storm of persecution was blown over, the Tyrians, under their Bishop Paulinus, built an oratory, or rather a temple, for the public worship of God, the most magnificent and sumptuous in all Palestine and Phœnicia; which temple Eusebius has described and celebrated in a panegyric of which he has inserted a copy in his history, Euseb. Hist. lib. x. cap. 4, but modestly conceals the name of the author. Eusebius, therefore, commenting upon this passage of Isaiah, might very well say, It is fulfilled in our time. For since a Church of God has been founded in Tyre as well as in other nations, many of its goods gotten by merchandise are consecrated to the Lord, being offered to his Church, as he afterwards explains himself, for the use of the Ministers of the altar or Gospel, according to the institution of Our Lord, that they who wait at the altar should live by the altar. In like manner St. Jerome says: We may behold churches in Tyre, built to Christ; we may see their riches, that they are not laid up nor treasured, but given to those who dwell before the Lord. For the Lord hath appointed, that they who preach the Gospel should live of the Gospel: Hieron. in Jes. cap. 23. p. 146. vol. III. edit. Benedict. And how liberally and munificently the bishops and clergy were furnished with every thing, to eat sufficiently, and for durable clothing, no man can want to be informed who is ever so little conversant in ecclesiastical history. To these proofs we will only add, that as Tyre consecrated its merchandise and hire unto the Lord, so it had the honour of being erected into an archbishopric, under the patriarchate of Jerusalem, having fourteen bishops under its primacy; and in this state it continued several years: Sandys³ Travels, Book iii. Hoffman's Lexicon, &c. Vitringa *in loc.*

^a *Woe to the land shadowing with wings.*—

According to Dr. Lightfoot, the prophet here descants upon his own phrase, which he had used in chap. viii. 8, *The stretching out of his*

wings shall fill the breadth of thy land, O Immanuel; and foretells the destruction of the host of Assyria by the stroke of the angel. See Lightfoot's Works, vol. II. p. 262.

Bishop Lowth says, This is one of the most obscure prophecies in the whole Book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful. He renders the first line, *Ho to the land of the winged cymbal!* צלצל כנפים. And remarks, I adopt this as the most probable of the many interpretations that have been given to these words. It is Bochart's: see Phaleg. iv. 2. The Egyptain sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had, an instrument in its use and sound not much unlike to the sistrum; and to distinguish from it the sistrum, they called it *the cymbal with wings*. The cymbal was a round hollow piece of metal, which, being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which, from side to side, ran several loose laminæ or small rods of metal, which, being shaken, gave a like sound. These, projecting on each side, had somewhat of the appearance of wings, or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity or a part of any thing projecting. The sistrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addison on Medals, Series III. No. 4. where the figure of it may be seen. In opposition to other interpretations of these words which have prevailed, it may be briefly observed that צלצל is never used to signify *shadow*, nor כנף applied to the sails of ships. If, therefore, the words are rightly interpreted *the winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed: and upon this hypothesis the version and explanation must proceed. I further suppose that the prophecy was delivered

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ISAIAH xviii.

before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.—Lowth.

The winged Cnephim, says Calmet, was the customary symbol of Upper Egypt: Fragments, No. 322. Ethiopia and Egypt were the Jews' confederates, when they were invaded by Sennacherib: see Isa. xx. 5. 2 Ki. xviii. 21. compared with 2 Kings xix. 9. But it is a great question among learned men, whether by Ethiopia, called כְּנַעַן in the Hebrew, is meant Arabia, lying eastward of Egypt, and therefore joined with Seba, Isaiah xliii. 3; or Ethiopia, properly so called, lying westward of it. If we understand it of the latter, as Huëtius does, Comment. in Origen. p. 43 and 50, we must then understand the fore-mentioned text, 2 Kings xix. 9, of Tirhakah king of Ethiopia, called Tarkon in Strabo, lib. i. & xiv. coming to fight against Sennacherib, and sending forces to assist the Egyptians and the Jews. And this sense Archbishop Usher follows, in his Annals of the Old Testament, ad A.M. 3294. But in which sense soever we take the word *Cush*, this prophecy relates to Egypt in conjunction with Ethiopia or Arabia; and the prophet shews, that although the designs of the Jews' allies in their favour should prove abortive, yet God will defend his own dwelling-place without their assistance.—Preb. Lowth.

The ingenious Mr. Reeves, in his Notes upon Minutius Felix, chap. 21, expounds the phrase *shadowing with wings* of a swallow which used to be pictured over the statue of Isis, with expanded wings. Le Moine, in his *Varia Sacra*, Part II. p. 4, thinks that by the word *Kenaphim*, wings, the prophet denotes the idol which the Egyptians called *Kneph*, who was represented with wings, and an egg coming out of his mouth, to signify the creation of the world by the word and decree of God; the world itself being represented by Isis. This *Kneph* is mentioned by Plutarch, in his Book De Iside et Osiride, and is called Κνωφίς by Strabo, lib. xvii.

The land here referred to, is either Arabia, or Ethiopia beyond Egypt; or rather Egypt, as some both ancient and later interpreters

think. But this controversy will be best determined by examining the following description. The title of *wings* is often given, both in Scripture and in other authors, to different things which have some general kind of resemblance to wings, as to the battlements of a house or temple, as Matt. iv. 5; to the skirts of a garment, Ruth iii. 9, and in many other places; to an army, Isa. viii. 8. Jer. xlviii. 40. xlix. 22; and to the sails of a ship, as this word is here commonly understood, and as it is unquestionably used in other authors. And *shadowing with wings* is nothing else but overspread or filled with them. *Beyond the rivers of Ethiopia*, אֲשֶׁר מֵעֵבֶר לְנַהֲרֵי כְנָעַן on this side &c. as this particle is rendered, Numb. xxi. 13. xxii. 1, and in many other places: or as others translate it, *besides*, which may comprehend both sides; and so the land of which he speaks is supposed to be situated on both sides of this river or rivers, which is most true both of Egypt and Ethiopia.—Poole.

Aben Ezra and others think that Assyria is meant: others are of opinion that the land of Judæa, which trusted under the shadow of the wings of Egypt and Ethiopia, is intended. The Septuagint Version is, *Woe to the land the wings of ships*: and so the Targum, *Woe to the land to which they come in ships from a far country, whose sails are stretched out as an eagle that flies with its wings*. Manasseh Ben Israel renders this passage, *Woe to the land which under the shadow of veils falls beyond the rivers of Ethiopia*. In the Vulgate Latin Version it is, *Woe to the land with the cymbal of wings*.—Gill.

At the time this prophecy was delivered, our prophet very probably contemplated the mountains nigh to Jerusalem occupied by the Assyrian forces, who there erected their standards, and were preparing to carry into execution the hostile designs of their ambitious monarch. At this critical juncture, Almighty God was pleased to interpose in favour of that city, and to execute righteous judgment upon the proud insulting enemy of his people. In this prospect he requires the Egyptians, who stood in awe of the power of Assyria, as well as the Jews, to warn other nations, by means of ambassadors despatched on purpose, diligently to observe for their instruction the awful divine judgment which they might expect

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to be inflicted on Assyria. The prophetic discourse consists of three parts: First, The determined punishment of Assyria, which is ordered to be published to the Egyptians, and by them to other nations, verr. 1--3. Secondly, The description of the terrible approaching judgment to be executed on the enemies of God's people, verr. 4--6. And lastly, The certain consequences with which that calamity was to be accompanied, verse 7. — Macculloch.

Tirhakah thought to protect the Jews, as it were, under the *shadow of his wings*, by giving a powerful diversion to the king of Assyria, when he made a descent upon his country at the time the Assyrians were attacking Jerusalem: 2 Kings, xix. 9. But though by his ambassadors he bid defiance to the king of Assyria, and encouraged the Jews to depend upon himself, God, by the prophet, slights him, and will not go forth with him: he may take his own course, but God will take another course to protect Jerusalem, while he suffers the attempt of Tirhakah to fail, and his Arabian army to be ruined; for the Assyrian army shall become a present or sacrifice to the Lord of hosts, and the place of his name, by the hand of an angel, not by the hand of Tirhakah king of Ethiopia. This Henry thinks a very probable exposition of the chapter, though he rather agrees with the opinion of Dr. Lightfoot stated above.

Bishop Horsley, having ably discussed the different opinions on this difficult prophecy, concludes that it relates entirely to the restoration of the Jews, and to the ultimate destruction of Antichrist, who will be the instrument of those judgments by which the Church will be purified; and that it contains an account of that people, who, under the hand of Providence, will be engaged in the great work of the re-establishment of the Jews in the Holy Land. The time present, in prophetic vision, is not the time of delivery, but the time of accomplishment. If, therefore, the prophecy is not yet fulfilled, the application of it to Egypt must be erroneous, for that people have long since ceased to be of any consideration; while the people of the Jews have been from the very beginning, and are to this day, terrible, or awfully remarkable, as the word נִלְוָה may be here translated, and, on account of God's plagues, have made

all other nations afraid of the like, as God had threatened. The particle וְ, rendered *woe to*, in verse 1, may be used as an exclamation of surprise; and very often it is compellative of persons at a distance; and it is so taken here by Calvin, Castalio, the great Bible, the Bishop's Bible, and the English Geneva Bible. *Shadowing of wings* may be intended to characterize some great people; and is an usual image, in prophetic language, for describing protection afforded by the strong to the weak. The expressions, *a nation meted out, and trodden down*, are particularly descriptive of the present state of the Jews, who are, even at this day, everywhere trampled under foot, held in subjection, and treated with contempt and derision; and this is likely still to be their condition, till their conversion shall take place. The inundation of rivers is a frequent image, in the prophetic style, of the ravages of armies, foreign invaders; and it is here used to represent the devastation committed by the enemies of Judah. Ver. 3. calls on the whole world to witness a display of God's power and providence, which alludes to a renewed preaching of the Gospel in the latter ages. I will take my rest, in ver. 4, seems to imply a long suspension of the visible interposition of Providence in the affairs of this world, and in favour of his people, under an image of the extreme stillness of the atmosphere in summer. *The season of the harvest, and the gathering of the fruit*, is the prophetic image of that period, when our Lord will send forth his angels to gather his elect from the four winds of heaven. The awful predictions against insincere and nominal members of the Church, and their separation from it by God's judgments, are illustrated by the cutting off the sprigs with pruning-hooks, and the cutting down of the branches; and this is to take place before that great event. It was a prevailing opinion in the primitive ages, that Antichrist's last exploit would be to fix his seat of empire at Jerusalem, where he would ultimately perish. The pronoun translated *them—summer upon them—winter upon them*—in the original, is singular, and ought to be rendered *it*; as the true antecedent of this pronoun is the word מִדְּבָרִי, *my dwelling-place*, ver. 4, which dwelling-place may be understood literally of Mount Sion. *In that time*,

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SECT. I.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xviii.

- Which is beyond the rivers of Ethiopia^a:
 2 That sendeth ambassadors by the sea,
 Even in vessels of bulrushes^b upon the waters,

ver. 7—that is, immediately after this purification of the Church, at the very time when the fowls of the mountains, with all the beasts of the earth, when Antichrist with his rebel rout shall have fixed his seat between the seas, in the holy mountain—a present shall be brought; the nation described in ver. 2 shall be brought to the place of the name of the Lord of Hosts, the Mount Zion. Persuaded as I am that prophecies were generally given in reference to some great passing event, I have endeavoured to connect this with the taking of Samaria, and the captivity of the Ten Tribes by Shalmaneser. It seems impossible that Isaiah would have permitted this remarkable and, to the Jews, most interesting event to pass unnoticed. I suppose, therefore, that he broke out into this prediction of the restoration of the Jews at the time when the people of Judah witnessed the destruction of their apostate brethren, and perhaps, from their signal punishment, apprehended for themselves a similar fate. See Townsend's Harmony, Period VI. chap. 13. The following is Bishop Horsley's translation of this prophecy:—

- 1 Ho! land spreading wide the shadow of (thy) wings, which are beyond the rivers of Cush.
 2 Accustomed to send messengers by sea,
 Even in bulrush-vessels, upon the surface of the waters,
 Go, swift messengers,
 Unto a nation dragged away and plucked,
 Unto a people wonderful from their beginning hitherto,
 A nation, expecting, expecting, and trampled under foot,
 Whose land rivers have spoiled.
 3 All the inhabitants of the world, and dwellers upon earth
 Shall see the lifting up, as it were, of a banner upon the mountains,
 And shall hear the sounding as it were of a trumpet.
 4 For thus saith Jehovah unto me:
 I will sit still, but I will keep my eye upon my prepared habitation,
 As the parching heat just before lightning,

- As the dewy cloud in the heat of harvest.
 5 For afore the harvest, when the bud is coming to perfection,
 And the blossom is become a juicy berry,
 He will cut off the useless shoots with pruning-hooks,
 And the bill shall take away the luxuriant branches.
 6 They shall be left together to the bird of prey of the mountains,
 And to the beasts of the earth;
 And upon it shall the bird of prey summer,
 And all beasts of the earth upon it shall winter.
 7 At that season a present shall be led
 To Jehovah of hosts,
 A people dragged away and plucked;
 Even of a people wonderful from their beginning hitherto,
 A nation expecting, expecting, and trampled under foot,
 Whose land rivers have spoiled,
 Unto the place of the name of Jehovah of hosts, Mount Zion.

Horsley's Bib. Crit. vol. II. pp. 107--178. Faber takes much the same view of this prophecy as Bishop Horsley.

^a *Beyond the rivers of Ethiopia.*—Egypt is described to lie beyond the rivers of Cush. Now if Cush signifies Ethiopia, Ethiopia might possibly be said to lie beyond the rivers of Egypt; but Egypt cannot possibly be described to lie beyond the rivers of Ethiopia. But Cush here signifies Arabia; and the rivers of Arabia, beyond which Egypt is said to lie, are, that which runs into the lake Sirbonis, commonly called the river of Egypt; and the river Sihor, mentioned Jos. xiii. 3.—Shuckford's Connect. vol. I. p. 150. edit. 5.

^b *In vessels of bulrushes*—Vessels of papyrus. This circumstance, says Bishop Lowth, agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. Ex ipso quidem papyro navigia textunt: Plin. xiii. 11. Bishop Lowth thus renders the remainder of the verse, which he explains as applying to the localities and circumstances of Egypt.

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xviii.

*Saying, Go, ye swift messengers^a, to a nation scattered and peeled¹,**To a people terrible from their beginning hitherto;**A nation meted out and trodden down²,**Whose land the rivers have spoiled³!*

3 All ye inhabitants of the world, and dwellers on the earth,

*See ye, when he lifteth up an ensign on the mountains^b;*MARG. ¹ v. 2. *scattered and peeled, or outspread and polished.*² *meted out and trodden down, or a nation that meteth out, and treadeth down. Heb. a nation of line, line, and treading under foot.*³ *Whose land the rivers have spoiled, or Whose land the rivers despise.**Go, ye swift messengers,**To a nation stretched out in length and smoothed;**To a people terrible from the first and hitherto;**A nation meted out by line, and trodden down;**Whose land the rivers have nourished.*

Sending in vessels of bulrushes, Bishop Horsley regards as a figurative expression descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages.

^a *Saying, Go, ye swift messengers.*—The word *saying* is supplied here; and the words following are supposed to contain the commission and direction given by the people hitherto described to their messengers, to go to the people mentioned in the succeeding words. But the word *saying* does not seem necessary to be understood. And it appears very improbable that the people to whom the messengers were sent should be described in such general and ambiguous terms, and in so large a manner, and not a word said concerning their message. And therefore, with submission, I conceive these to be the words of the prophet, who gives a commission from God to these messengers to go to this nation *scattered and peeled*. Then he calls to all nations to be witnesses of the message, ver. 3; and then the message follows in the succeeding verses. And thus the coherence seems to be clear.—Poole. Some think these words are a message from God, to denounce judgment against the Ethiopians, who are called a people *terrible from the beginning*, because they had invaded Judæa several times with formidable armies—see 2 Chron. xii. 3. xiv. 9;

and that the purport of the words is, to acquaint them that they should be *scattered and peeled, meted out and trodden down*; that the forces of the Assyrian, compared to an overflowing river, Is. xvii. 12, should overrun and destroy them; which was fulfilled, as appears from Is. xx. 4. This sense I prefer, because it agrees better with the seventh verse, where the same words are repeated, and with Ezek. xxx. 9, where God says, *Messengers shall go from Me in ships, to make the careless Ethiopians afraid*, which place plainly alludes to these words of Isaiah.—Preb. Lowth.

The attempt being made by this land, whatever it is, upon a nation scattered and peeled, swift messengers are sent by water to proclaim war against them, as a nation marked by Providence, and meted out to be trodden under foot. God's people are trampled on, as a nation scattered and peeled; but whosoever thinks to swallow them up, may find them still as terrible as they have been from the beginning: they are cast down, but not deserted, not destroyed.—Henry.

^b *When he lifteth up an ensign on the mountains.*—I take God to be the agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Sennacherib's army shall be destroyed, or by which, at least, the destruction of it shall be accompanied; as it is described in chap. xxix. 6. xxx. 30, 31. and x. 16, 17. See also Ps. lxxvi., and the title of it according to the Lxx, Vulgate, and Æthiopic. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded.—Lowth.

A banner, a trumpet. The banner of the cross to be lifted up more conspicuously than ever before;—the trumpet of the Gospel to be

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SECT. I.

HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XVIII.

And when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me^a, I will take my rest,

And I will ¹consider in my dwelling-place^b

Like a clear heat upon herbs²,

And like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect,

And the sour grape is ripening in the flower,

He shall both cut off the sprigs with pruning-hooks,

And take away *and* cut down the branches^c.

MARG. ¹ v. 4. *consider in my dwelling-place, or regard my set dwelling.*

² *upon herbs, or after rain.*

sounded more loudly than ever before in the latter ages.—Bishop Horsley.

Let us not imagine that we have no connexion with the great event to which the attention of all the inhabitants of the world is here demanded. As it is frequently placed fully in our view in this prophecy, let us always consider it in a practical light, as designed to teach us some important lesson. The words of Our Lord to his Disciples, recorded in Luke xxi. 20, 22, exactly correspond with the call directed to us in this verse: *When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. For these be the days of vengeance, that all things which are written may be fulfilled.*—Macculloch.

The prophet says here, that God himself will remarkably espouse the cause of his people; and he exhorts all people to take notice of his proceedings.—Preb. Lowth.

^a *For so the Lord said unto me.*—The subject of the remaining part of the chapter is, that God would comfort and support his own people, though threatened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts against them should be frustrated; that his vast expectations should be rendered abortive, when he thought them mature and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field and the fowls of the air;—for this is the meaning of the allegory continued through the 5th and 6th verses; and that Egypt, being delivered from his oppressor, and avenged by the hand of God of the wrongs which she had suffered, should return thanks

for the wonderful deliverance both of herself and of the Jews from this most powerful adversary.—Lowth.

^b *I will take my rest, and I will consider in my dwelling-place*—or, *I will have a regard for my set dwelling*, as the margin reads it—and defend it, though without using any visible means, or the outward assistance of any of my people's confederates, such as the Ethiopians were, which is meant by God's *taking his rest*; i. e. not going out with their armies. *Like a clear heat upon herbs, and like a cloud of dew in the heat of harvest*; or, *like a clear heat after rain*, as the margin reads it. The vicissitudes of rain and sunshine are very agreeable, and contribute that warmth and moisture which make all vegetables grow and flourish: see 2 Sam. xxiii. 4. Such refreshments will God afford his people in their calamities; and not unlike that which a cloud gives, when it falls in a soft dew, and abates the burning heat of harvest-time: see Isai. xxv. 5. xxxii. 2.—Preb. Lowth.

^c *Cut down the branches.*—The sudden eruption of judgment threatened after the total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder at such seasons is the welcome harbinger of refreshing and copious showers, so it appears the thunder of God's judgments will usher in the long-desired season of the consummation of mercy.—Townsend's Harmony. Period VI. chap. xiii. § 4.

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SECT. I.

HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xviii.

- 6 They shall be left together unto the fowls of the mountains,
 And to the beasts of the earth:
 And the fowls shall summer upon them,
 And all the beasts of the earth shall winter upon them.
- 7 In that time shall the present be brought unto the LORD of hosts
 Of a people^a scattered and peeled¹,
 And from a people terrible from their beginning hitherto;
 A nation meted out and trodden under foot,
 Whose land the rivers have spoiled,
 To the place of the name of the LORD of hosts, the mount Zion.

MARG. ¹ v. 7. *scattered and peeled, or outspread and polished.*

^a *In that time shall the present be brought unto the Lord of hosts, of a people &c.*—According to Lowth, *FROM a people stretched out in length* &c. as before. And he remarks, The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy, Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23, that *many brought gifts unto JEHOVAH to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.* It is not to be doubted, that the Egyptians distinguished themselves, in their acknowledgments on this occasion. And with regard to the words, *from a people*, he adds, The Lxx and Vulgate read מֵעַם, which is confirmed by the repetition of it in the next line. The difference is of importance; for if this be the true reading, the prediction of the admission of Egypt into the true Church of God is not so explicit as it might otherwise seem to be. However, that event is clearly foretold at the end of the next chapter.—Lowth.

There is no necessity for supposing this to be meant of the same time specified in the foregoing part of the chapter.—Preb. Lowth. See the Note on Isaiah iv. 2, at page 261 of this Volume.

When we call to mind the fact, that Abyssinia has long been a nation professing Christianity, though now separated from the rest of Christendom by the realms of unbelievers, we

shall be inclined to think that these words foreshew that the present here spoken of is that gift of themselves to God through Christ which they and we, and all the dwellers on the earth, owe to him, for his great salvation.—Girdlestone.

Bringing of *presents* was a solemn expression of homage, which is due from subjects or tributaries to their princes: see 2 Sam. viii. 2. Psalm lxxii. 10. So here it implies that the Ethiopians shall make their due acknowledgments to God, as their sovereign, which is consonant to other prophecies concerning them: see Psalm lxviii. 31. Zeph. iii. 10. This we may suppose to have been partly verified in the destruction of Sennacherib, the common enemy to them and the Jews; upon which remarkable event many of the neighbouring nations congratulated Hezekiah's victory, and magnified the power of God, which so evidently interposed for his deliverance: see 2 Chron. xxxii. 23. But the words are chiefly to be understood of the calling of the nations to the Gospel. The conversion of the Gentiles is elsewhere expressed by their bringing offerings to God's Temple and altar, because that was the most solemn part of religious worship which was practised among the Jews: see Isa. lx. 9. Micah iv. 13. Psalm lxviii. 29. We may observe, that several other prophecies which threaten destruction to nations or cities conclude with a gracious promise that God will remember them in due time, and acknowledge them for his people: see Isa. xix. 18 &c. xxiii. 18. Jer. xlviii. 47. xlix. 39.—Preb. Lowth.

Judah.

SECT. 1.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

*The confusion of Egypt. The foolishness of their princes. The calling of Egypt to the Church.
The covenant of Egypt, Assyria, and Israel.*

ISAIAH xix.

1 The burden of Egypt^a.

Behold, the LORD rideth upon a swift cloud,

And shall come into Egypt:

And the idols of Egypt shall be moved at his presence^b,

And the heart of Egypt shall melt in the midst of it.

^a *The burden of Egypt.*—The Egyptians were the Jews' principal confederates, at the time of Sennacherib's invasion—see 2 Kings xviii. 21, &c.—who are often reproved by this prophet for their vain confidence in Egypt, as that which would fail and disappoint them: see chap. xx. 5, 6. xxx. 2, &c. xxxi. 1, &c. Accordingly, as the prophet foretells the conquest of Egypt by Sennacherib, chap. xx. who overran Egypt and Ethiopia, the Jews' confederates before he besieged Jerusalem, so this chapter seems to be a general prophecy against Egypt, denouncing the several calamities it should suffer from the time of Sennacherib's invasion till the entire change of affairs it should undergo under the government of the Twelve Tyrants, which at last ended in the sole government of Psammitichus. Scaliger understands this prophecy of Sabacon, who slew Bocchoris, and made himself king of Egypt, in the last year of Ahaz's reign. Can. Isagog. p. 318. This opinion seems to me not to agree very well with ver. 17. Some explain the chapter of Sennacherib's, Tirhaka's, or Taractius's conquest of Egypt.—Preb. Lowth.

See Jer. xliii. 8--13. and xlv. and Ezek. chapters xxix—xxxii. A prophecy against Egypt—the carnal confidence of Israel—Judah's going down to dwell there, so as to fill five cities with the language of Canaan—but these cities should prove also cities of destruction—yet, in time, Egypt, Assyria, and Israel should come to the obedience of the Gospel.—Dr. Lightfoot.

Egypt was one of the most ancient and powerful kingdoms in former ages; and at one period is *said* to have contained eighteen thousand cities, and seventeen millions of inhabitants.—Horne's Crit. Introd. vol. I. ch. iv. sect. iii. 2.

^b *The idols of Egypt shall be moved at his presence.*—Bishop Newton considers the main subject of this chapter to be the invasion and

subjugation of Egypt by Cambyzes and the Persians; though some parts of this prophecy have a near affinity with those of Jeremiah, Jer. xliii. 11, and Ezekiel, Ezek. xxx. 13, concerning the conquest of Egypt by Nebuchadnezzar, but that this prophecy, as well as several others, may have a double completion, and be fulfilled at both these periods: but the invasion of Cambyzes he conceives to have been principally intended, because the deliverance of the Egyptians by some great conqueror, and their conversion afterwards to the true religion, which are foretold in the latter part of this chapter, were events consequent to the dominion of the Persians, and not to that of the Babylonians. On the Proph. Diss. XII. See also Lowth *in loc.*

The first attempt made by Cambyzes was upon Pelusium, a strong town at the entrance of Egypt, and the key of the kingdom; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals; which being held sacred by the Egyptians, not one of them would cast a javelin or shoot an arrow that way; and so the town was stormed in a manner without resistance. He treated the gods of Egypt with the greatest contempt, laughed at the people, and chastised the priests for worshipping such deities.—Polyæni Stratagem. lib. vii. cap. 9. Herod. lib. iii. sect. 27 &c. § 37. Strabo, lib. xvii. p. 805. ed. Paris. Justin. lib. i. cap. 9. He slew Apis, or the sacred ox, which the Egyptians worshipped, and burnt and demolished their other idols and temples; and would likewise, if he had not been prevented, have destroyed their famous temple of Jupiter Ammon. Ochus also, who was another king of Persia, and subdued the Egyptians again after they had revolted, plundered their temples, and caused Apis to be slain and served up in a banquet to him and his friends. Diod. Sic. lib. xvi. p. 537. edit. Steph. Plutarch. de Iside et Osiride, p. 355.

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

- 2 And I will set the Egyptians against¹ the Egyptians^a:
 And they shall fight every one against his brother,
 And every one against his neighbour;
 City against city,
 And kingdom against kingdom^b.
- 3 And the spirit of Egypt shall fail² in the midst thereof;
 And I will destroy³ the counsel thereof:
 And they shall seek to the idols, and to the charmers,
 And to them that have familiar spirits, and to the wizards.
- 4 And the Egyptians will I give over into⁴ the hand of a cruel lord^c;

MARG. ¹ v. 2. *set the Egyptians against.* Heb. *minge*.

² v. 3. *shall fail.* Heb. *shall be emptied.* ³ *destroy.* Heb. *swallow up.*

⁴ v. 4. *give over into, or shut up.*

^a *I will set the Egyptians against the Egyptians.*—Vitringa applies this to the time of the Δωδεκαρχία. See also Herod. lib. ii. 147. Diod. Sic. lib. i. p. 41. edit. Steph.—or the reign of the Twelve Kings, the anarchy that preceded, and the civil wars which ensued, in which the genius and fortune of Psammitichus prevailed over the rest. But, says Bp. Newton, it may perhaps be more properly applied to that which agrees better in point of time with other parts of the prophecy, the civil wars between Apries and Amasis, at the time of Nebuchadnezzar's invasion—Herod. lib. ii. sect. 169. Diodor. Sic. lib. i. p. 43. edit. Steph.—and the civil wars between Tachos, Nectanebus, and the Mendesian, a little before the country was finally subdued by Ochus.—Plutarch. in Agesilao. Diod. Sic. lib. xv. p. 506. edit. Steph.

^b *City against city, and kingdom against kingdom*—*νοπὸς ἐπὶ νοπὸν*, as the Seventy translate it, *province against province*; Egypt being divided into *νοποι*, *prefectures* or *provinces*. This was fulfilled upon their king Sethon's death, when the country was divided into twelve petty governments, and Psammitichus, ruler of one of these, at last subdued all the rest.—Preb. Lowth.

^c *And the Egyptians will I give over into the hand of a cruel lord.*—This is the most essential part of the prophecy. Grotius and others understood this of Psammitichus; but it does not appear from history that Psammitichus was such a fierce and cruel tyrant: on the contrary, he re-established the government, and reigned long and prosperously for Egypt in many respects: Herod. lib. ii. sect. 153—157.

Diod. Sic. lib. i. p. 42. edit. Steph. See also Marsh. Chron. Sæc. 17. p. 505. It may, as Bishop Newton thinks, with greater truth and propriety be understood of Nebuchadnezzar and the Babylonians, whose dominion was very grievous to the conquered nations; but with the greatest propriety and justice it may be applied to the Persians, and especially to Cambyses and Ochus, one of whom put the yoke upon the neck of the Egyptians, and the other rivetted it there; and they are both branded in history as cruel tyrants and monsters of men. The Egyptians said that Cambyses, after killing Apis, was stricken with madness; but his actions, says Dr. Prideaux, after Herodotus, shewed him to have been mad long before: Prid. Connect. Pt. 1, Bk. 3. Herod. lib. iii. sect. 30. He could hardly have performed those great exploits if he had been a downright madman; and yet it is certain that he was very much like one; there was a mix of barbarity and madness in all his behaviour. Ochus was the most cruel and the worst of all the kings of Persia; and was so destructive and oppressive to Egypt in particular, that his favourite eunuch Bagoas, who was an Egyptian, poisoned him, to revenge his injured country. The favours conferred upon himself could not compensate for the wrongs done to his country. Diod. Sic. lib. xvi. p. 564. edit. Steph. Æliani Var. Hist. lib. vi. cap. 8. No other allegation is wanting to prove that the Persian yoke was galling and intolerable to the Egyptians than their frequent revolts and rebellions, which served still more to augment their misery, and enslave them more and more. Bishop Newton on the Proph. Diss. XII.

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

And a fierce king shall rule over them,

Saith the Lord, the Lord of hosts.

5 And the waters shall fail from the sea,

And the river shall be wasted and dried up.

6 And they shall turn the rivers far away;

And the brooks of defence shall be emptied and dried up:

The reeds and flags shall wither^a.

7 The paper reeds by the brooks, by the mouth of the brooks,

And every thing sown by the brooks,

Shall wither, be driven away, and be no more¹.

8 The fishers also shall mourn^b,

MARG. ¹ v. 7. *and be no more.* Heb. *and shall not be.*

^a *The brooks of defence shall be emptied and dried up: the reeds and flags shall wither.*—All modern travellers attest that the numerous canals with which this country was anciently intersected are, with the exception of a few in Lower Egypt, now neglected. The consequence is, that a very large proportion of the country is abandoned to sand and to unfruitfulness, while the effect is a fulfilment of this prophecy. The annual supply of enriching and fertilising water being now lost to an immense tract of country on both sides of the Nile, sand, the natural soil, prevails; vegetation, which once bound together the earth by the roots and fibres of grass, is burnt up; and what was once a fruitful field has become desolate, overwhelmed by flying blasts of sand, and consigned to ages of solitude. See Jowett's *Christian Researches*, p. 164.

Tremellius shews, out of Herodotus, that this was literally fulfilled under the government of the Twelve petty Tyrants who ruled Egypt after Sethon. But the expression may more probably be metaphorical, and denote the decay of the Egyptian strength, by metaphors taken from the decrease of the river Nile; upon the overflowing of which river all the plenty and prosperity of Egypt depended. Thus the king of Egypt is described, Ezek. xxix. 3, as *a dragon*, i.e. a whale or crocodile, *lying in the midst of many waters*, and boasting of his strength, by saying, *My river is my own* &c. Scaliger understands it of a great drought, which occasioned a dearth, by the failing of the inundation of the Nile: Can. Isagog. p. 318. *And the brooks of defence shall be emptied and dried up.*—יָאֲרֵי מִצְרַיִם in

the Hebrew. The same expression we meet with again, chap. xxxvii. 25; which is there translated *the rivers of besieged places*, such as were of use to defend cities against a siege. But Bochart, Phaleg, lib. iv. chap. 24, translates it, *the rivers of Egypt*, and shews that the word מִצְרַיִם denotes Egypt sometimes, and may be fitly translated so in both these places of Isaiah, and likewise in Micah, chap. vii. 12, which place our Translation renders very obscurely, thus: *In that day he shall come unto thee from Assyria, and from the fortified cities, and from the fortress even to the river.* But supposing מִצְרַיִם to signify Egypt, the word runs plainly thus, *They shall come unto thee from Assyria to the cities of Egypt, and from Egypt even to the river Euphrates*, which was the boundary of Assyria: And the sense is, that the Jews shall return from their several dispersions whither they were scattered; which is often expressed in the Prophets by their return from Assyria and Egypt, as hath been observed in the notes upon chap. xi. 15, 16. *And the paper reeds, by the mouth of the brooks, shall wither.* Paper was an invention of the Egyptians, and was first made of a reed that grew upon the banks of the Nile; which is therefore thus described by Ovid, *Metamorph. I.*: Papyri-feri septemflua flumina Nili. Accordingly, the paper-reeds are said here to grow by the mouth of the brooks, that is, by the shore or side of the banks; especially elsewhere by the *lip of the river*, Gen. xli. 3. Ex. ii. 3, speaking of the Nile.—Preb. Lowth.

^b *The fishers also shall mourn.*—There was great plenty of fish in Egypt: see Numb. xi. 5.

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xix.

- And all they that cast angle into the brooks shall lament,
 And they that spread nets upon the waters shall languish.
 9 Moreover they that work in fine flax^a,
 And they that weave networks¹, shall be confounded.
 10 And they shall be broken in the purposes² thereof,
 All that make sluices *and* ponds for fish³.
 11 Surely the princes of Zoan *are* fools,
 The counsel of the wise counsellors of Pharaoh is become brutish :
 How say ye unto Pharaoh,
 I *am* the son of the wise,
 The son of ancient kings ?
 12 Where *are* they ? where *are* thy wise men ?
 And let them tell thee now, and let them know
 What the LORD of hosts hath purposed upon Egypt.
 13 The princes of Zoan are become fools,
 The princes of Noph^b are deceived ;
 They have also seduced Egypt, *even they that are* the stay⁴ of the tribes thereof.
 14 The LORD hath mingled a perverse spirit⁵ in the midst thereof :
 And they have caused Egypt to err in every work thereof,
 As a drunken *man* staggereth in his vomit.
 15 Neither shall there be *any* work for Egypt,
 Which the head or tail, branch or rush, may do.
 16 In that day shall Egypt be like unto women :
 And it shall be afraid and fear
 Because of the shaking of the hand of the LORD of hosts,
 Which he shaketh over it.
 17 And the land of Judah shall be a terror unto Egypt^c,

MARG. ¹ v. 9. *networks*, or *white works*.² v. 10. *purposes*. Heb. *foundations*.³ *for fish*, or *of living things*.⁴ v. 13. *the stay*, or *governors*. Heb. *corners*.⁵ v. 14. *a perverse spirit*. Heb. *a spirit of perverseness*.

The Nile, says Diodorus, lib. i. abounds with incredible numbers of all sorts of fish. And much more the lakes.—Egmont, Pococke, &c.

^a *Fine flax*.—This, and linen made out of it, were the principal commodities of Egypt : see 1 Kings x. 28. Prov. vii. 16. Ezek. xxvii. 7. and was the habit of their priests and other great men both in Egypt and in other countries : see Gen. xli. 42. Esther viii. 15. Dan. x. 5. Luke xvi. 19. The *net works*, or white works, as the margin reads it, seem to have been fine weaved work made of the same materials.—Preb. Lowth.

^b *Zoan*, and *Noph*.—These were the same

as Tanis and Memphis, the two chief cities of Egypt, and both of them royal residences : Numb. xiii. 22. Hos. ix. 6. Ps. lxxviii. 43. — Vitringa.

^c *And the land of Judah shall be a terror unto Egypt*—The threatening hand of God will be held out and shaken over Egypt, from the side of Judæa, through which the Assyrians will march to invade it.—Lowth.

Egypt was subdued by Sennacherib before he besieged Jerusalem, as may be collected from Isai. xx. 5, 6. But before that, we read of Sennacherib's invading Judæa, and taking all the fenced cities, 2 Kings xviii. 13 ; which

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HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

Every one that maketh mention thereof shall be afraid in himself,
Because of the counsel of the LORD of hosts,
Which he hath determined against it.

- 18 In that day shall five cities in the land of Egypt
Speak the language¹ of Canaan^a,
And swear to the LORD of hosts;
One shall be called, The city of ²destruction^b.

MARG. ¹ v. 18. *the language.* Heb. *the lip.* ² *destruction, or of Heres, or of the sun.*

is placed by Archbishop Usher three years before his besieging Jerusalem. It is this invasion to which the prophet probably here alludes; and says that the report of it caused great terror in Egypt, which was a neighbour and ally to the Jews.—Preb. Lowth.

^a *In that day shall five cities in the land of Egypt speak the language of Canaan.*—There is no necessity this should be understood of the same time spoken of in the foregoing part of the chapter: see Isa. iv. 2. It is a way of speaking in Scripture to use a definite common number for an indefinite: see particularly Amos i. 3, 6, 9, &c. So here, *five cities* denotes several cities. And of these it is prophesied, that they shall speak the language of Canaan; that is, they will worship God with the true Israelites, and with one heart and mouth glorify the true God together with them: comp. Zeph. iii. 9. or, as some explain it, They shall be of one mind with the true servants of God. So the phrase is used Josh. ix. 2. where it is said that the kings gathered themselves to fight with Joshua with one consent. It is in the Hebrew, *פה אחד*, *with one mouth*. As the Christians are the true seed of Abraham, to whom all the promises belong, so they are sometimes, even in the New Testament, styled by the name of Jews: see Rom. ii. 29. Gal. vi. 16. Rev. ii. 9; but all along in the Old Testament they are described by the titles the privileges and the rites of worship which belong to the Jews: see verse 19. and Isa. lvi. 7. lxvi. 23. This place cannot be understood, with Grotius, of the Jews going down into Egypt for fear of Sennacherib; for this is what they are severely reprov'd for doing, and judgments are threatened to both nations upon that account, Isa. xxx. and xxxi.; whereas what is here said is spoken as a promise of mercy and comfort: see Isa. xviii. 7. Learned men observe from this place, where the Jews'

language is called the language of Canaan, that the Hebrew is the same with the old Phœnician language, as appears from many instances: see Bishop Walton's Prolegom. III. 11--13, &c. ad Biblia Polyglott.

^b *The city of destruction*—or, *the city of the sun*, as our margin reads it: for our interpreters and several others suppose that the Hebrew word *הרס* may stand for *הרס*; so the expression will denote that city which was call'd by the Greeks Heliopolis, or the City of the Sun. As several other cities had their names from the sun's having an image or temple there, such was Kir-hares among the Moabites, Isaiah xvi. 7, 11; and Beth-shemesh among the Canaanites, Josh. xv. 10. But still it may be inquired, for what reason the prophet should disguise the name of this city, and not speak plainly? To this question we may return this satisfactory answer, That the prophet would not call the city by its proper name, *עיר הרס*, as detesting the name of the idol to which it was dedicated, but chose rather to call it by way of reproach, *עיר הרס*; implying that the idol there worshipped should be utterly destroyed. The Jews were forbidden to make mention of the names of heathen idols, if they could avoid it: see Exod. xxiii. 13. Josh. xxiii. 7. Ps. xvi. 4: so they either changed the names of the places dedicated to idol worship, or substituted a word which had some affinity to the true name, but which at the same time expressed their abhorrence and detestation of it. Thus they call'd Baal, *Bosheth*, that is, *shame*: Jer. xi. 13. Hos. ix. 10. And when the Mount of Olives was defiled with idolatry, they call'd it *the mount of corruption*, 2 Ki. xxiii. 13. changing the name Har Mischah into Har Maschith. In like manner, Beth-el, which signifies the House of God, when it came to be the seat of idolatry, was call'd Beth-aven, *i.e.* the house of vanity: Hos. iv. 15. x. 5. So here I suppose

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HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

- 19 In that day shall there be an altar to the LORD
 In the midst of the land of Egypt^a,
 And a pillar at the border thereof to the LORD.
- 20 And it shall be for a sign and for a witness
 Unto the LORD of hosts in the land of Egypt:
 For they shall cry unto the LORD because of the oppressors,
 And he shall send them a saviour, and a great one^b,

the prophet calls the city of Cheres, by way of irony, the city of Heres. The Chaldee paraphrase joins both the readings together, thus: *One of the cities shall be called Beth-shemesh, which shall be destroyed.*—Preb. Lowth.

^a *There shall be an altar to the Lord in the midst of the land of Egypt, &c.*—It is here foretold that the true religion and the worship of the God of Israel should prevail in the land of Egypt. Many of the Jews, after Nebuchadnezzar had taken Jerusalem, fled into Egypt, and carried along with them Jeremiah the prophet, Jer. xliii, who there, says Bishop Newton, uttered most of his prophecies concerning the conquest of Egypt by Nebuchadnezzar. From thence some knowledge of God, and some acquaintance with the prophecies, might easily have been derived to the Egyptians. It is said that this alteration should be effected principally in five cities. If a certain number be not here put for an uncertain, we may conclude, with Le Clerc, that the five cities in which the worship of the one True God was first received, were, Heliopolis, which is particularly named in the text, and the four others which are mentioned in Jerem. xlv. 1, as the place of the residence of the Jews, Migdol or Magdolum, Tahpanhes or Daphne, Noph or Memphis, and the fourth in the country of Pathros or Thebais, not mentioned by name, perhaps Amon-no or Diospolis. There the Jews chiefly resided at that time; and though they were generally very wicked men, and disobedient to the word of the Lord—and upon that account the prophet Jeremiah denounced the heaviest judgments against them—yet some good men might be mingled among them, who might open the prophecies to the Egyptians; and they themselves, when they saw them fulfilled, might embrace the Jewish religion. But this is to be understood not of all the inhabitants of those places, but only of some; which is sufficient to justify the expression of five cities

speaking the language of Canaan, and swearing by the Lord of Hosts. Bishop Lowth thinks the reading of the text very uncertain, and that no one can pretend to determine what the city was that is here mentioned by name, much less to determine what the four other cities were which the prophet does not name. He takes the whole passage from the eighteenth verse to the end of the chapter to contain a general intimation of the future propagation of the knowledge of the True God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the Gospel in the same countries, when it should be published to the world. See further on this subject, Prideaux Connect. An. 149. Dr. Owen's Inquiry into the Present State of the Lxx Version, p. 41; and Bryant's Observations on Ancient History, p. 124.

^b *He shall send them a saviour, and a great one.*—Here it is plainly foretold that a great prince, a saviour sent by God from a foreign country, should deliver the Egyptians from their Persian oppressors, and heal their country, which was smitten of God. And who could this be, says Bishop Newton, but Alexander; who is always distinguished by the name of Alexander the Great, and whose first successor in Egypt was called the Great Ptolemy, and Ptolemy Soter, or the Saviour? Upon Alexander's first coming into Egypt, the people all cheerfully submitted to him, out of hatred to the Persians; so that he became master of the country without any opposition. Diod. Sic. lib. xvii. p. 588. edit. Steph. Quint. Curtius, lib. iv. cap. 7 and 8. For this reason he treated them with humanity and kindness; built a city there, which, after his own name, he called Alexandria; appointed one of their own country for their civil governor; and permitted them to be governed by their own laws and customs. By these changes and regulations, and by the prudent

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B.C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

And he shall deliver them.

- 21 And the LORD shall be known to Egypt,
 And the Egyptians shall know the LORD in that day,
 And shall do sacrifice and oblation;
 Yea, they shall vow a vow unto the LORD, and perform it.
- 22 And the LORD shall smite Egypt: he shall smite and heal it :
 And they shall return *even* to the LORD,
 And he shall be intreated of them, and shall heal them.
- 23 In that day shall there be a highway out of Egypt to Assyria,
 And the Assyrian shall come into Egypt,
 And the Egyptian into Assyria,

and gentle administration of some of the first Ptolemies, Egypt revived, trade and learning flourished, and for a while peace and plenty blessed the land. Alexander the Great transplanted many of the Jews into his new city of Alexandria, and allowed them privileges and immunities equal to those of the Macedonians themselves. Joseph. de Bell. Jud. lib. ii. c. 18. sect. 7. Contra Apion. lib. ii. sect. 4. Ptolemy Soter carried more of them into Egypt; and they there enjoyed such advantages, that not a few of the other Jews went thither of their own accord, the goodness of the country and the liberality of Ptolemy alluring them. Joseph. Antiq. lib. xii. cap. 1. Hecateus apud Joseph. contra Apion. lib. i. cap. 22. Ptolemy Philadelphus redeemed and released the captive Jews; and in his reign, or his father's, the Books of Moses were translated into Greek, and afterwards the other parts of the Old Testament. Joseph. Antiq. lib. xii. cap. 2. Contra Apion. sect. 4. Hody de Vers. Græc. lib. ii. c. 2. The third Ptolemy, called Euergetes, having subdued Syria, did not sacrifice to the gods of Egypt in acknowledgment of his victory, but, coming to Jerusalem, made his oblations to God after the manner of the Jews; and the king's example, no doubt, would influence many of his subjects. Joseph. contra Apion. lib. ii. sect. 5. The sixth Ptolemy, called Philometor, and his Queen Cleopatra, committed the whole management of the kingdom to two Jews, Onias and Dositheus, who were their chief ministers and generals, and had the principal direction of all affairs, both civil and military. Joseph. contra Apion. ibid. Antiq. lib. xiii. cap. 3. De Bell. Jud. lib. i. cap. 1. sect. 1. Onias obtained a license from the king and

queen to build a temple for the Jews in Egypt like that at Jerusalem, alleging, for this purpose, the prophecy of Isaiah, that there should be *an altar to the Lord in the midst of the land of Egypt*, ver. 19; and the king and queen, in their rescript, make honourable mention of the Law and of the prophet Isaiah, and express a dread of sinning against God. The place chosen for the building of this temple was in the prefecture of Heliopolis, or The City of the Sun, which place is likewise mentioned in the prophecy. It was built after the model of the Temple at Jerusalem, but not so sumptuous and magnificent. He himself was made high-priest; and other priests and Levites were appointed for the ministration: and divine service was daily performed there, in the same manner as at Jerusalem, and continued as long; for Vespasian, having destroyed the Temple at Jerusalem, ordered this also to be demolished.

By these means *the Lord* must in some degree have been *known to Egypt*; and the *Egyptians* must have *known the Lord*; and without doubt there must have been many proselytes among them. Among those who came up to the Feast of Pentecost, there are particularly mentioned *the dwellers in Egypt and in the parts of Lybia about Cyrene, Jews and proselytes*, Acts ii. 10: and from the instance of the Eunuch of Candace, Acts viii. 27, we may infer that there were proselytes, even beyond Egypt, in Ethiopia. The Jews were so settled and encouraged in Egypt, that Philo represents their number as *not less than a hundred myriads*, or ten hundred thousand men.—In Flaccum, p. 971. edit. Par.

Judah.

SECT. I.

HEZEKIAH—12TH YEAR. B. C. 715.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIX.

And the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third

With Egypt and with Assyria^a,

25 *Even* a blessing in the midst of the land^b: Whom the LORD of hosts shall
bless, saying,

Blessed be Egypt my people,

And Assyria the work of my hands,

And Israel mine inheritance.

^a *Israel shall be the third with Egypt and with Assyria.*—The Jews were not less paid or rewarded for their services by the kings of Assyria than by those of Egypt. Seleucus Nicator made them free of the cities which he built in Asia and the Lower Syria, and of Antioch itself, the capital of the kingdom; and granted the same rights and privileges to them as to the Greeks and Macedonians. Joseph. Antiq. lib. xii. cap. 3. Antiochus the Great published several decrees in favour of the Jews; both of those who inhabited Jerusalem, and of those who dwelt in Mesopotamia and Babylonia. Joseph. ibid. Josephus says that the Jews gained many proselytes at Antioch. De Bell. Jud. lib. vii. cap. 3. sect. 3. And thus, by the means of the Jews and the proselytes dwelling in Egypt and Syria, Israel, Egypt, and Syria were in some measure united in the same worship. But this was more fully accomplished when these countries became Christian, and so were made members of the same body in Christ Jesus; and we hope and believe that it will still receive its most perfect completion in the latter days, when Mohammedism shall be rooted out, and Christianity shall again flourish in these countries; when the *fulness of the Gentiles shall come in*, and *all Israel shall be saved*.

The expression here used denotes the intercourse and correspondence which shall be between the Jews, Assyrians, and Egyptians; which implies, first, the restoration of the Jews from their several dispersions, which is often expressed by their return out of Assyria and Egypt. See Note on Isa. xi. 15, 16; and then that their oppressors themselves should be made members of the same Church with them.—They shall be *a blessing*. To be a blessing, is to be a remarkable instance of God's favour;

so that it should become a form of blessing for others to wish their friends the same happiness which these favourites of Heaven enjoy: see Gen. xii. 2. xlviii. 20. Zech. viii. 13. *My people, the work of my hands*, and *my inheritance*, are equivalent expressions; and imply that Egypt and Assyria, that is, those who before were enemies to God's truth and people, should be fellow-heirs and of the same body, and partakers of the promises which were here made to the Jews by the Gospel, as St. Paul expresses it, Eph. iii. 6. The phrase, *the work of my hands*, is always used, in this prophet, of those who are in covenant with God and members of his Church: see chap. xxix. 23. xlv. 11. lx. 21.—Preb. Lowth.

^b *In the midst of the land*, or *of the earth*; which may be added, to imply that God's blessing should be conveyed from and by Israel, not only to the Egyptians and the Assyrians, but to all the nations of the earth, in the midst of which the land of Israel may well be said to lie.—Poole.

I apprehend, says Scott, that the grand accomplishment of these verses, and of the latter part of this extraordinary prophecy, is still to be expected. And at the same time, I would observe, that to explain the whole chapter, as predicting one grand event, supposed to be foretold in very many Scriptures, so as to exclude the *evident literal accomplishment* of the former part of the chapter, is calculated to weaken the evidence from prophecies already fulfilled to the divine inspiration of the Scripture, to confound the minds of plain readers, and to furnish cavils to those who say there is no certainty in prophecy. It is of immense importance to draw the line as exactly as possible between what has been fulfilled and what has not.

Judah.

SECT. I.

HEZEKIAH—13TH YEAR. B.C. 714.

PROPHETS—ISAIAH AND MICAH.

The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. Edom, scorning the prophet, is moved to repentance. The set time of Arabia's calamity.

ISAIAH xxi.

1 The burden of the desert of the sea^a.

^a *The burden of the desert of the sea.*—The prophet renews his threatenings against Babylon, as he does afterwards in the 47th chapter, to convince the Jews, by this repetition, of the certainty of the event, see Gen. xli. 32; and thereby support them under their captivity, when it should come. The ninth verse explains that it is Babylon which is here meant by *the desert of the sea*; because, although it was at present very populous, yet it should be made desolate, and turned into pools of water, see Is. xiv. 23. Or the words may be rendered, *The burden of the plain of the sea*; for Babylon stood in a plain, Gen. xi. 2, and among many waters, Jer. li. 13. The Hebrew expresses all great collections of waters by the name of seas.—Preb. Lowth.

The prophet has here a sad vision against Babylon now rising, and against Dumah and Kedar, countries of Arabia, see Gen. xxv. 13, 14; and foretells Kedar's ruin within one year, which directs us to the order of time of this prophecy; namely, that it was in these conquering times of the Assyrian before he received his fearful overthrow by the angel.

He foretells of Babylon, that there should be *הבונור בוגר והשוור שוור*, a cozenor of Babylon the cozenor, and a spoiler of that spoiler, verse 2. And that *all sighing*, through Babylonian pressures, should *cease*; that Belshazzar's night of pleasure and banquetting should be *turned into fear*, ver. 4; that while they were furnishing tables, and setting sentinels to watch while they ate and drank, the alarm should be given, and they should cry, *Arise, ye princes, and anoint the shield*, ver. 5.

By *a couple of horsemen* and two chariots of different draughts, he characterizes Cyrus and Darius, and the Median and Persian nations, ver. 7, and proclaims the ruin of Babylon by them. Of Dumah he tells, that in Seir, or Idumæa, it would be questioned what was the issue of that night when Babylon was destroyed: *Watchman, what of the night?* And the issue and answer should be, that, first, a morning, or some dawning from Babylon's bondage, was sprung; but afterwards a sad night of sorrow should come on Dumah

also, as it had done on Babylon; that Arabia's tents should be so spoiled, that they should be forced to lodge in the open forest, &c. See Dr. Lightfoot's Works, vol. II. pp. 262, 263.

The ten first verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind for brevity and force, for the variety and rapidity of the movements, and for the strength and energy of colouring with which the action and event are painted. It opens with the prophet's seeing at a distance the dreadful storm which is gathering and ready to burst upon Babylon: the event is intimated in general terms, and God's orders are issued to the Persians and Medes to set forth upon the expedition which he has given them in charge. Upon this, the prophet enters into the midst of the action; and in the person of Babylon expresses, in the strongest terms, the astonishment and horror that seizes her on the sudden surprise of the city at the very season dedicated to pleasure and festivity, ver. 3, 4; then, in his own person, describes the situation of things there, the security of the Babylonians, and, in the midst of their feasting, the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God orders the prophet to set a watchman to look out, and to report what he sees: he sees two companies marching onward, representing, by their appearance, the two nations that were to execute God's orders; who declare that Babylon is fallen, ver. 6—9. But what is this to the prophet and to the Jews, the object of his ministry? The application—the end and design of the prophecy—is admirably given in a short expressive address to the Jews, partly in the person of God, partly in that of the prophet: *O my threshing!* O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you, hear this, for your consolation! your punishment, your slavery and oppression, will have an end in the destruction of your oppressors.—Lowth.

The propriety of the expression, *the desert*

Judah.

SECT. I.

HEZEKIAH—13TH YEAR. B.C. 714.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXI.

As whirlwinds in the south^a pass through ;

So it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me ;

The treacherous dealer dealeth treacherously, and the spoiler spoileth.

Go up, O Elam ; besiege, O Media^b ;

MARG. ¹ v. 2. *grievous*. Heb. *hard*.

or plain of the sea, consists in this ; not only that any large collection of waters, in the Oriental style, is called a sea, but also, that the places about Babylon, as Abydenus informs us out of Magasthenes, are said from the beginning to have been overwhelmed with waters, and to have been called *the sea* : Euseb. Præp. Evang. lib. ix. cap. 41. p. 457. edit. Vigeri.

^a *As whirlwinds in the south*.—The most vehement storms to which Judæa was subject came from the great desert country to the south of it. *Out of the south cometh the whirlwind* : Job xxxvii. 9. i. 19. For the situation of Idumæa—the country, as I suppose, of Job, see Lam. iv. 21, compared with Job i. 1—was the same in this respect with that of Judæa : Zech. ix. 14.—*Lowth in loc.*

^b *Go up, O Elam ; besiege, O Media*.—Babylon was besieged by the united forces of the Medes and Persians. The Medes are chiefly spoken of, as they were at that time the superior people. Elam was an old name for Persia : the name of Persia does not appear to have been known in Isaiah's time. Ezekiel is the first who mentions it : xxvii. 10. xxxviii. 5. And Bochartus asserts, that the Persians were first so called from their becoming horsemen in the time of Cyrus, the same word signifying both a Persian and a horseman : Bocharti Phaleg. lib. iv. cap. 10. col. 224. Or if by Elam we understand the province strictly so called, it is no less true, that this also, though subject to Babylon, rose up against it, under Abradates, the viceroy or governor of Shushan, the capital of the province of Elam. Abradates and his forces, won by the generosity of Cyrus, revolted to that prince, and fought under him against the Babylonians : Xenoph. Cyropæd. lib. 4—7.

Media—That extensive tract of country which was called by the Hebrews, Madai ; the meaning of which word is unknown, though several conjectures are given by Wahl, in his Asia, p. 533. By the Greeks and Romans it was called Media. It lies on the west and

south of the Caspian Sea, running in a northerly direction towards Armenia, and in a southerly toward Farsistan, and comprehends the modern provinces of Shirwan, Azerbaijan, Ghilan, Masanderam, and Irak Adjemi. This region, which, in superficial extent, is larger than Spain, is situated between the 35th and 40th degrees of north latitude, and was from the earliest times one of the largest, most fertile, and most civilized kingdoms of Asia. It was divided into two principal parts ; of which the northern was called Atropatene, or Little Media ; the southern, Great Media : Strabo, xi. 12. Comp. Cellarii Notat. Orb. Antiq. iii. 18. Mannert's Geography of the Greeks and Romans, B. V. Abth. 2. p. 120. Atropatene corresponds to the Azerbaijan of the aborigines, from which name the Greek designation appears to have been formed. Azerbaijan, which is now, as in ancient times, a Persian province, under its own governor, is on all sides surrounded by the lofty chain of Taurus, except towards the mouth of the Kur. Strabo, as above, calls Atropatene in Media a fruitful and very populous country, which could furnish ten thousand horsemen, and forty thousand foot. With the exception of the mountains on its borders, Azerbaijan consists of fertile plains and valleys ; which are separated by little hills, and are watered by innumerable small rivers and a multitude of lively meandering brooks. These plains and valleys yield all the necessaries and many of the luxuries of life in great abundance and excellence. In the days of Chardin, the fields were well cultivated ; and upon the rich pastures he saw thousands of fine horses, a circumstance which reminded him of the almost incredible numbers which the Persian kings are said to have reared here. The flat country was then covered with villages ; and Tauris, by Europeans commonly called Tabriz, was one of the richest, most industrious, and populous cities of the East. At the present day, Azerbaijan lies almost as waste as any other

Judah.

SECT. I.

HEZEKIAH—13TH YEAR. B.C. 714.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXI.

All the sighing thereof have I made to cease.

2 Therefore are my loins filled with pain :

Pangs have taken hold upon me, as the pangs of a woman that travaileth :

I was bowed down at the hearing of it ;

I was dismayed at the seeing of it.

4 My heart panted¹.

Fearfulness affrighted me :

The night of my pleasure hath he turned² into fear unto me.MARG. ¹ v. 4. *My heart panted, or My mind wandered.* ² *turned.* Heb. *put.*

province in Persia. Trade and manufactures are nearly annihilated, and most of the towns are in ruins. Great Media, the modern Irak Adjemi, or Persian Irak, is a mountainous country, intersected by grassy and fertile vales, and occasionally diversified by beautiful, well irrigated and productive plains: for examples, the plains of Hamadan, Kasvin, Tabriz or Tauris, &c. The climate is temperate, and the air pure. The clear azure sky of Persian Irak, or Southern Media, is celebrated by all travellers. From May to September the atmosphere is not obscured by a single cloud. The beauty of this cloudless hemisphere, says Chardin, *Voyages*, tom. II. p. 280. edit. of Langlès, I can never forget. It is as if the firmament were higher, and of another colour, than in our misty European climates. The clearness of the sky, and purity of the atmosphere, shed upon nature and its productions, as well as upon the works of art, an indescribable splendour, and tend greatly to the preservation of the latter from decay. During night, the stars emit so brilliant a lustre, that their light is sufficient for many ordinary purposes; and even then the air is so dry, that the least trace of dew or damp can nowhere be detected. The heat of summer is moderated by cooling breezes, which spring up at night and continue till the morning. From November to March it is very cold. Much snow falls on the hills, but less in the valleys. It is to be observed, however, that what has now been said of the dryness and purity of the air in Southern Media is by no means true to the same extent of the north-eastern portion, which lies on the Caspian Sea, and was the ancient Hyrcania, the modern Ghilan and Masanderam. These two provinces are at once the most fertile and the most unhealthy. They are both bounded to the south by a chain of high

mountains, many of which are covered with snow; but their sides are clothed with the finest of oak, beech, and other useful trees, and yield excellent vegetables; while the lower grounds are rich in oranges, pomegranates, olives, peaches, apricots, and other fruits. The plains that lie towards the Caspian have a fat loamy soil, which produces rice and all kinds of grain and pulse in the greatest abundance; and at the season of spring, from the vast variety of flowers which adorn the earth, this part of Ghilan and Masanderam presents the appearance of one continued garden or Paradise, the name generally given to it by the Persians. Yet all these advantages of soil are counterbalanced by an evil of no small magnitude—the seemingly irremediable insalubrity of the climate: Chardin, tom. III. p. 275. Gmelin's *Trav.* Pt. III. p. 425. The morasses which are formed by the flat banks of the Caspian Sea, the inundations from mountain torrents, and the irrigation of rice-fields, would be sufficient to vitiate the atmosphere of Ghilan and Masanderam. But these are not the only sources of unhealthiness; it is supposed to be mainly occasioned by the east and north winds, which prevail during the greater part of the year on the northern shores of the Caspian, and come loaded with its vapours, upon which the neighbouring mountains concentrate the rays of the sun, and keep them from being dissipated. These condensed fogs either fall down three times a year, in violent saline showers, or are suspended over the plains in pestilential effluvia: and, in the hot season especially, they engender various kinds of gouty and cutaneous affections, intermittent and putrid fevers, which every year carry off thousands. See the Note on Is. xiii. 17. Rosenmüller's *Bib. Geograph.*

Judah.

SECT. I.

HEZEKIAH—13TH YEAR. B.C. 714.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXI.

5 Prepare the table^a, watch in the watchtower, eat, drink:Arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me,

Go, set a watchman,

Let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen,A chariot of asses, *and* a chariot of camels^b;8 And he hearkened diligently with much heed: And he cried, A lion¹:

My lord, I stand continually upon the watchtower in the daytime,

And I am set in my ward whole nights²:

9 And, behold, here cometh a chariot of men,

With a couple of horsemen.

And he answered and said,

Babylon is fallen, is fallen^c;

And all the graven images of her gods he hath broken unto the ground.

10 O my threshing^d, and the corn of my floor³:

That which I have heard of the Lord of hosts, the God of Israel,

Have I declared unto you.

11 The burden of Dumah^e.MARG. ¹ v. 8. he cried, *A lion*, or *cried as a lion*.² whole nights, or every night.³ v. 10. *corn of my floor*. Heb. *son*.

^a *Prepare the table*, &c.—See the remarkable fulfilment of this prophecy in the fifth chapter of the Book of Daniel.

^b *A chariot of asses, and a chariot of camels*.—Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders, and the two sorts of cattle. It appears from Herodotus, I. 80, that the baggage of Cyrus's army was carried on camels. In his engagement with Cræsus, he took off the baggage from the camels, and mounted his horsemen upon them: the enemy's horses, offended with the smell of the camels, turned back and fled.—Lowth.

^c *Babylon is fallen, is fallen*.—The expression is doubled, to denote the certainty of the event: see Gen. xli. 32. It is usual likewise for the Prophets to represent a thing future, as if it were already accomplished, to signify that it will certainly come to pass: see Jer. l. 2. Is. xli. 3. xlviii. 20. Other prophecies speak of the destruction of Babylon as a decisive stroke, which should give a fatal blow to idolatry: Is. xlv. 16. xlv. 1. Jer. li. 17, 18, 47; which prophecies will be fully completed in the fall of Mystical Babylon.—Preb. Lowth.

See Rev. xiv. 8. xviii. 2. The Targum is, *It is fallen, and also it shall be that Babylon shall fall*, that is, a second time, and hereafter; and so Jarchi and Kimchi interpret it of two falls, one by the Medes and Persians, and the other by the hand of Heaven, or God himself. Literal Babylon fell by the former; Mystical Babylon will fall by the latter, even by the breath of Christ's mouth, and the brightness of His coming.

^d *O my threshing*—O thou, the object upon which I shall exercise the severity of my discipline; that shalt lie under my afflicting hand, like corn spread upon the floor to be threshed out and winnowed, to separate the chaff from the wheat.—The image of threshing is frequently used by the Hebrew poets with great elegance and force, to express the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God's enemies. Of the different ways of threshing in use among the Hebrews, and the manner of performing them, see Note on chap. xxviii. 27, on the 364th page of this Volume.

^e *The burden of Dumah*.—This prophecy, from the uncertainty of the occasion on which

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SECT. I.

HEZEKIAH—13TH YEAR. B. C. 714.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxi.

He calleth to me out of Seir,
 Watchman, what of the night?
 Watchman, what of the night?

12 The watchman said,
 The morning cometh, and also the night:
 If ye will inquire, inquire ye:
 Return, come.

13 The burden upon Arabia^a.

it was uttered, and from the brevity of expression, is extremely obscure. The Edomites, as well as the Jews, were subdued by the Babylonians. They inquire of the prophet how long their subjection is to last. He intimates that the Jews should be delivered from their captivity: not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability.—Lowth.

Jerome says that Dumah is not the whole province of Idumæa, but a certain country in it, which lay to the south, twenty miles distant from a city of Palestine, in his days called Eleutheropolis; and further observes, that some of the Hebrews read *Roma* for *Duma*, and suppose that the Roman empire is designed: and it is certain that nothing is more common than to call the Roman empire, and Rome itself, by the name of Edom; and the Romans, or Christians, Edomites. See Buxtorf. Lexic. Talmud, col. 30, 31, &c.

Dumah is either a part of Arabia, so called from Dumah one of the race of Ishmael, Gen. xxv. 14. 1 Chron. i. 30; or rather of Edom or Idumæa, as seems most probable from mention of Mount Seir, which was a part of Edom, which may here be called Dumah, either by an abbreviation of Idumæa, as Ram is put for Aram, 1 Chron. ii. 9. Job xxxii. 2; or rather prophetically and sarcastically, for Dumah signifies *silent*, by which he intimates that Edom, who was much given to vain boasting, and railing against God and his people, as we read elsewhere, should be brought to silence or utter ruin. And such new and enigmatical and significant names are elsewhere given by the Prophets to different places; as Babylon is called Sheshach, Jer. xxv. 26; and Egypt, Mazer, Mic. vii. 12, עִיר מְצֹר translated, *the fortified cities* &c.—Poole.

This prophecy may refer to the times when Dumah was possessed by the Jews, according

to the prophecy in Numb. xxiv. 18, 19, as it was before the coming of Christ. Herod, an Idumæan, was upon the throne of Judæa when Our Lord came, and at that time the Jews and Idumæans were mingled together; and the latter, at least many of them, embraced the Jewish religion, Joseph. Antiq. lib. xiii. c. 9. sect. 1. ed. Hudson; and so had knowledge of the Messiah and his coming, after which they may be supposed to inquire here. The Mosaic dispensation was a night-season; there was much obscurity in it; the shadows of darkness were stretched out on it: the Sun of Righteousness was not yet risen; and it was a time of gross darkness to the Gentile world. Now one or more of these proselyted Idumæans, or of the Jews among them, may be supposed to be inquiring of the Prophet of the Lord, in their time, how much of the night was gone; when it would be over; or the Messiah would appear, and bring in the morning, and make the bright day of the Gospel dispensation. And again, as Edom and Seir were typical of Rome Papal, or the Romish Antichrist, the person calling out to the watchman may denote such of the people of God, in the midst of them, who, sensible of the night of darkness with which they are enveloped, are looking for and inquiring after the latter daylight and glory.—Gill.

^a *The burden upon Arabia.*—This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16; and it was probably delivered about the same time as the rest in this part of the book; that is, soon before or after the 14th of Hezekiah, the year of Sennacherib's invasion. In his first march into Judæa, or in his return from the Egyptian expedition, he might perhaps overrun these several clans of Arabians: their distress upon some such occasion is the subject of this prophecy.—Lowth. Vitranga is of opinion that

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SECT. I

HEZEKIAH—13TH YEAR. B. C. 714.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXI.

In the forest in Arabia shall ye lodge,
O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema

Brought¹ water^a to him that was thirsty,

They prevented with their bread him that fled.

15 For they fled from the swords²,

From the drawn sword,

And from the bent bow,

And from the grievousness of war.

16 For thus hath the Lord said unto me,

Within a year, according to the years of an hireling,

And all the glory of Kedar shall fail:

17 And the residue of the number of archers³, the mighty men of the children of
Kedar^b, shall be diminished:

For the LORD God of Israel hath spoken it.

MARG. ¹ v. 11. *Brought*, or *Bring ye*.

² v. 15. *from the swords*, or *for fear*. Heb. *from the face*.

³ v. 17. *archers*. Heb. *bows*.

it was delivered about the seventh year of Hezekiah, and that it predicts the devastation of the land by Shalmaneser.

This prophecy threatens one clan of the Arabians, those who were the posterity of Dedan, Gen. xxv. 3; and tells them they shall be driven from their tents, and forced to seek for shelter in woods and thickets. They are called *travelling companies*, because most of the Arabians lived in tents, and were therefore called Scenitæ; and removed from place to place, for the convenience of pasture, like the Nomades in Africa.—Preb. Lowth.

^a *The inhabitants of the land of Tema brought water*.—This country had its name from Tema, Gen. xxv. 15. The Targum calls it *the land of the south*, as if it was Taman. These people were Arabians; and are here said to assist their countrymen, the Dedanites, in their distress. *They prevented with their bread him that fled*; gave it to him when he was hungry, without his asking for it. Probably the Jews depended on the Arabians to be a barrier between them and the more warlike Eastern nations: and therefore, to alarm them, they shall hear the burden of Arabia, and see it sinking under the burden. It is probable

that the king of Assyria, in some of the marches of his victorious armies, took Arabia in his way, and made an easy prey. The consideration of the grievousness of war should make us thankful for the blessings of peace. Tema was a country where water was sometimes scarce, Job vi. 19; and it would be in a particular manner acceptable to these poor distressed refugees. Let us hence learn, says Henry, to look for distress ourselves: we know not what straits we may be brought into, before we die. Those that live in cities may be forced to lodge in forests; and those may know the want of necessary food who now eat bread to the full. These Arabians would the better bear these calamities, because, in their way of living, they had accustomed themselves to hardships. Let us learn, too, to look with compassion on those who are in distress, and with all cheerfulness to relieve them. Bring water to them that are thirsty; and not only give bread to those that need and ask it, but anticipate those with it who have need. They that do so shall find it remembered to their praise, as it is here to the praise of Tema.

^b *The children of Kedar*.—The prophet extends this judgment to another division of the

Judah.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

SECTION II.

THE FIRST INVASION OF SENNACHERIB, KING OF ASSYRIA.

HEZEKIAH APPEASES HIM BY A PRESENT.

B.C. 713.

Sennacherib invadeth Judah.

2 CHRON. xxxii. 1.

- 1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them¹ for himself.

The prophet threateneth the people for their confidence in Egypt, and contempt of God's word. God's mercies towards his Church. God's wrath, and the people's joy, in the destruction of Assyria.

ISAIAH xxx.

- 1 Woe to the rebellious children^a, saith the LORD,
That take counsel, but not of me ;

MARG. ¹ v. 1. *to win them.* Heb. *to break them up.*

Arabians which descended from Kedar, Ishmael's son, Gen. xxv. 13, who were famous for the use of the bow, at which weapon their ancestor Ishmael was very expert : see Gen. xxi. 20. The same people are said to dwell in the tents of Kedar, Ps. cxv. 5. Cant. i. 5. and were remarkable for their swarthinness ; the word קרר signifying black or tawny, according to that description the Church gives of herself in the passage referred to in Solomon's Song, *I am black as the tents of Kedar, but comely as the curtains of Solomon* : for this is the true order of the words.—Lowth.

^a *Woe to the rebellious children.*—The oppression and terror of the Assyrian army made perplexed Judah look after an arm of flesh, the *reed of Egypt*, Isai. xxxvi. 6. This carnal confidence the prophet reproves in these two chapters, xxx. and xxxi. ; yet, for the promise^e sake, he assures them of deliverance, and foretells the Divine vengeance upon the Assyrian. The misery and oppression by this army, both under Shalmaneser and under Sennacherib, had been long and grievous ; so that they had eaten the bread of adversity, and drunken the water of affliction, and their teachers had been removed into corners, xxx. 20. But as the stream of the Assyrian power had overflowed even to the

neck, chap. viii. 7, 8, so should the Lord's anger do now to him, xxx. 28 ; and they of Jerusalem should have joy in the night, ver. 29, for the Assyrian should be beaten down with the voice of the Lord, ver. 31, in the valley of Hinnom or Tophet, ver. 33 ; and should fall, not by the sword either of great or mean men, but of the Mighty God, chap. xxxi. 8.—Dr. Lightfoot's Works, vol. II. pp. 264, 265.

This is the subject of the former part of this chapter. Then follow some gracious promises which have a plain aspect to Gospel times ; and from the twenty-seventh verse to the end of the chapter there is a lively description of God's vengeance devouring the Assyrian army like fire, and consuming them all at once.—Preb. Lowth.

It was often the fault and folly of the people of the Jews, that when they were insulted by their neighbours on one side, they sought for succour from their neighbours on the other side, instead of looking up to God, and putting their confidence in him. Against the Israelites they sought to the Syrians, 2 Chron. xvi. 2, 3. Against the Syrians they sought to the Assyrians, 2 Kings xvi. 7. Against the Assyrians they here sought to the Egyptians ; and Rabshakeh upbraided them with it, 2 Kings xviii. 21. Now observe here, 1. How this sin

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

And that cover with a covering, but not of my Spirit,
That they may add sin to sin :

- 2 That walk to go down into Egypt,
And have not asked at my mouth ;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt !
- 3 Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt *your* confusion.

of theirs is described, and what there was in it that was provoking to God. When they saw themselves in danger and distress ; 1. They would not consult with God ; they would do things of their own heads, and not advise with God, though they had a ready and certain way of doing it, by Urim, or Prophets. They were so confident of the prudence of their own measures, that they thought it needless to consult the Oracle ; nay, they were not willing to put it to that issue : they take counsel among themselves, and one from another ; but they do not ask counsel, much less will they *take counsel of me*. They *cover with a covering* ; i.e. they think to secure themselves with one shelter or another, which may serve to cover them from the violence of the storm : *but not of my Spirit* ; not such as God, by his Spirit, in the mouth of his Prophets, directed them to seek ; and therefore it will prove too short a covering, and a refuge of lies. They could not confide in God. They did not think it enough to have God on their side, nor were they at all solicitous to make Him their friend ; but they strengthened themselves in the strength of Pharaoh ; they thought him a powerful ally, and doubted not but to be able to cope with the Assyrians while they had him on their side. The shadow of Egypt—and it was but a shadow—was the covering in which they wrapped themselves. II. What was the evil of this sin ? 1. It bespoke them rebellious children ; and a woe is here denounced against them under that character, ver. 1. They were in profession God's children ; but not trusting in him, they were justly stigmatized as rebellious : for if we distrust God's providence, we do, in effect, withdraw ourselves from our allegiance. 2. They added sin to sin. It was sin that brought them into distress ; and then, instead of repenting, they *trespassed yet more against the Lord*, 2 Chron. xxviii. 22. And

they who had abused God's mercies to them, in making them the fuel of their lusts, abused their afflictions, too, in making them an excuse for their distrust of God ; and so they make ill worse, and add sin to sin : and as they thus make their own chain heavy, so it is just with God to make their plagues wonderful.—Henry.

What a dreadful state of mind is here described ! And what a terrible punishment is straightway afterwards foretold ! no less than the sudden and entire overthrow of the whole kingdom and state of Judah ;—a prophecy fulfilled afterwards more than once ; even as also the measure of the iniquity of this people was more than once filled up. Far, then, be it from us, in a time of danger, to take counsel with the arm of flesh, instead of putting our trust in the Lord ! Far be it from us to seek for prophets of smooth things, to prefer those interpretations, or interpreters of Scripture, which represent the way to heaven as broad instead of narrow, and which keep out of sight the holiness of God ! Let us beware, lest He make those very means in which we put a sinful trust for safety, instruments of our destruction. Let us observe, that in returning and rest shall we be saved ;—in returning, by repentance, towards God ; and in the rest which Christ offers to give unto our souls. In quietness and confidence shall be our strength ; not in spiritual sloth, but in calm and stedfast reliance on our Saviour ; not in a presumptuous trust either in our works or in our faith, but in that *confidence towards God* which, as St. John instructs us, can be ours only, *if our heart condemn us not*, 1 John iii. 21 ; if our heart, after self-examination, testifies that we really do repent, believe, and love ; or, in one word, if we be sincere.—Girdlestone's Comm. Lect. 1134.

Judah.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

- 4 For his princes were at Zoan^a,
And his ambassadors came to Hanes^b.
- 5 They were all ashamed of a people *that* could not profit them^c,
Nor be an help nor profit,
But a shame, and also a reproach.
- 6 The burden of the beasts of the south :
Into the land of trouble^d and anguish,
From whence *come* the young and old lion,
The viper and fiery flying serpent^e,
They will carry their riches upon the shoulders of young asses.
And their treasures upon the bunches of camels,
To a people *that* shall not profit *them*.
- 7 For the Egyptians shall help in vain, and to no purpose :

^a *Zoan*.—This appears to have been an ancient city. To raise the antiquity of Kiriath-Arba, or Hebron, the chief residence of Abraham and his family, it is said to have been built *seven years before Zoan*, Num. xiii. 22. It was one of the royal cities, for the plagues of Egypt were inflicted *in the field of Zoan*, Ps. lxxviii. 12; and it continued, perhaps, to be a seat of government even to Isaiah's time: see Is. xix. 11. צֶאֱן *Tsoan* is constantly rendered by the Septuagint Tanin or Tanis; according to the same analogy that Tsur was called Τύρος, or Tyre, by the Greeks. But Tanis was situated near the mouth of the second branch of the Nile, next the Pelusiatic, thence called the Tanitic. Hales, vol. I. pp. 374, 375.

^b *Hanes*.—Tahpanes, or Daphnæ Pelusiacæ, noticed by Herodotus; abridged by Isaiah to Hanes. Hales, vol. I. p. 376.

^c *They were all ashamed of a people that could not profit them*.—They who trust in God, and in his power, providence, and promise, are never made ashamed of their hope; but they who put confidence in any creature will, sooner or later, find it a reproach to them. God is true, and may be trusted; but every man is a liar, and must be suspected. The Creator is a Rock of Ages, the creature a broken reed: we cannot expect too little from man, or too much from God.—Henry. The Egyptians, in conjunction with the Ethiopians, did assist the Jews in giving a diversion to Sennacherib's forces, Is. xviii. xix; but were both entirely

routed, Is. xx. 4: so that, in effect, the Egyptians were rather a burden than a help to them, and are therefore compared to a broken reed, Isa. xxxvi. 6. which not only fails the hand that leans upon it, but pierces and wounds it.—Preb. Lowth.

^d *The land of trouble*.—The same deserts are here spoken of which the Israelites passed through when they came out of Egypt, which Moses describes, Deut. viii. 15, as *that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water*; and which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, *Ye shall henceforth return no more that way*.—Lowth in loc.

^e *The viper and fiery flying serpent*.—The fiery serpent is called, in the Hebrew, *Seraph*, and has its name from its bright and flaming colour: for the same reason the angels are called Seraphim, because when they attended upon the divine Shekinah they appeared like flames of fire: Ps. civ. 4. Is. vi. 1, 2. It is called a flying serpent because it springs up like a dart against those it strikes. Some authors indeed relate that there are winged serpents, but that does not seem so well consistent with the curse inflicted upon the serpent.—Preb. Lowth. That there were flying serpents in those parts, is affirmed not only in Scripture, but also by Herodotus, Cicero, Ammianus, and many other authors.—Poole.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

Therefore have I cried concerning this¹, Their strength *is* to sit still^a.

8 Now go, write it before them in a table,

And note it in a book,

That it may be for the time to come² for ever and ever :

9 That this *is* a rebellious people, lying children,

Children *that* will not hear the law of the LORD :

10 Which say to the seers,

See not^b;

And to the prophets,

Prophecy not unto us right things,

MARG. ¹ v. 7. concerning this, or to her.

² v. 8. the time to come. Heb. the latter day.

^a *Their strength is to sit still*—in a humble dependence on God and his goodness, and a quiet submission to his will, and not to look about and seek for help from this and the other creature. If we sit still in a day of distress, hoping and quietly waiting for the salvation of the Lord, and using only lawful and right methods for our preservation, this will be the strength of our souls, both for services and sufferings, and it will engage divine strength for us. We weaken ourselves, and provoke God to withdraw from us, when we make flesh our arm; for then our heart departeth from the Lord. When we have tired ourselves from seeking help from creatures, we shall find it the best way of recruiting ourselves to repose in the Creator. Here I am, let him do with me as he pleaseth!—Henry. The word which our English renders *strength* is *Rahab* in the Hebrew, which is likewise a name given to Egypt: Isa. li. 9. Psalm lxxxvii. 4. lxxxix. 10. Thus the prophet intimates that trust in God will be their best refuge, and supply the place of their *Egyptian allies*.—Preb. Lowth.

This passage is supposed, by some, to refer to the destruction of the army of Sennacherib under the walls of Jerusalem, by the angel of the Lord; and of Sennacherib himself, by his two sons, in the house of Nisroch his god, 2 Kings xix. 35--37. See Archbishop Usher's Annals, A. M. 3294.

^b *Which say to the seers, See not.*—They forbid the Prophets to speak to them in God's name, and to deal faithfully with them. This their sin is described verr. 10, 11. They did set themselves so violently against the Prophets, to hinder them from preaching, or

at least from dealing plainly with them in their preaching, did so banter them and brow-beat them, that they did in effect *say to the seers, See not.* They had the light, but they loved darkness rather. It was their privilege that they had seers among them; but they did what they could to put out their eyes;—that they had prophets among them; but they did what they could to stop their mouth; for they tormented them in their wicked ways: Rev. xi. 10. Those that silence good Ministers, and discountenance good preaching, are justly counted and called rebels against God. See what it was in the Prophets' preaching, with which they found themselves aggrieved: 1. The Prophets told them of their faults, and warned them of their misery and danger by reason of sin; and they could not bear that. They must speak to them smooth things; must flatter them in their sins; and say they did well, and there was no harm, no peril, in the course of life they lived. Let a thing be ever so right and true, if it be not smooth, they will not hear it. But if it be agreeable to the good opinion they have of themselves, and will confirm them in it, though it be ever so false and ever so great a cheat upon them, they will have it prophesied to them. Those deserve to be deceived that desire to be so. 2. The Prophets stopped them in their sinful pursuits; and stood in their way, like the angel in Balaam's road, with the sword of God's wrath drawn in their hand; so that they could not proceed without terror. And this they took heinously; and when they went on frowardly in the way of their hearts, they said to the Prophets, *Get you out of the way, turn aside out of the paths.* What do you do

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

Speak unto us smooth things,

Prophecy deceits:

11 Get you out of the way,

Turn aside out of the path,

Cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel,

Because ye despise this word,

And trust in oppression¹ and perverseness,

And stay thereon:

13 Therefore this iniquity shall be to you

As a breach ready to fall,

Swelling out in a high wall^a,

Whose breaking cometh suddenly at an instant.

14 And he shall break it

As the breaking of the potters' vessel² that is broken in pieces;

He shall not spare:

So that there shall not be found in the bursting of it a sherd

To take fire from the hearth,

Or to take water *withal* out of the pit.

15 For thus saith the Lord God, the holy one of Israel;

In returning and rest shall ye be saved^b;

MARG. ¹ v. 12. *oppression*, or *fraud*.

² v. 14. *the potters' vessel*. Heb. *the bottle of potters*.

in our way? Cannot you let us alone, to do as we please? Those have their hearts fully set in them to do evil, that bid their faithful monitors to stand out of their way:—*Forbear, why shouldst thou be smitten*, 2 Chron. xxv. 16. The Prophets were continually telling them of the Holy One of Israel, what an enemy he is to sin, and how severely he will reckon with sinners; and this they could not endure to hear of. But the thing itself, and the expression of it, was too serious for them; and, therefore, if the Prophets will speak to them, they will make it their bargain that they shall not call God *the Holy One of Israel*; for God's holiness is that attribute, which, of all others, wicked people most dread. Let us no more be troubled with that state-preface, as Mr. White calls it, to your impertinent harangues? Those have reason to fear perishing in their sins who cannot bear to be frightened out of them.—Henry.

^a *Swelling out in a high wall*.—The build-ings of Asia generally consist of little better

than what we call mud walls.—All the houses in Ispahan, says Thevenot (vol. II. p. 159), are built of bricks made of clay and straw and dried in the sun, and covered with a plaster made of a fine white stone. In other places in Persia the houses are built of nothing else but such bricks, made with tempered clay and chopped straw well mingled together and dried in the sun, and then used; but the least rain dissolves them.—Sir John Chardin's MS. remarks on this place of Isaiah is very apposite: "Murs en Asie étant faits de terre se fendent ainsi par milieu et de haut en bas." This shews clearly how obvious and expressive the image is. The Psalmist has in the same manner made use of it to express sudden and utter destruction: Ps. lxii. 3.

^b *In returning and rest shall ye be saved*.—We have here that to which God directed them for salvation and strength. The God who knew them, and knew what was proper for them, and desired their welfare, gave them these directions; and they are recommended

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

- In quietness and in confidence shall be your strength: and ye would not.
 16 But ye said, No; for we will flee upon horses;
 Therefore shall ye flee:
 And, We will ride upon the swift;
 Therefore shall they that pursue you be swift.
 17 One thousand *shall flee* at the rebuke of one;
 At the rebuke of five shall ye flee:
 Till ye be left as a beacon¹ upon the top of a mountain,
 And as an ensign on an hill.
 18 And therefore will the Lord wait, that he may be gracious unto you^a,
 And therefore will he be exalted, that he may have mercy upon you:
 For the LORD is a God of judgment:
 Blessed are all they that wait for him.
 19 For the people shall dwell in Zion at Jerusalem^b:

MARG. ¹ V. 17. a beacon, or a tree bereft of branches, or boughs, or a mast.

to us all. Would we be saved from the evil of every calamity, guarded against the temptation of it, and secured from the curse of it, it must be in returning and rest—in returning to God, and reposing in Him as our Rest. Let us return from our evil ways into which we have gone aside, and rest and settle in the way of God and duty, and that is the way to be saved. Return from this project of going down to Egypt, and rest satisfied in the will of God, and then you may trust him with your safety. *In returning*, i.e. in the thorough reformation of your hearts and lives; *and rest*, i.e. in entire submission of your souls to God, and a complacency in him, *you shall be saved*. Would we be strengthened to do what is required of us, and to bear what is laid upon us, it must be in *quietness and in confidence*. We must keep our spirits calm and sedate, by a continual dependence upon God and his power and goodness. We must retire into ourselves with a holy quietness, suppressing all turbulent and tumultuous passions, and keeping the peace in our own minds. And we must rely upon God, with a holy confidence that he can do what he will, and will do what is best for his people. And this will be our strength; it will inspire us with a holy fortitude; and will carry us with ease and courage through all the difficulties which beset our path.

^a *Therefore will the Lord wait, that he may be gracious unto you.*—This is the foundation

of all good. If we find favour with God, and He have mercy upon us, we have comfort according to the time that we have been afflicted. He will wait to be gracious. He will wait till you return to him and seek his face, and then he will be ready to meet you with mercy. He will *wait*, that he may do it in the best and fittest time, when it will be most for his glory; when it will come to you with the most pleasing surprise. He will continually follow you with his favours, and not let slip any opportunity of being gracious to you. He will stir up himself to deliver you; will *be exalted*, will be raised up, out of his holy habitation, Zech. ii. 13, that he may appear for you in more than ordinary instances of power and goodness. And thus he will be exalted: he will glorify his own name, which is that at which he aims in having mercy on his people. He will be very *gracious*, and that in answer to prayer, which makes his kindness doubly kind. He will be gracious to thee at the voice of thy cry, the cry of necessity, when it is most urgent—the cry of thy prayer, when it is most fervent. When he shall hear it, there needs no more: at the first word he will answer thee, and say, Here I am.—Henry.

^b *The people shall dwell in Zion at Jerusalem.*—The Hebrew runs thus: יָשָׁב בְּצִיּוֹן יְרוּשָׁלַם *The people in Zion shall dwell at Jerusalem.* The people in Zion is the same as the people of Zion, as the mountains

Judah.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM,

ISAIAH XXX.

Thou shalt weep no more:

He will be very gracious unto thee at the voice of thy cry;

When he shall hear it, he will answer thee.

20 And *though* the Lord give youThe bread of adversity, and the water of affliction¹,

Yet shall not thy teachers be removed into a corner any more,

But thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying,

This *is* the way, walk ye in it,

When ye turn to the right hand, and when ye turn to the left,

22 Ye shall defile also the covering of thy graven images of silver²,

And the ornament of thy molten images of gold:

Thou shalt cast³ them away as a menstruous cloth;

Thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed,

That thou shalt sow the ground withal;

MARG. ¹ v. 20. *affliction*, or *oppression*.² v. 22. *thy graven images of silver*. Heb. *the graven images of thy silver*.³ *cast*. Heb. *scatter*.

in Gilboa is equivalent to the mountains of Gilboa; and the words are so translated by our Interpreters, 2 Sam. i. 21; or the sentence may be translated, *The people shall dwell in Zion and at Jerusalem*, the copulative particle being often understood. Notwithstanding the destruction of Jerusalem threatened by Sennacherib, the city shall still be inhabited as in former times, and shall be comforted after her sorrow, which is the import of the following words, *Thou shalt weep no more*, which are spoken, by way of apostrophe, to Jerusalem. From this verse to the 27th follow many gracious promises of mercy; several of which cannot, with any propriety, be applied to the succeeding times of king Hezekiah's reign. Therefore we may reasonably suppose that the prophet, passing, by a natural transition, from those prosperous times which succeeded this great deliverance, was carried on to a view of better days, which might be expected under the flourishing state of the Gospel: Isai. x. 20. xxiv. 14.—Preb. Lowth.

The people shall dwell in Zion—This has been once, and this will be yet again. It has been when the people returned from captivity. It will be when they are again gathered together from their universal dispersion. And in

like manner, there is another Tophet besides that which was prepared for the victorious host of the blaspheming king of Assyria. His discomfiture is here foretold in language the most forcible; and is connected with the prophecy of peace and plenty for Judæa, as though it were to be for a sign and token to the Jews, that God, who could so marvellously destroy one great army of their enemies, would also, in after-times, lay low the towers of their sore captivity. But this language evidently points to greater things than the destruction of the army of Sennacherib. And language, close akin to that which we meet with here, is applied in the Book of Revelation to events of which there can be little doubt that the fulfilment is yet to come: see Rev. xix. 20. Let us therefore view with awe these terrors of the Lord, as warning addressed to ourselves. Let us shrink from provoking this *indignation of his anger*. And when we are tempted, by any false notions of his grace, to continue in sin, let us call to mind, that this very same passage, in which love unto his people is so largely dwelt upon, tells us also of the pile heaped up in Tophet, that *the breath of the Lord, like a stream of brimstone, doth kindle it*.—Girdlestone's Comm. Lect. 1135.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND MICAH.

ISAIAH XXX.

- And bread of the increase of the earth,
 And it shall be fat and plenteous:
 In that day shall thy cattle feed in large pastures.
 21 The oxen likewise and the young asses that ear the ground
 Shall eat clean¹ provender,
 Which hath been winnowed with the shovel and with the fan.
 25 And there shall be upon every high mountain,
 And upon every high² hill,
 Rivers and streams of waters^a
 In the day of the great slaughter^b,
 When the towers fall.
 26 Moreover the light of the moon shall be as the light of the sun^c,
 And the light of the sun shall be sevenfold,
 As the light of seven days,
 In the day that the Lord bindeth up the breach of his people,
 And healeth the stroke of their wound.
 27 Behold, the name of the Lord cometh from far,
³Burning with his anger^d, and the burden thereof is heavy⁴:

MARG. ¹ v. 24. *clean, or savoury.* Heb. *leavened.*² v. 25. *high.* Heb. *lifted up.*³ v. 27. *Burning with his anger, or and the greivousness of flame.*⁴ *heavy.* Heb. *heaviness.*

^a *Rivers and streams of waters.*—God's blessings are often represented under the metaphor of a well-watered ground, which is the most fruitful: see chap. lviii. 11. And here the prophet promises such fertility, that the barren and mountainous land shall yield as plentiful an harvest as if it were watered with streams and rivers. But if we compare this verse with what follows, we shall discover a more mystical sense couched in the words, and find that they imply in them a promise of the large supplies of grace under the Gospel, which should water the most dry and barren places, just as if streams of water were to take their course upon the tops of the highest mountains. This place I take to be parallel to that text, ch. xlv. 3: *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed,* &c. Compare likewise chap. xli. 18. xliii. 19. xxxv. 6, 7. lv. 1. Joel iii. 18. Zech. xiv. 8. Mr. White is pleased to call this a strange sort of interpretation: but I must put him in mind, that it is the interpretation of Christ himself: see John iv. 10, 14. vii. 38, 39; and of St. Paul, who interprets the *waters flowing from the rock* in

the Wilderness as mystically denoting Christ, and the benefits of the Gospel, 1 Cor. x. 4: and that plentiful communication of grace and glory wherein the happiness of heaven consists, as described by the same metaphor, Rev. vii. 17. xxi. 6. xxii. 17.—Preb. Lowth.

^b *In the day of the great slaughter.*—This shall be remarkably fulfilled at the time when there shall be a terrible destruction of God's enemies—see Rev. xiv. 20. xix. 21; when the great ones of the earth shall fall, denoted here by high towers. Compare Isa. ii. 15. Or by towers we may understand the fortifications of the city which is the Mystical Babylon: Isa. xxvi. 5.—Preb. Lowth.

^c *The light of the moon shall be as the light of the sun.*—These words seem to describe that glorious state of the Church when there shall be no night—see Zech. xiv. 6, 7. compared with Rev. xxii. 5—nor any resemblance of it, either of sorrow or ignorance.—Lowth.

^d *The name of the Lord cometh from far, burning with his anger.*—The name of God is the same with God himself; and it is said to come from *afar off*, as coming unexpectedly. So Christ is described as coming *from a far*

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

- His lips are full of indignation,
And his tongue as a devouring fire :
28 And his breath, as an overflowing stream,
Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity^a :
And *there shall be* a bridle in the jaws of people, causing *them* to err :
29 Ye shall have a song, as in the night *when* a holy solemnity is kept ;
And gladness of heart, as when one goeth with a pipe
To come into the mountain of the LORD, to the Mighty One¹ of Israel.
30 And the LORD shall cause his glorious voice² to be heard,
And shall show the lighting down of his arm,
With the indignation of *his* anger, and *with* the flame of a devouring fire,
With scattering, and tempest, and hailstones.
31 For through the voice of the LORD shall the Assyrian be beaten down,
Which smote with a rod.
32 And *in*³ every place where the grounded staff^b shall pass,

MARG. ¹ v. 29. *Mighty One*. Heb. *Rock*.

² *his glorious voice*. Heb. *the glory of his voice*.

³ v. 32. *every place where the grounded staff*. Heb. *every passing of the rod founded*.

country, at the Day of Judgment, because of the unexpectedness of his coming : Luke xix. 13—15. When any passion is ascribed to God, it is a good rule which the Schoolmen give for explaining such expressions : *Affectus in Deo denotant effectus*—*Passions in God denote that the effect is answerable to the highest emotion of passion which we can conceive*. Thus, when God is described as full of anger, and his indignation as flaming out into revenge, we are to conceive the expressions as implying that the effects of his displeasure will be as terrible as we could suppose them to be if they proceeded from the most passionate resentment. But I think we may carry our notions a little further in this matter, and venture to affirm, That since God's love and hatred do necessarily result from his wisdom, which approves or dislikes things according as they agree or disagree with his own infinite perfections, it must follow from hence, that although God be not subject to that turbulency and inconstancy which attend human passions, yet his favour and aversion must be as strong and rigorous, as lasting and permanent, as the highest expressions of Scripture concerning this matter can be supposed to import.—Preb. Lowth.

^a *To sift the nations with the sieve of vanity*.

nity.—Kimchi's explanation is to the following effect. נפר is a van with which they winnow corn ; and its use is, to cleanse the corn from the chaff and straw : but the van with which God will winnow the nations will be the van of emptiness or perdition ; for nothing useful shall remain behind, but all shall come to nothing and perish. In like manner, a bridle is designed to guide the horse in the right way ; but the bridle which God will put in the jaws of the people shall not direct them aright, but shall make them err, and lead them into destruction.—The latter image the prophet has applied to the same subject afterwards, chap. xxxvii. 29 ; and as to the former, it is to be observed that the van of the ancients was a large instrument somewhat like a shovel with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. See Hammond on Matt. iii. 12.

^b *The grounded staff*.—This is a very obscure translation of the words : the old translation published under King Henry VIII. renders them much plainer ; thus : *Withersoever he goes, the rod shall cleave unto him, which the Lord shall lay upon him*. Or the place may be thus translated more exactly to the Hebrew :

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXX.

Which the LORD shall lay upon him¹,
 It shall be with tabrets and harps :
 And in battles of shaking will he fight with it².

33 For Tophet is ordained³ of old^a;
 Yea, for the king it is prepared;
 He hath made it deep and large :
 The pile thereof is fire and much wood^b;
 The breath of the LORD, like a stream of brimstone, doth kindle it.

*The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.
 He exhorteth to conversion. He sheweth the fall of Assyria.*

ISAIAH XXXI.

1 Woe to them that go down to Egypt for help^c;
 And stay on horses,

MARG. ¹ v. 32. *lay upon him.* Heb. *cause to rest upon him.* ² *with it, or against them.*
³ v. 33. *of old.* Heb. *from yesterday.*

And every place, where the terrible stroke shall pass which the Lord shall lay upon him, shall be filled, or, shall sound, with tabrets and harps. The words in the original, which our English renders *the grounded staff*, signify such a rod, or stroke, as sinks deep, and makes lasting prints or marks in the flesh; and the expression alludes to the *rod* with which the Assyrian smote or corrected God's people, ver. 31: as if the prophet had said, God hath prepared a rod to chastise him that was before a scourge to all his neighbours. The import of the whole sentence is this, that every place where God shall inflict this heavy judgment upon the Assyrian shall be full of joy and gladness. The Hebrew תַּפִּיס *tabrets*, alludes to תֹּפֶת *Tophet*, a word of the same signification, by which name the prophet calls the Assyrian camp, ver. 33: see the Note there. It was usual likewise to celebrate victories with tabrets and other instruments of music: see Exod. xv. 20. 1 Sam. xviii. 6.—Preb. Lowth.

^a *Tophet is ordained of old.*—Tophet is a valley very near to Jerusalem, to the south-east, called also The Valley of Hinnom, or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire; that is, by burning them in the fire to Moloch. It is therefore used for a place of punishment by fire; and by our Blessed Saviour, for hell-fire, as the Jews themselves had applied it. See Chald. on Isa. xxxiii. 14. where מִקְדֵּי עֵשֶׂל

is rendered *The Gehenna of everlasting fire.* Here the place where the Assyrian army was destroyed is called Tophet, by a metonymy; for it was destroyed probably at a greater distance from Jerusalem, and on the opposite side of it; for Nob is mentioned as the last station from which the king of Assyria should threaten Jerusalem, chap. x. 32; where the prophet seems to have given a very exact chorographical description of his march.—Lowth. See the Note on 2 Chron. xxviii. 3. on the 291st page of this Volume.

^b *The pile thereof is fire and much wood.*—After the captivity, the Jews, regarding the place with abhorrence on account of the abominations which had been practised there, threw into the Valley of Hinnom every species of filth, as well as the carcases of animals, and the dead bodies of malefactors, &c. To prevent the pestilence which such a mass would occasion, if left to putrify, constant fires were maintained in the valley, in order to consume the whole: hence the place received the appellation of Γεέννα τοῦ πυρός, Matthew v. 22. By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the infernal fire. —Horne's Physic. Geog. of the Holy Land.

^c *Woe to them that go down to Egypt for help.*—This is the last of four chapters together which begin with *Woe*; and they are all woes to the sinners who were found among the

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxi.

- And trust in chariots, because *they are* many ;
 And in horsemen, because they are very strong ;
 But they look not unto the Holy One of Israel,
 Neither seek the LORD !
- 2 Yet he also *is* wise,
 And will bring evil, and will not call back ¹ his words :
 But will arise against the house of the evildoers,
 And against the help of them that work iniquity.
- 3 Now the Egyptians *are* men, and not God ;
 And their horses flesh, and not spirit.
 When the LORD shall stretch out his hand,
 Both he that helpeth shall fall, and he that is holpen shall fall down,
 And they all shall fail together.
- 4 For thus hath the LORD spoken unto me,
 Like as the lion and the young lion roaring on his prey,
 When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,
 Nor abase himself for the noise ² of them :
 So shall the LORD of hosts come down to fight for mount Zion,
 And for the hill thereof.
- 5 As birds flying, so will the LORD of hosts defend Jerusalem ;
 Defending also he will deliver *it* ;
 And passing over he will preserve *it* ^a.
- 6 Turn ye unto *him*

MARG. ¹ v. 2. *call back*. Heb. *remove*.² v. 4. *noise, or multitude*.

professing people of God—to the drunkards of Ephraim, Isa. xxviii. 1 ; to Ariel, xxix. 1 ; to the rebellious children, xxx. 1 ; and here, *to them that go down to Egypt for help* ;—for men's relation to the Church will not secure them from divine woes, if they live in the contempt of the divine laws.—Henry. The Israelites had formed a treaty with Egypt, and the Jews were disposed to do the same ; but woe to those of either nation who confided in that people, by which they were induced to neglect seeking help from God ! The Lord had commanded the Israelites never to return to Egypt, lest they should forget the benefit of their redemption ; and lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God : Deut. xvii. 16. These considerations rendered alliances with Egypt peculiarly criminal ; but confidence in men, of whatever nation, is de-

parture from God : Jer. xvii. 5--8. — Scott. Their confidence in the creature produced a distrust in God.—Poole.

^a *Passing over he will preserve it*.—The generality of interpreters observe in this place an allusion to the deliverance which God vouchsafed to his people, when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance, פסח. But the difficulty is, to reconcile the commonly-received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance of Egypt. The common notion of God's passage over the houses of the Israelites is, that in going through the land of Egypt to

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXI.

From whom the children of Israel have deeply revolted.

- 7 For in that day every man shall cast away
His idols of silver, and his idols of gold¹,
Which your own hands have made unto you *for* a sin.
8 Then shall the Assyrian fall with the sword, not of a mighty man^a:
And the sword, not of a mean man, shall devour him:
But he shall flee from the sword²,
And his young men shall be discomfited³.

MARG. ¹ v. 7. *his idols of gold.* Heb. *the idols of his gold.*

² v. 8. *from the sword, or for fear of the sword.*

³ *discomfited, or tributary.* Heb. *for melting, or tribute.*

smite the first-born, seeing the blood on the doors of the houses of the Israelites, he passed over, or skipped, those houses, and forebore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian, where he describes very explicitly the action: *For JEHOVAH will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, JEHOVAH will spring forward over, or before, the door, ופסח והיה על-הפתח, and will not suffer the destroyer to come in unto your houses to smite you*: Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent, for that supposes but one agent: the two agents are, the destroying angel passing through to smite every house; and JEHOVAH the Protector, keeping pace with him, and who, seeing the doors of the Israelites marked with the blood the token prescribes, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young answers exactly to the application by the allusion to the deliverance in Egypt: as the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, *springing forward*, and rescuing her; *ὑπερβαίνων*, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it.—Lowth in *loc.* This

view of the meaning of the word is supported by Vitringa and Cocceius.

^a *Then shall the Assyrian fall with the sword, not of a mighty man, &c.*—that is, the Assyrian army, under Sennacherib their king, which besieged Jerusalem in Hezekiah's time. As soon as the people were brought to a sense of their sin, and repentance for it, and cast away their idols as a proof of their repentance, it was utterly destroyed; but not in battle, nor by the sword of Hezekiah or any of his valiant generals, nor the sword of a mean man, neither the sword of a general nor of a private soldier, nor indeed of any man; but of an angel: see 2 Kings xix. 35. *But he shall flee from the sword*, from the drawn sword of the angel, who very probably appeared in such a form as in 1 Chron. xxi. 16; which Sennacherib king of Assyria seeing, as well as the slaughter made in his army by him, fled from it. In the Hebrew text it is added, *for himself*. וְלֹא פָּגַעְתָּ בְּיָדְךָ בְּיָדְךָ פִּגְמָלִים, fugeat sibi Pagninus, Montanus, Cocceius fuga consulat sibi Junius et Tremellius. He fled for his life—for his own personal security, 2 Kings xix. 36. *And his young men shall be discomfited*, his choice ones, the flower of his army, לְבָנִים יְדִידִים, in liquefactionem erunt, Vatablus; colliquescent, Piscator: *shall melt away* through fear, or die by the stroke of the angel.—Gill. See Isaiah xxxvii. 36. If we follow the common opinion, that the Assyrian army was destroyed by a pestilential disease, which was the immediate stroke of Heaven, the expressions here exactly agree with the description of the angel who smote the Jews with a pestilence, 1 Chron. xxi. He is there represented as standing with a sword drawn in his hand.—Preb. Lowth.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXI.

- 9 And ¹ he shall pass over to his strong hold ² for fear,^a
 And his princes shall be afraid of the ensign,
 Saith the LORD, whose fire *is* in Zion^b,
 And his furnace in Jerusalem.

The blessings of Christ's kingdom. Desolation is foreshewn. Restoration is promised to succeed.

ISAIAH XXXII.

- 1 Behold, a king shall reign in righteousness^c,
 And princes shall rule in judgment.

MARG. ¹ v. 9. *he shall pass over to his strong hold for fear.* Heb. *his rock shall pass away for fear.*

² *his strong hold, or his strength.*

^a *He shall pass over to his strong hold for fear.* וְסִלְשֵׁי מִמְּנוֹרָה יִעָבֵר.—Sennacherib shall flee away with all speed from Jerusalem to his strong city of Nineveh, Isa. xxxvii. 37; or, as it is in the margin, and as the words lie in the Hebrew text, *his rock*, i.e. his strength, the greatest champions of his army to whom he trusted, *shall pass away*, shall flee with all speed from Jerusalem, for fear lest the sword of the destroying angel should overtake them. *They shall be afraid* either of any *ensign*;—the dreadful judgment shall strike them with such a terror, that they shall not dare to look any enemy in the face; or, shall be afraid of the *Lord's ensign* which he hath lifted up against them—those visible tokens of God's presence in Jerusalem, and protection over it, which were like so many standards lifted up in defence of his people, Isa. lix. 19.—Poole. Preb. Lowth.

^b *Whose fire is in Zion, &c.*—Some, as Aben Ezra and others, think reference is had to the altar of the Lord, where the fire was kept continually burning and sacrifices were offered up to him; and therefore, being the place of his worship, he would take care of it: but rather it seems to denote the fire of God's wrath, to defend his people and destroy his enemies.—Gill. God promises that he will be to Jerusalem a *wall of fire round about her*, Zech. ii. 5; and that he will make the governors of Judah like a hearth of fire among the wood, or like the torch of fire in a sheaf, and that they should devour all the people round about. Possibly these and the following words may be thus rendered, as they are very agreeable to the Hebrew words בְּיִרוּשָׁלַם אִשׁוֹ אֵשׁ לוֹ בֹּצֵיץ וְחָמֵר לוֹ בִּירוּשָׁלַם *a fire, i.e. a consuming fire to him, the king of Assyria, of whom he is here speaking*

in Zion, from whence he will send forth that fire which shall consume his army: or, *for Zion*, for Zion's sake—for the prefix here rendered *in* frequently signifies *for*—and *a furnace to him in, or for, Jerusalem*. But this I only propose, leaving it to the judgment of the intelligent reader.—Poole.

^c *Behold a king shall reign in righteousness.*—Whoever carefully considers the 9th, 10th, and following verses of this chapter will find that they relate to the calamities which the Assyrian invasion brought upon Judæa. Under those afflictions, the wisdom and piety of king Hezekiah was one of the chief supports and comforts to his subjects; and, consequently, we may suppose that the beginning of the chapter contains a character of that excellent prince. But yet there are several expressions, particularly those in the third and fourth verses, which relate to happier times than Hezekiah ever lived to enjoy. And therefore, upon the whole, we may justly say that the reformation under Hezekiah was but a shadow or image of those greater improvements in grace and holiness which properly belong to the Gospel times, under the government of Christ, and the influences of his Spirit. Mr. White objects against this interpretation, that none of the writers of the New Testament have applied any part of this chapter to our Saviour; but we are not to expect a particular application of all the prophecies of the Old Testament in the writings of the New. And we may observe, that many important prophecies, such as are particularly Daniel's weeks, are never distinctly mentioned there. Jacob's prophecy concerning Shiloh, Gen. xlix. 10, may be added as another remarkable instance of a prophecy concerning Christ not mentioned in the New Testament. It is sufficient to justify such an

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

- 2 And a man shall be as an hiding place^a from the wind,
And a covert from the tempest;
As rivers of water in a dry place^b,

interpretation, if the full extent of the words look that way; and such an application is agreeable to those methods of interpreting prophecies which are observed in the New Testament; for these are to be regarded as a public rule or standard for interpreting the Scripture prophecies.—Preb. Lowth.

The rule of Hezekiah falls infinitely short of the unprecedented and most evangelical language employed by the prophet, which cannot possibly be explained in its obvious meaning of any other than Emmanuel, *God manifested in the flesh*, without enervating the terms used in a degree which would in no other case be admitted.—Christ our righteous king, and those of his true disciples who exercise authority under him in Church or State, are evidently intended. He alone is the man who shelters sinners from the wrath of God, the temptations of Satan, and the rage of the world, having sustained the storm himself. The consolations and graces of the Spirit are as the rivers of water in a dry land. And as the overhanging rock affords the most complete and refreshing shade from the noon-day sun, to the traveller wearied in the sultry desert, so His power, truth and love, yield the believer the most complete protection and refreshment in this weary land, through which he is travelling to heaven.—Scott. The prophecy looks, through Hezekiah, to Christ; as many other Scriptures, in their literal sense, unquestionably concern David, and yet have a mystical sense, and are also meant for Christ, in whom those things were more fully and eminently accomplished.—Poole.

Vitringa observes, that the ancient Christian commentators all understood this king to be Jesus Christ; that the Jews refer the prophecy exclusively to Hezekiah; while many modern commentators think that Hezekiah's reign is primarily intended but as the type of the Messiah's. This last is Vitringa's own opinion.

Chap. xxxii.--xxxiv, according to Dr. Lightfoot, refer, among other things, to the sad time of Judah, while the Assyrian was ranging and destroying up and down, before the Lord destroyed him—That he should spoil the vintage

and husbandry, xxxii. 10--12; and make the highways waste, and care not to keep any covenant, xxxiii. 8. But he should be destroyed, and so should the other enemies of the Church, particularly Edom, who was a constant adversary, xxxiv; and good and comfortable things should accrue to Zion, xxxv. See Lightfoot's Works, vol. II. p. 265.

^a *A man shall be as an hiding place &c.*—That is, says Gill, the king Messiah before mentioned, who had agreed to become man, had often appeared in the human form, was to be incarnate, and now is, though he is not a mere man:—were he, he could not be what is here said of him, an hiding-place and covert from the wind and tempest of his Father's wrath raised by sin, of which all men are deserving. But Christ has borne it in our room; he has endured the whole force of the storm itself; and his righteousness, sacrifice, and intercession, screen his people from harm. He also hides and covers them from Satan's temptations, the blast of the terrible ones, which is as a storm against the wall. He likewise protects them from the fury of their persecuting enemies, when they come like a whirlwind to scatter them. They have rest in Him when troubled by men, and security by Him when the winds and waves beat upon them; and when they are tossed with the tempests of afflictions of various kinds, he bears them up, and carries them through and delivers them, and brings them safely at last to glory.

^b *As rivers of water in a dry place.*—This denotes the abundance of grace in Christ, and the freeness of it which flows from the boundless ocean of divine love, and which greatly comforts and refreshes the souls of the Lord's people in this dry and barren land. This world is a weary land, and Christ is the Rock that is higher than we: to him we are directed when our hearts are overwhelmed within us. He casts a shadow which is very reviving and refreshing, the shadow of his word and ordinances, under which his people sit with great delight.—Gill.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

- As the shadow of a great¹ rock in a weary land.
 3 And the eyes of them that see shall not be dim^a,
 And the ears of them that hear shall hearken.
 4 The heart also of the rash² shall understand knowledge^b,
 And the tongue of the stammerers shall be ready to speak plainly³.
 5 The vile person^c shall be no more called liberal,
 Nor the churl said *to be* bountiful.
 6 For the vile person will speak villany,
 And his heart will work iniquity,
 To practise hypocrisy, and to utter error against the LORD,
 To make empty the soul of the hungry,
 And he will cause the drink of the thirsty to fail.
 7 The instruments also of the churl *are* evil:
 He deviseth wicked devices
 To destroy the poor with lying words,
 Even when the needy speaketh right⁴.

MARG. ¹ v. 2. *great*. Heb. *heavy*.² v. 4. *rash*. Heb. *hasty*.³ *plainly*, or *elegantly*.⁴ v. 7. *when the needy speaketh right, or when he speaketh against the poor in judgment*.

^a *The eyes of them that see shall not be dim*, &c.—God shall plentifully afford men the light of his truth, and give them grace to make a good use of the instructions he vouchsafes them. When men are stupid and careless, they are said, by a contrary way of speaking, to have eyes and see not, and to have ears and hear not, Is. vi. 9. Jer. v. 21. That the promise chiefly relates to the times of the Gospel will appear by comparing it with Isa. xxix. 18. xxxv. 5. If it be objected that other prophecies foretell the blinding of the Jews under the Gospel, we may answer, with St. Paul, that the children of the promise are counted for the true seed of Israel, in whom the promises are to be fulfilled, Romans ix. 8. And further, the same divine author assures us that *all Israel shall be saved*, Rom. xi. 26.—Preb. Lowth.

^b *The heart also of the rash shall understand knowledge*, &c.—The word נבוהרים, *rash*, translated *fearful*, Isa. xxxv. 4, may signify that those who are weak in faith shall come to more perfect degrees of knowledge. And the tongue of the stammerers, the most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty. The verb עלג is near akin, in sound and signifi-

cation to לעג, which signifies speaking in a barbarous and unknown language, Isaiah xxviii. 11. So the text here may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages.—Preb. Lowth.

^c *The vile person*, &c.—The different epithets here require minute explanation. *The vile person*, נבל, the pampered, brainless man, who eats to live, and lives to eat; who will scarcely part with any thing; and that which he does give, he gives with an evil eye and grudging heart. *Liberal*, נדיב, the generous, open-hearted, princely man, who writes on all his possessions, For myself and mankind; and lives only to get good and to do good. *The churl*, כלי, the avaricious man, he who starves himself amidst his plenty, and will not use the necessaries of life for fear of lessening his stock. Thus he differs from נבל, who feeds himself to the full, and regards no one else, like the rich man in the Gospel. The avaricious is called כלי, from כי *for* and לי *myself*, or contracted from כל *all* and לי *to myself*, all is mine, all I have is my own, all I can get is for myself; and yet this man enjoys nothing. *Bountiful*, שוע, he who is abundantly rich, who rejoices in his plenty, and deals out to the distressed with a liberal hand.—A. Clarke.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

- 8 But the liberal deviseth liberal things ;
And by liberal things shall he stand¹.
9 Rise up, ye women that are at ease ;
Hear my voice, ye careless daughters ;
Give ear unto my speech.
10 Many days and years² shall ye be troubled, ye careless women^a :
For the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease ;
Be troubled, ye careless ones :
Strip you, and make you bare, and gird *sackcloth* upon *your* loins.
12 They shall lament for the teats^b,
For the pleasant fields³, for the fruitful vine.
13 Upon the land of my people shall come up thorns *and* briers^c ;

MARG. ¹ v. 8. *stand*, or *be established*. ² v. 10. *Many days and years*. Heb. *Days above a year*.
³ v. 12. *the pleasant fields*. Heb. *the fields of desire*.

^a *Many days and years shall ye be troubled, ye careless women*.—Some render the words ימים על-שנה תרונה, *days above a year shall ye be troubled*, &c. ; and understand them of Sennacherib's invasion, who came up against Judæa in the fourteenth year of Hezekiah, 2 Kings xviii. 13 ; and in the year following God promised the king a recovery from his sickness, and that He would deliver him out of the hand of the king of Assyria, and prolong his life fifteen years, 2 Kings xx. 6. Now Hezekiah reigned but nine and twenty years in all, so that this promise of deliverance must have been made in the fifteenth year of his reign. But Archbishop Usher supposes that there were two invasions by Sennacherib ; the first mentioned 2 Kings xviii. 13 ; the other spoken of the same chapter, and xix. 9. And he thinks that Hezekiah's sickness happened between these two invasions, about three years before the total defeat of the Assyrian army. See his Annal. Vet. Testam. ad A. M. 3291 and 3294.

These verses are commonly interpreted of the troubles which should come upon Judah by the Assyrian invasion : yet some do allow that they also refer to the Babylonish captivity, though out of the order of time ; and indeed it is plain that they speak of far more entire and durable desolations than Sennacherib occasioned. But if we suppose that Hezekiah's reign was predicted as typical of the kingdom of Christ, we must naturally

conclude that the consequences of the Jews neglecting to profit by it were also typical of those which followed from that nation's rejection of the Redeemer. Thus the transition from the preceding part of the chapter is easy ; and we consider the verses following as predicting all the troubles of Judah, terminating in the Babylonish captivity, and typifying all the miseries of that nation from the days of Christ till the destruction of Jerusalem by the Romans, and their consequent dispersion.—Scott.

^b *They shall lament for the teats*, &c.—The sense would run easier, and more agreeable to the original, if we alter the stops, and join the first sentence of this verse with that which goes before, and the latter part of it with that which follows ; translating it thus : *Gird sackcloth upon your loins and upon your mourning breasts. Upon the pleasant fields, upon the fruitful vine, upon the land of my people, shall come up briers and thorns*. The word ספרים, which our English Version translates *they shall lament*, is in the masculine gender, and therefore cannot be understood of the women mentioned in the eleventh verse.—Preb. Lowth.

^c *Upon the land of my people shall come up briers and thorns*.—This description of impending distress belongs to other times than that of Sennacherib's invasion, from which they were so soon delivered. It must, at least, extend to the ruin of the country and

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

Yea, upon¹ all the houses of joy in the joyous city.

14 Because the palaces shall be forsaken ;

The multitude of the city shall be left ;

The forts and towers² shall be for dens^a for ever,A joy of wild asses, a pasture of flocks^b ;15 Until the Spirit be poured upon us from on high^c,MARG. ¹ v. 13. *Yea, upon, or Burning upon, &c.*² v. 14. *The forts and towers, or cliffs and watchtowers.*

city by the Chaldeans : and the promise of blessings, which follows, was not fulfilled under the Mosaic dispensation : they belong to the kingdom of the Messiah. Compare verse 15 with chapter xxix. 17 ; and see the Note there.—Lowth.

The earth produces only briers and wormwood.—Volney's Ruins, p. 9.

^a *The forts and towers shall be for dens.*—“At every step we met with ruins of towers, dungeons, and castles with fosses, frequently inhabited by jackals, owls, and scorpions.”—Volney's Travels, vol. II. p. 336.

^b *A pasture of flocks.*—All the parts of Galilee which afford pasture are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home.—Malte Brun, vol. II. p. 148.

^c *Until the Spirit be poured upon us from on high.*—The connection between the preceding part of this prophecy and that which here follows is very obscure on any other interpretation than that given in the Note on the tenth verse of this chapter. The Spirit might in some measure be poured out, exciting the Jews to repentance and prayer, before their restoration from captivity : by the rebuilding of Jerusalem, and the revival of religion there, the wilderness became a fruitful field ; and their permanent renouncing of idolatry, and adhering to the worship of JEHOVAH, may be intended by the fruitful field being accounted for a forest ; *i.e.* the best state of religion, in preceding times, was comparatively inconsiderable. But this seems by no means answerable to the energy of the language : see Isai. xxix. 17--19. No previous desolations of Jerusalem or Judah, continued until a remarkable pouring out of the Spirit from on high, but the present dispersion of the Jews, and Jerusalem's being trodden down of the Gentiles, shall continue, till a far more abundant pouring

out of the Spirit shall be vouchsafed than even on the day of Pentecost, or at the calling of the Gentiles ;—then, indeed, the wilderness shall become a fruitful field, and the state of the Church hitherto shall be accounted as a forest, in comparison of the glorious times which shall follow : Rom. xi. 11--15. This interpretation is adopted, because no events, which have hitherto occurred, *exclusively* answer to the full import of the terms employed ; and it perfectly accords with many other prophecies of the same times : see Is. xlv. 3--5. Ezek. xxxvi. 25--27. xxxvii. 1--22. xxxix. 21--29. xlviii. 35. Joel ii. 28--32. iii. 18--21. Zech. xii. 9--14.—Scott. This cannot be understood of the effusion of the Spirit on the day of Pentecost, which, as it was before the destruction of the city by the Romans, so the desolation caused by the Chaldeans did not last so long ; but it must be interpreted of the pouring forth of the Spirit, in his gifts and graces yet to come, which will bring on the fulness of the Gentiles, and the conversion of the Jews : and till that time comes Jerusalem will continue in a ruinous condition. The sense is the same with that of Luke xxi. 24 : *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* The Targum of the place is, *Until refreshing comes to us from the face of him whose Shechinah or Majesty is in the highest heavens.* Compare with this Acts iii. 19. And this will be the consequence and effect of the effusion of the Spirit in the latter day, that such parts of the world as are like a wilderness, barren and unfruitful, and producing nothing but the briers and thorns of impiety, infidelity, superstition, and idolatry, should now become a fruitful field. The Gospel being now preached everywhere, multitudes of souls converted, and such places where the Gospel had been preached and professed, and where there was some degree of fruitfulness in word and works, now

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

- And the wilderness be a fruitful field,
 And the fruitful field be counted for a forest.
 16 Then judgment shall dwell in the wilderness*,
 And righteousness remain in the fruitful field.
 17 And the work of righteousness shall be peace*;

should be abundantly more fruitful; and the professors of religion more numerous, and look more like a forest, for number of trees, than a field. Kimchi says this whole paragraph shall be accomplished in the days of the Messiah.—Gill. Pouring out of God's Spirit signifies the plentiful effusion of his grace: and if we take the phrase in this sense, the prophecy will belong to that restoration of the Jews which we are to expect in the latter ages of the world.—Preb. Lowth.

* *Then judgment shall dwell in the wilderness, &c.*—In those glorious and happy times, religion and righteousness will become permanent, both among Jews and Gentiles; in that part of the earth which is as yet a wilderness, as well as in that which is comparatively a fruitful field; and the people of God, trusting in his mercy and working righteousness, will enjoy much inward peace and outward tranquillity, and have the full assurance of faith and hope and joy. They shall also dwell in quiet habitations, while the storm of divine vengeance shall destroy their enemies, though numerous as the trees of the forest, even as the angel smote the army of Sennacherib; and that city which has long been the seat of antichrist shall be utterly abased: Isa. xxv. 2—5. 10—12. xxx. 29—33.—Scott. Judgment and righteousness are often equivalent terms. See the first verse of this chapter: Isai. xxxiii. 5. and Eccles. iii. 16. Taking the words so, the sense will be, that all manner of peace and happiness shall flourish in that place which was lately a wilderness, but is now become a fruitful field, or Carmel. But sometimes they are opposed to each other; judgment being put for severity, and righteousness for mercy. So these words are plainly taken in Ps. xciv. 15, *Judgment shall return unto righteousness*; that is, God will change his severe proceedings into punishments, without mercy. And thus, perhaps, they are to be understood in Isa. i. 27. and v. 16; and this sense, I think, best explains this verse. The prophet had said, verse 15, *That the wilderness*

should be turned into a fruitful field, and the fruitful field into a forest or wilderness. Then it follows in this verse, God's judgment shall be visible upon the wilderness—meaning the Assyrians, or, in general, the enemies of God's Church; and his righteousness or mercy shall display itself upon the fruitful field, *i. e.* Judæa. With this explication the 18th or 19th verses very well agree.—Preb. Lowth. Just judgment, or justice, shall be executed in all parts of the land, both in the barren and fruitful places, and shall be practised by all God's people. This agrees with the promises, Is. lx. 21, *Thy people shall be all righteous, &c.*—Poole.

^b *The work of righteousness shall be peace, &c.*—not the works of righteousness done by man; for though peace may be had and enjoyed in doing them, yet it does not arise and flow from thence, because there is no justification by the works of man, nor salvation through them without which there can be no true and solid peace; nor does it mean the work of righteousness in men, which is their sanctification, and is indeed the work of God, and follows upon the pouring out of his Spirit, and therefore bids fairer to be the sense than the former,—yet peace is one part and branch of the work itself, see Rom. xiv. 17;—but it means the work of Righteousness wrought out for man, even the righteousness of Christ, which he has wrought out for us. The consequence of this is peace—inward peace of the soul now, and eternal peace hereafter. The righteousness of Christ applied, removes the guilt of sin from the conscience, justifies from all things, and yields a tranquillity and serenity of mind, which will issue in everlasting rest and peace in the world to come. The end of the upright man, who is perfectly justified by Christ's righteousness, is peace: Ps. xxxvii. 37. *The effect of righteousness*, ועבודת הצדקה et cultus justitiæ V. L. Montanus; labor, seu operatio, Piscator, Cocceius, *the service of righteousness*; which is the same as the work of righteousness,—a service which

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxii.

And the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation,

And in sure dwellings, and in quiet resting places ;

19 When it shall hail, coming down on the forest ;

¹ And the city shall be low^a in a low place.20 Blessed are ye that sow beside all waters^b,That send forth *thither* the feet of the ox and the ass.MARG. ¹ v. 19. *And the city shall be low, or And the city shall be utterly abased.*

Christ performed as a servant, in obedience to the Law, in our room,—a service perfectly and completely done, and well-pleasing to God ; which, when a sinner sees his interest in it, produces quietness of soul under the mighty hand of God and in all the calamities in the world, and notwithstanding all the charges and accusations of Satan. It gives, moreover, produces, *assurance for ever* of interest in divine things—in the love of God, and relation to him as a Father—in Christ, as a Saviour and Redeemer—in the Holy Spirit, as a Comforter—and in the glorious inheritance to which it gives a title. It produces a holy confidence and boldness at the throne of grace now, having this Righteousness to make mention of for our justification ; and it will also give confidence hereafter before the throne of judgment, being that which will answer for us then.—Gill.

Inward peace follows upon the indwelling of righteousness. Those in whom that work is wrought shall experience this blessed effect of it—a holy serenity and security of mind, by which the soul enjoys itself, and enjoys its God ; and it is not in the power of the world to dispossess it of those enjoyments. Peace and quietness, and everlasting assurance, may be expected, and shall be found, in the way and work of righteousness. True satisfaction is to be had only in true religion, and there it is to be had without fail. Those are the quiet and peaceable lives which are spent *in all godliness and honesty*, 1 Tim. ii. 2. Even the work of repentance shall be peace ; even in the performance of our duty we shall find abundance of true pleasure—a present great reward of obedience in obedience itself. Though the work of righteousness may be toilsome and costly, and expose us to contempt, yet it is peace, such peace as is sufficient to bear our charges. It will bring quietness and assurance, not only to the end of time, but to

the endless ages of eternity. Real holiness is real happiness now, and shall be perfect happiness, that is, perfect holiness for ever.—Henry.

^a *The city shall be low.*—Probably Nineveh or Babylon : but this verse is rather obscure.—Lowth *in loc.* Or it may in general signify the society of infidels, as that is opposed to the city of God. See Isa. xxvi. 5. The scope of the place is to signify in general, that by the same degrees that God's people are relieved, their adversaries shall be abased.—Preb. Lowth.

^b *Blessed are ye that sow beside all waters.*—Sir John Chardin's Note on this place is, This exactly answers the manner of planting rice ; for they sow it upon the water : and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep ; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water.—Harmer, *Observ. I.* 280. Rice is the food of two-thirds of mankind.—Dr. Arbuthnot. It is cultivated in most of the Eastern countries.—Miller. It is good for all, and at all times.—Sir J. Chardin, *ibid.* When these calamities befall their enemies, happy will God's people be who may sow their land in peace, which before was desolate by reason of hostile invasions ; and though formerly overrun with briars and thorns, see verse 13, yet will now become a fruitful field, verse 15, and yield as plentiful a crop as is seen in moist and well-watered grounds. It was the custom of the Jews to plough with asses as well as oxen, as appears from Isa. xxx. 24. and Deut. xxii. 10. Spiritual blessings may here be implied under the promise of fruitfulness and plenty : Isa. iv. 2. xxx. 23.—Preb. Lowth. The prophet, reflecting upon his own unsuccessful labours,

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

God's judgments against the enemies of the Church. The privileges of the godly.

ISAIAH xxxiii.

- 1 Woe to thee that spoilest^a, and thou wast not spoiled;
 And dealest treacherously, and they dealt not treacherously with thee!
 When thou shalt cease to spoil, thou shalt be spoiled;

of which he complains—Isa. xlix. 4, and elsewhere,—and foreseeing by the Spirit the great and happy success of the Ministers of the Gospel, bewails his own unhappiness, since he sowed his seed upon dry and barren ground. He congratulates the Apostles and their successors, who sowed their seed more generally upon all fit grounds, without any distinction between Jew and Gentile; and who found the ground, the hearts of the people, more moistened and softened by the grace of God, and better prepared to receive the good seed of the Lord.—Poole.

^a *Woe to thee that spoilest!*—We may call this chapter an Epinikion, or a Triumphant Ode upon the destruction of Sennacherib's army before Jerusalem. The prophet sets forth the several scenes of that transaction with all the beauties of a poetical description. At the beginning of the chapter he foresees the overthrow of the common enemy and oppressor. At the second verse he represents the humble addresses of God's people for deliverance; together with his gracious promises of protection, by way of answer to their prayers, at the fifth and sixth verses. Then he describes the disappointment of Hezekiah's ambassadors, who humbly sued for peace; the damp that struck upon the spirits of the whole nation, ver. 9; and God's immediate interposition, when matters seemed to be desperate. Afterward the prophet severely reproves the hypocrites; and sets forth the security of those that put their trust in God, and hold fast their integrity, in such expressions as are a just pattern of the true sublime. From the seventeenth verse he describes how the drooping spirits, both of king and people, revived upon the raising of the siege; and congratulates Jerusalem as being under the immediate protection of the Almighty, and thereby secured from receiving the least damage in the midst of so many dangers. I have given so particular an account of the contents of this chapter, because I am persuaded, that if a translation could be made of it that should come up to the original, it would appear to be as noble

a piece of poetry as is to be found among the most admired writings of the ancients.—Preb. Lowth.

Some understand this of Nebuchadnezzar; others of Sennacherib, which is more probable; but it seems best to interpret it of the Romish Antichrist. Kimchi thinks, that if it respects the times of Hezekiah, Sennacherib is meant; but if the time of the Messiah, then the king of nations that shall be in those days: and he adds, This is the kingdom of Persia, in the vision of Daniel. Vitranga applies this to Antiochus Epiphanes, and the whole prophecy to the times of the Maccabees; but it best agrees with the beast of Rome, to whom power has been given over all kindreds and tongues and nations, the Apollyon, the spoiler and destroyer of the earth, especially of the saints, whom he has made war with and overcome: see Rev. ix. 11. and xi. 7, 18. and xiii. 7. Now this spoiler of men, of their substance by confiscation, of their bodies by imprisonment and death, of their societies and families by his violent persecutions, and of the souls of others by his false doctrine, though he may continue long in prosperity and glory, and not be spoiled or destroyed, yet will not continue always. The Vulgate Latin Version renders the last clause interrogatively, and perhaps not amiss: *Shalt thou not be spoiled?* Verily thou shalt: the same measure he has meted to others shall be measured to him again; the spoiler of others shall be stripped of all himself; he that destroyed the earth shall be destroyed from off the earth; he that leads into captivity shall go into it; and he that kills with the sword shall be slain by it: Rev. xi. 18. and xiii. 10.—*And dealest treacherously, and they dealt not treacherously with thee;* or, *Shall they not deal treacherously with thee?* So the above version renders it, with an interrogation; and both this and the preceding clause are thus paraphrased by the Targum: *Woe to thee that comest to spoil, and shall they not spoil thee? and who comest to oppress, and shall they not oppress thee?* Truly they shall; the kings of the earth, that were in confederacy

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us^a; we have waited for thee:

Be thou their arm every morning,

Our salvation also in the time of trouble.

3 At the noise of the tumult^b the people fled;

with the beast, and gave their kingdoms to him, shall hate the whore, eat her flesh, and burn her with fire, Rev. xvii. 16: *When thou shalt cease to spoil, thou shalt be spoiled*; when the time is come that antichrist shall be suffered no longer to ravage in the earth, and spoil the bodies, souls, and substance of men, then shall he himself be spoiled of his power and authority, riches and grandeur; his plagues shall come upon him at once—fire, famine, and death; for this cessation from spoiling will not be his own option, nor the fruit and effect of repentance and reformation, but will be owing to the sovereign power of God in restraining him: and *when thou shalt make an end to deal treacherously, they shall deal treacherously with thee*; for the coming of antichrist is with lying wonders, and with all deceitfulness of unrighteousness: he has the appearance of a lamb, but speaks like a dragon; he uses many wiles, arts, and strata-gems, and treacherous methods to deceive and impose on men, and to ensnare and entrap them; and when the time is come that he will not be permitted to proceed any further and longer in his deceitful practices, the kings of the earth, who have been deceived by him, and brought in subjection to him, will pay him in his own coin: see 1 Thess. ii. 9, 10. Rev. xiii. 11. and xvii. 12, 13, 16.—Gill.

The prophet addresses himself to Sennacherib, and briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them.—Bishop Lowth.

^a O Lord, be gracious unto us—The Jews are introduced offering up their earnest supplications to God, in their present distressful condition; with expressions of their trust and confidence in his protection.—Lowth *in loc.*

This is a prayer of the Church, under the persecutions of antichrist, imploring the grace and favour of God in their distressed circumstances.—Gill. The prophet, contemplating

the judgment which was now coming upon God's people, directs his prayer to God for them.—Poole.

^b *At the noise of the tumult.*—The prophet, in the name of God, or rather God himself, is introduced addressing himself to Sennacherib, and threatening him, that, notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue. Much of the beauty of this passage depends upon this explanation; not, as it is usually taken, as addressed by the Jews to God, ver. 3, and then, ver. 4, as addressed to the Assyrians. To set this in a clear light, it may be of use to compare it with a passage in the prophet Joel; where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition, as Isaiah does here, the power of the enemy and the power of JEHOVAH, who would destroy that enemy. Thus Isaiah to Sennacherib, ver. 3. and ver. 10; and thus Joel ii. 20, 21.—Lowth *in loc.*

The Vulgate Latin Version renders it, *At the voice of the angel*; and Jerome reports it as the opinion of the Jews, that it was Gabriel; and many interpret the words, either of the noise the angel made in the air, or was made in the Assyrian camp, when the angel descended and smote such a vast number of them; at which the remnant, being affrighted, fled: 2 Kings xix. 35, 36. But either this is to be understood as expressing what had been done in time past, and therefore the Church took encouragement that it might and would be so again; or as a continuance of her prayer, thus, *At the noise of the tumult, or multitude, Let the people flee*; or as a prediction, *They shall flee*; that is, at the noise of the multitude of saints, the faithful, called and chosen armies of Heaven, which follow Christ on white horses, and clothed in white; when he shall go forth to battle with the kings of the earth, beast, and false prophet;

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

At the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar:
As the running to and fro of locusts shall he run upon them.

5 The LORD is exalted^a;

For he dwelleth on high:

He hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times^b,
And strength of salvation¹:

The fear of the LORD *is* his treasure.

MARG. ¹ v. 6. *salvation.* Heb. *salvations.*

let the people under them flee, or they shall flee, and not be able to stand so puissant a general, and so powerful an army: see Rev. xvii. 14. and xix. 14. *At the lifting up of thyself, the nations were scattered.* So it has been in times past, when the Lord has lifted up himself, and appeared on behalf of his people, and has exerted himself, and displayed his power: and so it will be again; and so let it be: *Let the nations be scattered*—the anti-christian nations; as they will be, when the Lord shall lift up his hand, and pour out the vials of his wrath upon them.—Gill. At the confusion and outcry which was in the Syrian army, upon the sudden stroke by which 185,000 men were struck dead, the remaining part of the forces fled away as fast as they could. This execution is called God's *lifting up himself*, or exerting his power.—Preb. Lowth.

^a *The Lord is exalted.*—A chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies; and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.—Lowth.

These are the words of the Church, or of true believers, setting forth the praise and glory of God on the account of the above victory, by which the Lord is exalted and magnified and honoured, as he will be in the hearts and by the lives of his people when these things shall come.—Gill. See Rev. xi. 15. xv. 1, 2. xix. 1, 2. Isaiah ii. 17.

^b *Wisdom and knowledge shall be the stability of thy times.*—Some take these words to be directed to Hezekiah; but rather they are

an apostrophe to the Messiah, and respect the later times of Christ, when many shall run to and fro, and the knowledge of him shall be increased, and the earth shall be covered with it, as the waters cover the sea; and which, as it will make these times comfortable and pleasant, so firm, durable and lasting: or else they are the words of believers in those times, addressed to Zion the Church, before spoken of, observing the great increase of spiritual wisdom and knowledge after the destruction of anti-christ; by means of which there would be settled times of peace, joy, and comfort to the Church: and *strength of salvation*, or salvations, or strong and lasting salvations, eternal salvation by Jesus Christ, and complete salvation from antichrist and from every other enemy; which, together with spiritual wisdom, and experimental knowledge of Christ and his Gospel, will be the stability of those happy times, which will make the spiritual reign of Christ. The whole may be rendered, according to the accents. And *He*—that is, the Lord before spoken of—*shall be the stability of thy times; the strength of salvation shall be wisdom and knowledge: the fear of the Lord is his treasure*;—either Hezekiah's, who esteemed the fear of the Lord above all his treasure, and was more zealous in settling and establishing the true worship of God than in amassing treasures to himself; or rather the Lord's treasure, from which he receives a tribute of honour, of more value than the greatest treasure: or, best of all, the Church's treasure, and every true believer's; this being the beginning of wisdom, or true grace, the best of riches, and which secures the saint's final perseverance to glory, the better and more enduring substance.—Gill.

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

7 Behold, their valiant ones¹ shall cry^a without^b:

The ambassadors of peace shall weep bitterly.

8 The highways lie waste^c,

The wayfaring man ceaseth:

He hath broken the covenant^d, he hath despised the cities,MARG. ¹ v. 7. *valiant ones*, or *messengers*.

^a *Behold, their valiant ones shall cry.*—A description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah, on the conditions of his paying, as he actually did pay him, three hundred talents of silver and thirty talents of gold: 2 Kings xviii. 14--16.—Lowth.

^b *Without*, or *in the street*.—This verse, and the two following, describe the sad and desolate condition of the people of God, before the above happy times take place. *Their valiant ones*, such who have been valiant for the truth on earth; or *their angels*, as Aben Ezra, Kimchi, and Ben Melech interpret the word: these are the angels and pastors of the churches, the two witnesses that prophesy in sackcloth openly and publicly, and who will be slain, and their bodies lie unburied in the street of the great city, Rev. xi. 3—8. *The ambassadors of peace shall weep bitterly*. Most interpreters understand this of the ambassadors which Hezekiah sent to the king of Assyria to obtain peace, but could not succeed, on account of which they are said to weep bitterly: but the character of *ambassadors of peace* well agrees with the Ministers of the Gospel, who are *ambassadors in Christ's stead*, and whose work it is to exhort men to *be reconciled to God*, and to preach the Gospel of peace to sinful men: these now will *weep bitterly*, when they are removed into corners, and are silenced, and not suffered to deliver their messages of peace, to the comfort of the Lord's people, and the glory of his name; which will be the case at the time of the slaying of the witnesses.—Gill. That the mercy here promised might be duly magnified, he makes a lively representation of their great danger and distress in which it found them.—Poole.

^c *The highways lie waste*, the *wayfaring man ceaseth*.—In the interior parts of the country, there are neither great roads, nor

canals, nor even bridges &c. The roads in the mountains are extremely bad. It is remarkable that we never see a waggon nor a cart in all Syria. Volney's Travels, vol. II. 417, 419. *Nobody travels alone*. Between town and town there are neither posts nor public conveyances. Ibid. 418.

^d *He hath broken the covenant*, &c.—Sennacherib violated the treaty he had made with Hezekiah, despised the cities which he had offered him, and paid no regard to the lives and rights of men.—Jerome. The great distress into which Jerusalem was brought is here described, that they who believed the prophet might know beforehand what troubles were coming, and might provide accordingly: and that when the foregoing promise of the deliverance should have its accomplishment, the remembrance of their extremity might help to magnify God in it, and make them the more thankful. It is here foretold:

I. That there would be no dealing with him, either by treaties of peace—for *he hath broken the covenant*, as if it were below him to be a servant to his word—or by the preparations of war, for *he hath despised the cities*, scorned to take notice either of their appeals to justice or of their petitions for mercy. He makes himself master of them so easily, though they are called fenced cities, that he despiseth them; and hath no relentings when he puts all to the sword; for he regardeth no man. He neither fears God, nor regards man; but is haughty and imperious to every one. There are those who take a pride in trampling upon all mankind, and have neither veneration for the honourable, nor compassion for the miserable.

II. That therefore he would not be brought to any terms of reconciliation. *The valiant ones of Jerusalem*, being unable to make their parts good with him, must be contentedly run down with noise and insolence; which will make them cry without, because they

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

He regardeth no man.

9 The earth mourneth *and* languisheth^a:Lebanon is ashamed *and* ¹hewn down^b:Sharon is like a wilderness^c;MARG. ¹ v. 9. *hewn down*, or *withered away*.

cannot serve their country as they might have done against a fair adversary. The ambassadors sent by Hezekiah to treat of peace, finding Sennacherib so haughty and unmanageable, shall weep bitterly for vexation at the disappointment they had met with in their negotiations; they shall weep like children, as despairing to find out any expedient to pacify him.

III. That the country should be made quite desolate for a time by his army. 1. No man durst travel the roads; so that a stop was put to trade and commerce; and, which was worse, no man could safely go up to Jerusalem to keep the solemn feasts. *The highways lie waste*, untrodden like the fields, for the traveller ceaseth. 2. No man had any profit from the grounds, ver. 9. The earth used to rejoice in its own products, for the service of God's Israel; but now the enemies of Israel eat them up, or tread them down: it mourns and languisheth; the country looks melancholy; and the country-people have misery in their countenances, wanting necessary food for themselves and their families: the wonted joy of harvest is turned into lamentation, so withering and uncertain are all worldly joys. The desolation is universal. That part of the country which belonged to the Ten Tribes was already laid waste;—Lebanon famed for cedars, Sharon for roses, Bashan for cattle, Carmel for corn, all very fruitful, are now become like wildernesses; are ashamed to be called by their old names, they are so unlike what they were. They shake off their fruits before their time, into the hand of the spoiler, which used to be gathered seasonably by the hand of the owner.—Henry.

^a *The earth mourneth and languisheth*—All Christendom, being now under the power, dominion, and tyranny of antichrist, and the Church's faithful witnesses slain, and a stop put to all Gospel ministrations: therefore the Church must be in a very languishing condition, and have great reason for mourning.—*Lebanon is ashamed and hewn down*; being

stripped of its stately cedars; as now the Church of Christ, comparable to that goodly mountain Lebanon, will be deprived of its able Ministers, which were like tall and spreading cedars, for their gifts, grace, strength, and usefulness.—*Sharon is like a wilderness*: such parts, as Great Britain, which have been most fruitful, as Sharon was a very fruitful place, for the Gospel, and Gospel Ordinances, in the purity of them, and for professors of religion, being fruitful in grace, and in good works, shall now be like a desert; there being no ministry, no ordinances, nor any that dare to make an open profession of the true religion.—*And Bashan and Carmel shake off their fruits*, before they are ripe or come to any thing; places noted for being fruitful, and pastures for flocks; and they denote, as before, such spots in Christendom where the Gospel has most flourished, but now should be like barren heaths and desert places.—Gill. The whole land is under a consternation; and the most beautiful parts of the country seem to languish and wither at the approach of the enemy, and look upon themselves as already destroyed. Lebanon was beautiful for its cedars, Sharon for its flowers and gardens—see Cant. ii. 1; Bashan and Carmel for their rich ground and fat pastures. Compare Isa. xxxv. 2. Micah vii. 14.—Preb. Lowth.

^b *Lebanon is ashamed and hewn down*.—Among the crags of the rocks—of Lebanon—may be seen the no very magnificent remains of the boasted cedars. Volney's Travels, vol. I. p. 292.

^c *Sharon is like a wilderness*.—Mr. Monro, travelling on the sandy beach near Cæsarea, turned up into the plain, and entered the celebrated plain which he describes as the rich pasture-land of the Valley of Sharon, clothed with fresh verdure as far as the eye can reach. The white clover, he says, springs spontaneously; and among a variety of shrubs and flowers were a few dwarf tulips. I observed nothing bearing the appearance of what we call a rose; and, unless the *rose of Sharon* is

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH AND NAHUM.

ISAIAH xxxiii.

And Bashan and Carmel shake off *their fruits*.

- 10 Now will I rise, saith the LORD^a;
 Now will I be exalted;
 Now will I lift up myself.
- 11 Ye shall conceive chaff^b, ye shall bring forth stubble:
 Your breath, *as fire*, shall devour you.
- 12 And the people shall be *as* the burnings of lime:
As thorns cut up shall they be burned in the fire.
- 13 Hear, ye *that are far off*, what I have done;
 And, ye *that are near*, acknowledge my might.
- 14 The sinners in Zion are afraid^c;

the *Cistus Roseus* of Linnæus, which grows abundantly, I know not what it may be. The tract of land, glorious as it is to the eye, is yet deficient of water in its central part; and, for this reason, appears not to be frequented by the Arabs. I traversed it for hours without noticing a single tent. The Bedouins are, however, said to frequent it. The grass and the flowers spring to waste their sweetness and to fall unseen; and the storks, striding to and fro, are the only animals by which they are visited. The soil is light, and the surface elastic; and the uneven foreground swells into hills to the east, which are backed by the mountains of Samaria beyond. This was in spring. To Buckingham, who passed this tract in the depth of winter, it appeared a desert.—Pict. Pal. p. civ.

^a *Now will I rise, saith the Lord*—At the last extremity, when things are come to a crisis; God's interest at the lowest, and the kingdom of antichrist at its highest pitch; Rome triumphing over the slain witnesses, and boasting she was a queen, and knew no sorrow: this will be God's fit time to exert himself, and get him honour and glory: before he was as one lain down and asleep, as if quite negligent and careless about his honour and interest; but now he determines to arise, and shew himself strong on the behalf of it: see Psal. xii. 5. *Now will I be exalted*; that is, in his power, by the destruction of the enemies of his Church; and in the hearts and mouths of his people, on account of their deliverance and salvation. The repetition of the word *now* has its emphasis; and is designed to observe the time of God's appearing in the cause of his

people, and the fitness and propriety of it; and to quicken their attention as well as to express the certainty of it, and the firmness of his resolution to do it without delay, and the vehemence and ardour with which he would set about it.—Gill. God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfiting and utterly consuming them.—Lowth.

^b *Ye shall conceive chaff*.—Then follows, to ver. 22, still in the person of God—which however falls at last into that of the prophet—a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector. The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God; and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered, even by the weakest of the enemy.

^c *The sinners in Zion are afraid*, &c.—This verse and the two following describe the different apprehensions of the good and bad under their present circumstances. They that did not rely upon God for help were ready to cry out, Who can bear the approach of the Assyrian, who devours all things by fire? These words may in a secondary sense be applied to the terror of hell torments; which, when the conscience of sinners begins to be awakened, give them just cause for having dreadful apprehensions

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH AND NAHUM.

ISAIAH XXXiii.

Fearfulness hath surprised the hypocrites.

Who among us shall dwell with the devouring fire?

Who among us shall dwell with everlasting burnings?

15 He that walketh righteously¹, and speaketh uprightly²;He that despiseth the gain of oppressions³,

That shaketh his hands from holding of bribes,

That stoppeth his ears from hearing of blood⁴,

And shutteth his eyes from seeing evil;

16 He shall dwell on⁵ high^a:MARG. ¹ v. 15. *righteously*. Heb. *in righteousness*. ² *uprightly*. Heb. *uprightnesses*.³ *oppressions*, or *deceits*.⁴ *blood*. Heb. *bloods*.⁵ v. 16. *high*. Heb. *heights*, or *high places*.

of the divine vengeance. And they who could not bear the thoughts of a mortal enemy's falling upon them with all his force, may well fear the weight of God's wrath, when he shall declare himself their enemy, and set his *terror in array against them*.—Preb. Lowth.

Unless it should be rather thought that antichrist and his followers are designed—who himself is said to sit in the temple of God, and who claim to themselves the name of the Church of God, and pretend to be Christians though they are not—when they shall see the city of Rome in flames, and the vials of God's wrath poured on the antichristian states, shall dread the vengeance of eternal fire, which they express in the following words: *Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* that is, the wrath of God in hell, which is the fire that feeds upon and devours impenitent sinners, which shall never be quenched, and is called everlasting fire; in which the followers of antichrist will be tormented for ever, and the smoke of which will ascend for ever and ever; and will be intolerable, none will be able to abide and endure it: see Rev. xiv. 9–11. So the Targum interprets it of the place where the ungodly are to be judged and delivered into hell and everlasting burning.—Gill. It is abundantly evident, from both the Old and New Testament, that the Jews, except the Sadducees, generally believed in the rewards and punishments of a future life: and as these were temporal judgments, they frequently cut

men off from this life, and transmitted them into that future and endless existence: it is not strange if their guilty consciences made them dread both the present judgment here and the terrible consequences of it hereafter.—Poole.

^a *He shall dwell on high*—And so in safety. This is opposed to the fears of hypocrites, the grovelling life of a worldling, and the low life of many professors; and is expressive of the security of good men. It may respect the state of the saints on earth, who dwell by faith on God as their covenant God, on his everlasting love and unchangeable grace; on Christ, as their Redeemer and Saviour; and in their thoughts and contemplations on heavenly things, where Christ is; and particularly in the spiritual reign of Christ, after the destruction of antichrist, when such shall dwell safely in God's holy hill, the Church, which shall be established upon the top of the mountains: and it may also respect the state of the saints in heaven, which is a dwelling on high, and where they will be safe from everlasting burnings, and out of the reach of all enemies.—*His place of defence shall be the munitions of rocks*. Christ is the place of defence to his people, against avenging justice, the curse and condemnation of the Law, the wrath of God, sin and all its dreadful consequences, Satan and all other enemies: and he is the *munition of rocks*: he is a *Rock* himself, for them to build upon, and shelter in; and like *fortresses* made out of *rocks*, which can never be undermined, blown up, or broke through.—*Bread shall be given him*:

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH AND NAHUM.

ISAIAH xxxiii.

His place of defence *shall be* the munitions of rocks:

Bread shall be given him;

His waters *shall be* sure.17 Thine eyes shall see the king in his beauty ^a:

not only shall he be in safety, but shall enjoy the greatest plenty of blessings, particularly spiritual ones: above all, Christ, the bread of God from heaven, the true bread, the bread of life, which gives and supports life, and secures an eternal one; as also the word and ordinances, which are the provisions of Zion, and with which all its inhabitants are favoured; for these are all the *gifts* of divine goodness. The Targum is, In the house of the sanctuary his soul shall be satisfied, his food shall be sufficient.—*His waters shall be sure*: Christ and his fulness, the Spirit and his grace, the Gospel doctrines, and ordinances. The believer may be assured of a supply from Christ's fulness: the grace of the Spirit is never failing, and is persevering; and Gospel doctrines and ordinances are not deceitful brooks, but yield comfort and refreshment. Compare with this Rev. vii. 15--17.—Gill.

The prophet seems here to avail himself of the terror of the ungodly Jews, that he might excite them to seek the privileges of the righteous; and he describes the character and the safety of the consistent believer. He habitually acts with integrity in his whole conduct towards God and his neighbour; his words are sincere, punctual, and faithful; he despises the largest gain of fraud or oppression: instead of grasping the bribe which might be offered him, to induce his connivance at injustice, he shakes his hand from it, and dreads and shuns it as a viper: he stops his ears from every proposal of violence and bloodshed; and closes his eyes from beholding wickedness, as one who detests it. This was the character of Hezekiah, in private and public. This placed him and his helpers on high, out of the reach of the invaders; and secured them, as in natural fastnesses and impregnable strongholds; and thus preserved them likewise from the famine which had threatened them.—Scott. See 2 Chron. xxxi. 20, 21. Ps. xv. xxiv. 3—6.

^a *Thine eyes shall see the king in his beauty*.—Not merely Hezekiah in his royal

robes, and with a cheerful countenance, having put off his sackcloth and his sadness upon the breaking up of the siege; but a greater than he, even the King Messiah, in the glory of his person and office, especially as a King reigning gloriously before his ancients in Jerusalem. The Apostles saw him in his glory, in the days of his flesh, corporeally and spiritually: believers now see him, by faith, crowned with glory and honour; as well as see his beauty, fulness, and suitableness, as a Saviour; and, ere long, their eyes shall see him personally, in his own and his Father's glory. This is to be understood of the eyes of good men, before described. The Targum is, Thine eyes shall see the glory of the Majesty of the King of worlds, in his praise: and Jarchi interprets it of the glory of the Majesty of God: so, according to both, a divine person is meant, and indeed no other than Christ.—*They shall behold the land that is very far off*: not the land of hell, as the Targum, which paraphrases it thus: Thou shalt behold and see those that go down into the land of hell;—but rather the heavenly country, the better one, the land of uprightness, typified by the Land of Canaan; and which may be said to be *a land afar off*, with respect to the earth on which the saints now are, and with regard to the present sight of it, which is a distant one, and will be always afar off to wicked men: of this now the saints have, at times, a view by faith, which is very delightful, and greatly supports them under their present trials; though it may be, that an enlargement of Christ's kingdom all over the world, to the distant parts of it, may be here meant; which may be called, as the words may be rendered, *a land of distances*, or *of far distances*; that reaches far and near, from sea to sea, and from the river to the ends of the earth; which will be the case when the kingdoms of this world shall become Christ's, and the kingdom, and the greatness of it under the whole heaven, shall be given to the saints of the Most High;—a glorious sight this will be!

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

They shall behold the land that is very far off¹.

18 Thine heart shall meditate terror.

Where *is* the scribe? where *is* the receiver²?Where *is* he that counted the towers?19 Thou shalt not see a fierce people^a,

A people of deeper speech than thou canst perceive;

Of a stammering³ tongue, *that thou canst not understand.*20 Look upon Zion, the city of our solemnities^b:

Thine eyes shall see Jerusalem a quiet habitation,

A tabernacle *that* shall not be taken down;MARG. ¹ v. 17. *the land that is very far off.* Heb. *the land of far distances.*² v. 18. *receiver.* Heb. *weigher.*³ v. 19. *stammering, or ridiculous.*

And this sense agrees with the context, and declares what will be, after the destruction of antichrist.—Gill. The *king* is, first Hezekiah; and then Christ, as before.—Poole.

^a *A fierce people.*—The very looks and habit of a foreign and insulting enemy carry something of terror in them, Deut. xxviii. 49. Their language is unintelligible; and this makes it a vain thing to try to soften them with good words. The Hebrew expresses a foreign language by *a deep lip* or speech. Our Translators render it *a strange speech*: Ezek. iii. 5, 6.—Preb. Lowth. See the Note on chap. xxviii. 11. in p. 352 of this Volume.

^b *Look upon Zion, the city of our solemnities*—The city where our solemn sacred feasts are kept, where we used to meet to worship God in religious assemblies. The good people among them, in the time of their distress, were most in pain for Zion upon this account, that it was the city of their solemnities, that the conquerors would burn their Temple, and they should not have that to keep their solemn feasts in any more. In times of public danger, our concern should be most about our religion; and the cities of our solemnities should be dearer to us than either our strong cities or our store cities. And it is with an eye to this that God will work deliverance for Jerusalem, because it is the city of religious solemnities: let these be conscientiously kept up, as the glory of a people, and we may depend upon God to create a defence upon that glory. Two things are here promised to Jerusalem: I. a well-grounded security. It shall be a quiet habitation for the people of God; they shall not be molested and disturbed, as they have been,

by the alarms of the sword, either of war or persecution, chap. xxix. 20. It shall be a quiet habitation, as it is the city of our solemnities. It is desirable to be quiet in our own houses, but much more so to be quiet in God's House, and have none to make us afraid there. Thus it shall be with Jerusalem; and thine eye shall see it, which will be a great satisfaction to a good man, Psalm cxxviii. 5, 6. Thou shalt see the good of Jerusalem, and peace upon Israel; shalt live to see it, and share it.

II. An unmoved stability. Jerusalem, the city of our solemnities, is indeed but a tabernacle, in comparison with the New Jerusalem: the present manifestations of the divine glory and grace are nothing in comparison with those that are reserved for the future state; but it is such a tabernacle as shall not be taken down. After this trouble is over, Jerusalem shall long enjoy a confirmed peace; and her sacred privileges, which are the stakes and cords of her tabernacle, shall not be removed from her, nor any disturbance given to the course and circle of her religious services. God's Church on earth is a tabernacle, which, though it may be shifted from one place to another, yet shall not be taken down while the world stands; for in every age Christ will have a seed to serve him: the promises of the Covenant are its stakes, which shall never be removed; and the ordinances and institutions of the Gospel are its cords, which shall never be broken: they are things which cannot be shaken, though heaven and earth be, but shall remain.—Henry. This, says Gill, may refer to the Church of God, particularly in the Latter Day: see Heb. xii. 22. Gal. iv. 26.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

Not one of the stakes thereof shall ever be removed,

Neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto usA place ¹ of broad rivers^a and streams ;MARG. ¹ v. 21. of broad rivers. Heb. *broad of spaces, or hands.*

By this name the Church is called in its more glorious state, Rev. xxi. 2, 10 ; and it is the habitation of God, Father, Son, and Holy Spirit, and also of the Saints.

^a *The Lord will be unto us a place of broad rivers.*—Egypt had its Nile, and Babylon its Euphrates ; but Jerusalem had no such river for its convenience, commerce, and defence : but God promises to be that to his Jerusalem, his Church and people, which will answer to and be *instead* of, a river having the broadest streams. This is expressive of the abundance of his grace, and the freeness of it, for the supply of his Church, as well as of the pleasant situation and safety of it : see Ps. xli. 1--4. Ezek. xlvii. 1--5 ; where the Lord appears glorious ; where he displays the glorious perfections of his nature, his power, faithfulness, truth, holiness, love, grace, and mercy ; where his glorious Gospel is preached ; where he grants his gracious and glorious presence ; and where saints come to see his glory, do see it, and speak of it : see 2 Sam. vi. 20. Ps. lxxiii. 1, 2. and xxix. 9.—*Wherein shall go no galley with oars, neither shall gallant ship pass thereby.* This advantage literal Jerusalem had, that though it had no river for its pleasure, profit, and protection, yet no enemy could come up to it in that way ; and the Lord, though he is indeed instead of a broad river to his people for their supply and safety, yet is such an one as will not admit an enemy, great or small, signified by the *galley with oars*, and the *gallant ship*, to come near them : and in the New Jerusalem Church-state, where there will be new heavens and a new earth, there will be no sea, Rev. xxi. 1, and so no place for ships and galleys. The design of these metaphors is to shew that the Church of Christ at this time will be safe from all enemies whatsoever ; as they must needs be, when the Lord is not only a place of broad rivers, but a wall of fire round about them, and the glory in the midst of them : Zech. ii. 5.—Gill. The mention of gallant ships led the prophet to consider the

ruin of the Assyrian army as a vessel wrecked in a storm. The tacklings were all driven away ; the mast was blown down, and could not be properly strengthened ; their efforts were vain ; their ruin unavoidable ; and being cast upon the hostile strand, their cargo became plunder for the inhabitants : Ezek. xxvii. 26—36. On this occasion even the lame would appropriate something of the spoil, and sickness would not prevent the people in general from coming to share the booty. In short, God had pardoned the sin of his people, and all blessings were consequent upon it : Psalm xxxii. 1, 2. ciii. 3, 4. Matt. ix. 2—8. The last verse of this chapter leads our thoughts not only to the most glorious state of the Church on earth, but to heaven itself, whither no sickness or trouble shall find admission.—Scott. It is plain that Hezekiah, by his treaty with Sennacherib, had stripped himself of his whole treasure : he not only gave him all the silver and gold that was in his own treasury, and in that of the Temple, but was even forced to cut off the gold from the doors of the Temple and from the pillars with which he had himself overlaid them, to satisfy the demands of the king of Assyria : but after the destruction of the Assyrian army, we find that he had *exceeding much riches*, and that *he made himself treasuries for silver and gold and for precious stones, &c.* 2 Chron. xxxii. 27. This cannot be otherwise accounted for, than by the prodigious spoil which was taken in the destruction of the Assyrian army.—Lowth.

The Targum of the last verse is : At that time, when vengeance shall be taken on Gog, the people shall be broken with their own strength ; and they shall be like to a ship whose ropes are broken, and there is no strength in their mast, which is cut down, that it is not possible to spread a sail on it : then shall the house of Israel divide the substance of the people, the multitude of a prey and spoil ; and although the blind and the lame are left among them, they also shall divide the multitude of the prey and spoil.

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiii.

- Wherein shall go no galley with oars,
 Neither shall gallant ship pass thereby.
 22 For the LORD *is* our judge^a, the LORD *is* our lawgiver¹,
 The LORD *is* our king; he will save us.
 23 Thy tacklings are loosed²;
 They could not well strengthen their mast,
 They could not spread the sail:
 Then is the prey of a great spoil divided;
 The lame take the prey.
 24 And the inhabitant shall not say, I am sick^b:
 The people that dwell therein *shall be forgiven their iniquity.*

*The judgments wherewith God revengeth his Church. The desolation of her enemies.
 The certainty of the prophecy.*

ISAIAH xxxiv.

- 1 Come near, ye nations^c, to hear;
 And hearken, ye people:
 Let the earth hear, and all that is therein³;
 The world, and all things that come forth of it.

MARG. ¹ v. 22. *lawgiver.* Heb. *statute-maker.*

² v. 23. *Thy tacklings are loosed,* or *They have forsaken thy tacklings.*

³ v. 1. *all that is therein.* Heb. *the fulness thereof.*

^a *The Lord is our judge, &c.*—The Targum is, The Lord is our judge, who brought us by his power out of Egypt; the Lord is our teacher, who gave us the doctrine of the Law from Sinai; the Lord is our king, he will redeem us, and take vengeance of judgment for us on the army of Gog.—This shews that the ancient Jews understood this prophecy as referring to times yet to come.

^b *The inhabitant shall not say, I am sick.*—In the New Jerusalem there will be neither one sickness nor another; no more sorrow, pain, or death: the leaves of the tree of life will be for the healing of the nations: Rev. xxi. 4. xxii. 2. The people that dwell therein shall be forgiven their iniquity. This shews that sin is the sickness meant; the manner in which such a disease is cured, by forgiveness; and the perfect health and soundness, as well as joy and peace and comfort, which follow upon an application of pardoning grace and mercy.—Gill. The Targum refers this to the time when the Israelites shall return to their own land: and Kimchi owns that some of their interpreters apply

it to the times of the Messiah.

^c *Come near, ye nations.*—The thirty-fourth and thirty-fifth chapters are one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts; the first containing a denunciation of divine vengeance against the enemies of the people or Church of God; the second describing the flourishing state of the Church of God consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern; all nations are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations; that is, all those that had provoked to anger the defender of the cause of Sion. Among these, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies the Chaldeans: see Amos i. 11. Ezek. xxv. 12. xxxv. 15. Ps. cxxxvii. 7. Accordingly, the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXIV.

2 For the indignation of the Lord is upon all nations^a,

And his fury upon all their armies :

He hath utterly destroyed them,

He hath delivered them to the slaughter,

3 Their slain also shall be cast out^b,

Nebuchadnezzar: see Jer. xxv. 15—26. Mal. i. 3, 4; and see Marsham, Can. Chron. sæc. xviii. who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar may be the event which the prophet has primarily in view in the thirty-fourth chapter; but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the Church or people of God, described in the next chapter, could have with those events; and how the former could be the consequence of the latter, as it is there represented to be. By a figure very common in the prophetic writings, any city or people remarkably distinguished as enemies of the people and kingdom of God is put for those enemies in general. This seems here to be the case with Edom and Bozrah. It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect.—Lowth *in loc.*

We may distinguish this prophecy into several parts or sections. The foregoing section ended with a description of the general Judgment, and some of the remarkable circumstances which attend it, chap. xxiv; and then follow the songs and grateful acknowledgments of the Church, xxv.--xxvii. This chapter seems to treat much of the same subject with the 24th; and the following chapter presents us with a new scene of the Church's glories, which should succeed. A summons is here given to all the world to give attention to this description of the general Judgment, which concerns them all. Compare Ps. l. 1. This chapter, says

Gill, is a prophecy of the destruction of all the antichristian nations of the world; and particularly of Rome, signified by Idumæa.

^a *The indignation of the Lord is upon all nations*—All the nations of the earth, which have committed fornication with Rome, or have given in to her false worship, superstition, and idolatry; which is the reason of God's wrath and indignation against them, and of such severe punishment being inflicted on them: see Rev. xviii. 3. *And his fury upon all their armies*; the armies of the kings of the earth, gathered together at Armageddon, to make war with Christ, and those that follow him: see Rev. xvi. 14, 16. and xix. 19. *He hath utterly destroyed them*; not only devoted them to destruction, but actually destroyed them, with an utter destruction, *הוֹרֵימִים*, one of the words of which Armageddon is compounded; and so points at the place as well as the nature and manner of the destruction. *He hath delivered them to slaughter*; to be slain with the sword of him that sitteth on the white horse, which sword proceeds out of his mouth, Rev. xix. 21.—Gill. These verses may very fitly be applied to the battle of the great day of the Almighty, mentioned Rev. xvi. 14, 16. compared with Is. xvii. 14. xix. 19.—Preb. Lowth.

^b *Their slain also shall be cast out*—Upon the open fields; and there lie unburied, and become meat for the fowls of heaven, who are invited to them as to a supper, even the supper of the great God, Rev. xix. 17, 18. *And their stink shall come up out of their carcasses*, so that they shall become loathsome and abominable to the living, and none shall care to come near them to bury them;—an emblem of their loathsome and abominable sins, the cause of their destruction. *And the mountains shall be melted with their blood*;—an hyperbolical expression, denoting the great number of the slain upon the mountains, and the great quantity of blood shed

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXIV.

- And their stink shall come up out of their carcases,
 And the mountains shall be melted with their blood.
 4 And all the host of heaven shall be dissolved,
 And the heavens shall be rolled together as a scroll^a;
 And all their host shall fall down,
 As the leaf falleth off from the vine,
 And as a falling fig from the fig-tree.
 5 For my sword shall be bathed in heaven^b:
 Behold, it shall come down upon Idumea^c,

there; which should run down in large streams, and carry part of them along with it, as large and hasty showers of rain wash away the earth, and carry it along with them. Such an hyperbole see in Rev. xiv. 20.—Gill.

This description impresses the mind with a view of that general and obstinate resistance which will be made by the nations, at the instigation of Satan, to the setting up of the kingdom of Christ, and of the dreadful judgments with which that event will at length be ushered in. See Ex. xxxix. 1—20. Rev. xix. 17--21.—Scott.

^a *The heavens shall be rolled together as a scroll.*—When a book is rolled up or shut, nothing can be read in it till it be opened again: so the face of the heavens, wherein the stars are as letters declaring the glory of God, shall be shut or rolled together, so that nothing shall appear till, by its renovation, it be opened again: as a garment it shall be changed, not to be used in the same fashion and for the same use again. It seems, indeed, to be for the worse: an old garment is not changed, but into rags, to be put to other uses, and afterwards thrown upon the dunghill. But similitudes are not to be pressed too far; and this will not agree with the new heavens and new earth, physically so, as well as metaphorically. It is not likely the heavens will be put to a worse use than God designed them for in creation: however, a change, as a garment, speaks not a total corruption, but an alteration of qualities—as a garment not to be used in the same fashion as before. We may observe, that it is probable the world shall not be annihilated, but refined: it shall lose its present form and fashion, but not its foundation: indeed, as God raised it from nothing, so he can reduce it into nothing. Yet it does not

appear that God will annihilate it, and utterly destroy both the matter and form of it: part shall be consumed, and part purified, 2 Pet. iii. 12, 13: *The heavens being on fire shall be dissolved; nevertheless, we, according to his promise, look for a new heavens and a new earth.* They shall be melted down, as gold by the artificer, to be refined from its dross, and wrought into a more beautiful fashion, that they may serve the design of God for those that shall reside therein—a new world, wherein righteousness shall dwell;—the apostle opposing it thereby to the old world, wherein wickedness did reside. The heavens are to be purged, as the vessels that held the sin-offering were to be purified by the fire of the sanctuary. God indeed will take down this scaffold which he hath built to publish his glory.—Charnocke on the Attributes, Disc. VI. pp. 196, 197. 1838.

^b *My sword shall be bathed in heaven.*—Princes and magistrates are denoted by the host of heaven: see Isa. xxiv. 21. And the words here import that God's sword shall not spare the mightiest, any more than the meanest.—Preb. Lowth. *In heaven*, that is, either in the Church, which is called heaven, Dan. viii. 10. Rev. iv. 1. xii. 1. in and against which these enemies are said to be gathered together; or in the highest heaven, where God dwells, in which this is said to be done, because it was there decreed and appointed to be done.—Poole.

^c *It shall come down upon Idumea.*—The enemies of God's Church are often represented by the name of some country which was remarkable for its hatred and ill usage of the Jews; such as, Egypt, Babylon, Edom, and Moab. And thus Edom or Idumæa may be taken here, that people always bearing a

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiv.

And upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood,

It is made fat with fatness,

And with the blood of lambs and goats,

With the fat of the kidneys of rams:

For the LORD hath a sacrifice in Bozrah^a,

And a great slaughter in the land of Idumea.

7 And the unicorns¹ shall come down with them,

And the bullocks with the bulls;

And their land shall be soaked² with blood,MARG. ¹ v. 7. unicorns, or rhinoceros.² soaked, or drunken.

particular hatred to the Jews, though they were nearly related to them: see Psalm cxxxvii. 7. Obad. ver. 10 &c.; where they are likewise threatened with utter excision, which certainly came to pass: see Mal. i. 3. But the words here seem to describe a more general judgment, of which the destruction of Edom was an imperfect representation: to confirm which interpretation, it may be further observed, that the words Edom and Bozrah may be taken figuratively, because in their original sense they may fitly be applied to any place of slaughter. Edom, אֶדוֹם, signifies *red*, as blood is; and Bozrah, בּוֹצְרָה, *a vintage*, which, in the prophetic idiom, denotes God's vengeance upon the wicked: see Joel iii. 13. Rev. xiv. 19; and is otherwise expressed by the winepress of God's wrath, Isa. lxiii. 3. Rev. xix. 15. To confirm this exposition, we may observe, that Edom and Bozrah are joined together in Isa. lxiii. 1, a place parallel to this, where another scene of God's vengeance is represented. The prophets, in their denunciation of God's judgments, sometimes allude to the etymology of the names by which places are called; see Micah i. 10, 14: and several parts of Jacob's prophecy allude to the names of each tribe, see Gen. xlix. 8, 13, 15, 16. The Jewish writers generally suppose that *Edom*, in the writings of the Prophets, stands for *Rome*; and if we compare this chapter with Rev. xviii. and the context before and after, which place several Popish commentators as well as Protestants explain of *Modern Rome*, we shall find a great agreement and correspondence between several verses in each chapter, particularly

between the following verses in this chapter and those placed opposite to them:

Verses 2, 6, 7. . . . Rev. xvii. 14.

8. — xviii. 5, 8, 20.

9, 10. — 9, 10. xix. 3.

11, 13, 14, 15. . . . — 2, 22, 23.

The lambs, goats, rams, and the unicorns, bullocks and bulls, of the following verses, mean all ranks and sorts of people, the strongest as well as the weakest, who shall be brought down like beasts to the slaughter. Compare Ps. xxii. 12. Jer. l. 27. II. 40. Ezek. xxxix. 18. And this great slaughter is called a *sacrifice*, because it is offered up for the atonement of God's justice: see Isa. xxix. 2.—Preb. Lowth.

^a *The Lord hath a sacrifice in Bozrah.*—

There seem to have been two Bozrahs; the one in Moab, Jer. xlviii. 24; and another in Edom, Isa. lxiii. 1, which is here meant, and was a chief city of the Edomites, and signifies *a fortress*, being, no doubt, a place well fortified: this is the Bostra of Ptolemy, and which he places in Arabia Petrea. Aben Ezra says that some interpret it of Constantinople, the metropolis of the Ottoman empire; but it is best to understand it of Rome, as Menasseh Ben Israel does, and Idumæa of the whole Roman jurisdiction; Rome being the chief city of the antichristian states, that great city which John, in his Revelation, describes as reigning over the kings of the earth;—here, and in all the antichristian kingdoms, will be a great *slaughter* of men; called a *sacrifice* of the Lord, because by his order and direction, and for the honour of his justice, and being acceptable to him: and perhaps there may be an allusion to the

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXIV.

And their dust made fat with fatness.

8 For it is the day of the Lord's vengeance^a,

And the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch^b,

blood and sacrifices being the Lord's. This slaughter and sacrifice is called The supper of the great God, Rev. xix. 17.—Gill.

^a *It is the day of the Lord's vengeance*—The time which he has appointed to take vengeance on antichrist; his 1260 days, or years, being up, in which he is to reign: these being expired, the time is come for the Lord to avenge the blood of his saints: see Rev. xviii. 20. and xix. 2. *And the year of recompences for the controversy of Zion*, the Church of God, which has been for many ages abused and injured by the antichristian Powers, for which the Lord will have a controversy with them: he will appear in favour of his people, and plead the cause of Zion, and recompense their enemies for all the injuries they have done them: then they that have led into captivity shall go into captivity; and they that have killed with the sword shall be killed with it: Rev. xiii. 10. This will be a time of double recompence; and therefore, perhaps, the word is used in the plural number: it will be the time of rewarding antichrist as he has rewarded others; and it will be the time of the dead, that they shall be judged, and rewards given to God's servants the prophets: Rev. xviii. 6. and xi. 18. The Targum is: *The year of recompence, to take vengeance of judgment for the injury of Zion*.—Gill. The Church, says Scott, has long been oppressed and wasted by the nations of the earth; but the period approaches when the controversy between her and her adversaries will be decided, and the Lord will in vengeance recompense them for their injustice and cruelty to his people. The injuries also contemptuously done to Israel as a nation shall be avenged. See Ps. cxxxvii. 7--9. Jer. li. 6, 7, 20--24. Lam. iv. 21, 22. Rev. vi. 9--11.

^b *The streams thereof shall be turned into pitch*.—The Septuagint renders it, *the valleys*: the word signifying both rivers and valleys, most render it rivers and streams. The Targum is express, *The rivers of Rome shall be turned into pitch*; by which may be meant the maritime places belonging to the

Romish jurisdiction, the same on which the third vial will be poured, by which the rivers and fountains of waters will become blood; and which refers to this very time, when blood shall be given to the whore of Rome to drink, Rev. xvi. 4--6. The allusion, in this and some following clauses, is to the destruction of Sodom and Gomorrah; see Jer. xlix. 17, 18. *And the dust thereof into brimstone*; and so easily take fire. *And the land thereof shall become burning pitch*; plainly pointing to the destruction of Rome by fire: Rev. xvii. 16. and xviii. 8.—Gill.

These verses relate to the city where the sacrifice before mentioned, verse 6, was to be made, or at least begun. The language is even more emphatical than what had been used respecting Babylon, an allowed type of antichristian Rome, Isa. xiii. 19--22. xiv. 21--23: and the metaphors are taken from Sodom and Gomorrah, if indeed they be metaphors; but probably they will be literally fulfilled, and Sodom will appear to have been another emblem of that devoted city: Gen. xix. 24. Deut. xxix. 21--25. Rev. xi. 7--12. Perhaps subterraneous fire will consume the seat of the Papal antichrist: indeed, plentiful provision is evidently made in that part of the world for such an event; and a continual burning, and rising up of smoke, may perhaps mark out the place on which that city stood, to all future ages; whilst all the rest of the neighbourhood may be entirely desolated, without any inhabitant, or any road by which travellers may pass through it: Rev. xiv. 8--11. xviii. 4--8. For the Lord will measure it with the line of confusion and the plummet of emptiness, the words rendered *without form and void*, Gen. i. 2. 2 Kings xxi. 13; and that city, whose nobles and princes, civil and ecclesiastical, have so long lorded it over other nations, shall no more have any one existing in authority; all her tyranny and magnificence shall come to nothing; whilst noxious weeds, thorns, savage beasts, doleful and ravenous birds, and venomous reptiles, shall inhabit the spot where her proud towers and

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiv.

And the dust thereof into brimstone,
 And the land thereof shall become burning pitch.
 10 It shall not be quenched night nor day^a;
 The smoke thereof shall go up for ever:
 From generation to generation it shall lie waste^b;
 None shall pass through it for ever and ever.

palaces have stood, and there meet with no disturbance: Rev. xviii. 20--24. xix. 1--6.—Scott.

^a *It shall not be quenched night nor day*—It will be long burning, and shall not be extinguished until it is utterly consumed. The burning of Rome will continue long, especially the smoke of it: the kings of the earth, and others, are represented as standing and looking at it, and lamenting for it, Rev. xviii. 9, 18: the smoke thereof shall go up for ever: this very phrase is what will be used by the saints in their *Allelujahs*, at the burning of Rome, Rev. xix. 3. with which compare Rev. xiv. 11. *From generation to generation it shall lie waste*—the land shall be no more manured and cultivated, nor the city rebuilt: when Babylon is once fallen, it shall never be raised up again, but always remain desolate, Rev. xviii. 2. 21. *None shall pass through it for ever and ever*—no inhabitant in it, nor traveller through it: it will be so horrible and terrible, as none will care to dwell there, yea, not so much as to travel through it: see Jer. xlix. 18.—Gill. It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding ages.—Poole.

^b *It shall lie waste*.—So signally has this prophecy been fulfilled in the desolation of Idumæa, that it is not till lately that any remains of its ancient grandeur have been discovered and described. But now the ruins of its chief city have been sought out amongst trackless deserts, in which none but the most lawless of mankind are to be met with; and there may be seen the most striking proofs of the former wealth and power of the Edomites, as well as of the fulfilment of God's indignation in their entire overthrow. These ruins, and the surrounding country, swarm with the wild creatures here described. And not only are there no princes to take the kingdom, there are no people to form the state; so that, for

ages past, this country, though situated not much out of the line of journey between Syria and Egypt, has been unvisited, unheard of, unknown; without ruler, without inhabitants, and even without a name. And yet for many ages this was a very populous country, inhabited by the descendants of Esau, whose dwelling, according to his father's blessing, was *the fatness of the earth, and of the dew of heaven from above*: Gen. xxvii. 39. But on the other hand, it was almost always at enmity with the descendants of Esau's brother. And therefore, in the dreadful things here prophesied, we see the fulfilment of a prophecy far more ancient: *Cursed is he that curseth thee*: Num. xxiv. 9. And considering how near of kin they were, and at the same time how obstinate in enmity, we need not be surprised to find the doom of the Edomites foretold in this awful language, and closely connected with the solemn announcement of perdition, set down at the beginning of this chapter against all the enemies of the Church of God. That announcement reaches forward, even unto the end of the world. That destruction, desolation, and slaughter, beginning soon after Isaiah's time, with the nations round about Jerusalem, as mentioned by name in this book, is here extended to *all nations*, and to *all their armies*—to all who, up to the end of time, shall set themselves in array against God's people. And this fearful strife will only then at length for ever cease, when *all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll*. God grant that in that day it may be found, to our praise, that we have always been faithful to our Saviour's cause, always standing out against the wicked world, and always ready either to contend or suffer on the Lord's side, and in behalf of the Lord's faithful people!—Girdlestone's Comm. Lect. 1139.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXIV.

- 11 But the cormorant^a and the bittern shall possess it;
 The owl also and the raven shall dwell in it^b:
 And he shall stretch out upon it the line of confusion,
 And the stones of emptiness^c.
- 12 They shall call the nobles thereof to the kingdom,
 But none *shall be* there,
 And all her princes shall be nothing^d.
- 13 And thorns shall come up in her palaces^e,
 Nettles and brambles in the fortresses thereof:
 And it shall be an habitation of dragons^f,

MARG. ¹ V. 11. *The cormorant, or pelican.*

^a *The cormorant*, Hebrew קטף, *shall possess it*.—The bird Katta is met with in immense numbers: they fly in such large flocks, that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them. Burckhardt's Travels, p. 406.

^b *The owl also and the raven shall dwell in it*.—Eagles, hawks, and owls were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely *habitation*. Irby and Mangle's Travels, p. 415. The fields of Tafyle, in the immediate vicinity of Edom, are frequented by an immense number of crows. Burckhardt's Travels, p. 405.

^c *And he shall stretch out upon it the line of confusion, and the stones of emptiness*.—*He*, that is God, as Kimchi interprets it. The allusion is to builders, that make use of the line and plummet, as to build, so to pull down, that they may know what is to be pulled down, and how far they are to go: see 2 Kings xxi. 13. And hereby it is signified, that as the destruction should be entire, nothing should be left but confusion and emptiness; and all should become חרוץ and ברוץ, which are the words used here, and are the same that are used to express the confused chaos, the unformed and empty earth, Gen. i. 2: so, likewise, that it should be by line and level, by rule and measure, or according to the rules of justice and equity.—Gill. The word אבן, which signifies a *stone*, is sometimes taken for a plummet, see Zech. iv. 10: and that sense agrees best with this place, and makes it exactly parallel with 2 Kings xxi. 13: *I will stretch over Jerusalem the line of Samaria and the plummet of*

the house of Ahab: in both which texts the instruments of building are applied to destroying.—Preb. Lowth.

On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain. Burckhardt's Syria, p. 444.

It is from the summit of, the mountain, El Nakb, that one can judge of the general aspect of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many Prophets have announced the misery of Idumæa, but the strong language of Ezekiel can alone adequately describe this great desolation.—Laborde.

^d *All her princes shall be nothing*.—There is not a single human being living near it. Irby and Mangle's Travels, p. 439. The sepulchres are numerous and magnificent; and great, says Burckhardt, must have been the opulence of a city which could dedicate such monuments to the memory of its rulers: p. 425.

^e *Thorns shall come up in her palaces*.—Most of the plants in Petra are thorny. Irby and Mangle's Travels, p. 435. The thorns, as described by Laborde, rise to the same height with the columns, and creeping and prickly plants hide the remains of the works of man: the thorn or bramble reaches the top of the monuments, grows on the cornices, and conceals the base of the columns.

^f *It shall be an habitation of dragons*.—The Arabs in general avoid the ruins of Edom, on account of the enormous scorpions with which they swarm. Volney's Travels, vol. II. p. 344.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxiv.

And a court for 'owls^a,

14 The wild beasts of the desert² shall also meet with³ the wild beasts of the island^b,

*And the satyr shall cry to his fellow ;**The screech owl⁴ also shall rest there,**And find for herself a place of rest.*

15 There shall the great owl^c make her nest, and lay,

*And hatch, and gather under her shadow :**There shall the vultures also be gathered,**Every one with her mate.*

16 Seek ye out of the book of the LORD, and read^d:

MARG. ¹ v. 13. *owls, or ostriches.* Heb. *daughters of the owl.*

² v. 14. *The wild beasts of the desert.* Heb. *Ziim.*

³ *the wild beasts of the island.* Heb. *Ijim.* ⁴ *screech owl, or night monster.*

^a *A court for owls.*—עֲנָה לְבָנוֹת or *ostriches*, from עָנָה to *cry*, because of the noise they make. They *roar*, says Dr. Shaw, sometimes like a *lion*, sometimes like a *bull*. I have often heard them *groan*, as in the utmost distress.—A. Clarke.

^b *The wild beasts of the desert shall meet with the wild beasts of the island*—In Rome, and take up their abode there : of these creatures, the first of which the Targum renders *monstrous ones*, and the latter *wild cats*, see the Note on Isa. xiii. 22. *And the satyr shall cry to his fellow*, or the *hairy one* ; from which word the goat has its name ; and these creatures are described by the ancients as half goats and half men ; of which see the Note on Isaiah xiii. 21. The Targum renders it *demons* ; and with this well agrees the account of Babylon or Rome as fallen, that it shall be the habitation of devils, and the hold of every foul spirit, Rev. xviii. 2.—*The screech owl also shall rest there, and find for herself a place of rest* ; there being no inhabitants to disturb her. By the name לַיְלִית it appears to be a night bird, which flies and is heard in the night.—Gill. *The wild beasts of the desert*, צִיִּים, *the mountain cats*.—Bochart. *Wild beasts of the island*, אֵיִים, *the jackals*. The satyr, שַׁעִיר, *the he-goat*.—A. Clarke. Large herds of mountain-goats, says Burckhardt, are here met with.—Burckhardt, p. 405.

^c *The great owl*—קָפוֹ, the ἀκόντισ, or *darter*, a serpent so called because of its

suddenly leaping up or darting on its prey. Probably the *mongoz*, or ichneumon, may be intended.—A. Clarke.

^d *Seek ye out of the book of the Lord, and read.*—Joseph Kimchi interprets this of the book of the Law of Moses ; which being consulted, it will appear that punishment was threatened to be inflicted on the enemies of God's people, particularly the Edomites. Jarchi thinks the Book of Genesis is intended ; in which we may read how every creature, with its mate, at the time of the Flood, was gathered to Noah in the ark. Aben Ezra supposes the book of God's decree is meant ; in which, could it be seen, might be read all the particulars of this prophecy. But it seems best to understand it of this Book of the Prophecy of Isaiah ; which being sought to, and read at the time when these predictions will be fulfilled, it will be easily seen, by comparing events with prophecies, how every thing will be exactly accomplished : from whence may be concluded, this book being called *The book of the Lord*, that it was written by divine inspiration, as well as all other parts of the Bible are ; which is a recommendation of them, and is a reason why they should be constantly applied unto and diligently read. It may deserve some consideration, whether the Book of the Revelation may not be designed ; which, at the destruction of Babylon or Rome, will be proper to be looked into afresh, to see the agreement between the prophecies

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PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXIV.

- No one of these shall fail,
 None shall want her mate :
 For my mouth it hath commanded, and his Spirit it hath gathered them.
 17 And he hath cast the lot for them^a,
 And his hand hath divided it unto them by line :
 They shall possess it for ever,
 From generation to generation shall they dwell therein.

The joyful flourishing of Christ's kingdom. The weak are encouraged by the virtues and privileges of the Gospel.

ISAIAH XXXV.

- 1 The wilderness and the solitary place shall be glad^b for them ;
 And the desert shall rejoice, and blossom as the rose.
 2 It shall blossom abundantly,
 And rejoice even with joy and singing :

and the state of things when it will be an habitation of devils and unclean birds.—Gill. Men in every age are here called on to examine the prophecies which relate to these and similar events, assured that they will be exactly fulfilled. The Lord will take care that all the animals above mentioned shall propagate uninterruptedly in the place intended. The same Spirit which inspired the prediction will take care that it be accomplished; and the region which God has allotted them, with the same exactness as he divided Judæa by lot among the Children of Israel, shall be their solitary residence to the end of time, to the consummation of all things.—Scott. Lowth.

God's omniscience, whereby all events past, present, and to come, are represented to him under one single view, is often described in Scripture as if it were in the nature of a book of record, wherein every occurrence is exactly set down. See Isai. xxx. 8. lxxv. 6. Deut. xxxii. 34. Ps. lvi. 8. Dan. vii. 10. Mal. iii. 16. In like manner it is here said, that whosoever in after-times will compare the event with the prophecy, will find every circumstance here foretold to be punctually fulfilled.—Preb. Lowth.

^a *He hath cast the lot for them.*—The Targum adds, *by his word, and his hand hath divided it unto them by line*: the same adds, *by his will*. The allusion, says Gill, is to the dividing of the Land of Canaan by lot and line to the Children of Israel, for their in-

heritance and possession: and in like manner, it is suggested, shall Rome and its territories be distributed to those wild beasts and birds of prey, and every one shall know and take its proper place and portion. *They shall possess it for ever*, as their inheritance, allotted and appointed to them. *From generation to generation shall they dwell therein*: see the Note on ver. 16; on which verse Jarchi, out of the Derash, has this Note: This is the curse of Moses; the war of the Lord against Amalek, from generation to generation; from the generation of Moses to the generation of Mordecai; and from thence to the generation of the King Messiah.

^b *The wilderness and the solitary place shall be glad.*—The following is Bishop Lowth's translation of this singularly beautiful chapter:

- 1 The desert, and the waste, shall be glad;
 And the wilderness shall rejoice, and flourish;
- 2 Like the rose shall it beautifully flourish;
 And the well-watered plain of Jordan shall also rejoice:
 The glory of Lebanon shall be given unto it,
 The beauty of Carmel and of Sharon;
 These shall behold the glory of JEHOVAH,
 The majesty of our God.
- 3 Strengthen ye the feeble hands,
 And confirm ye the tottering knees.
- 4 Say ye to the faint-hearted, Be ye strong;
 Fear ye not; behold your God!

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PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXV.

The glory of Lebanon shall be given unto it,
 The excellency of Carmel and Sharon,
 They shall see the glory of the Lord,
 And the excellency of our God.

Vengeance will come; the retribution
 of God:

He Himself will come, and will deliver you:

5 Then shall be unclosed the eyes of the
 blind;

And the ears of the deaf shall be opened:

6 Then shall the lame bound like the hart,
 And the tongue of the dumb shall sing:

For in the wilderness shall burst forth
 waters,

And torrents in the desert:

7 And the glowing sand shall become a
 pool,

And the thirsty soil bubbling springs:

And in the haunt of dragons shall spring
 forth

The grass, with the reed, and the bulrush.

8 And a highway shall be there;

And it shall be called, The way of holiness:

No unclean person shall pass through it:

But He Himself shall be with them,
 walking in the way,

And the foolish shall not err therein:

9 No lion shall be there;

Nor shall the tyrant of the beasts come
 up thither:

Neither shall he be found there;

But the redeemed shall walk in it.

10 Yea, the ransomed of JEHOVAH shall return;

They shall come to Zion with triumph;

And perpetual gladness shall crown their
 heads.

Joy and gladness shall they obtain;

And sorrow and sighing shall flee away.

This is evidently figurative language, such as is often employed by the prophets. The word rendered *solitary place*, צִיָּה, denotes properly a *dry place*—a place without springs and streams of water: and as such places produce no verdure, and nothing to sustain life, the word comes to mean a *desert*. Such expressions are often used in the Scriptures to describe *moral* or *spiritual* desolation; and in this sense evidently the phrase is used

here. It does not refer to the wastes or desolations of Judæa, but to all places that might be properly called a moral wilderness or a spiritual desert; and thus aptly expresses the condition of the heathen world, which was to be benefitted by the blessings foretold in this chapter. The parallel expressions in Isai. xix. 17--19. xlv. 3, 4, shew that this is the sense in which the phrase is here used; and that the meaning is, that every situation which might be appropriately called a moral wilderness—that is, the whole heathen world—would ultimately be made glad. Carmel was emblematic of beauty, Lebanon of majesty, and Sharon of fertility. The sense is clear that the change would be as great under the blessings of the Messiah's reign as if there should be suddenly transferred to the waste wilderness the majesty and glory of Mount Lebanon, the beauty of Carmel, and the fertility of Sharon.—Barnes.

There is no necessity to confine the judgments denounced in the last chapter to the single country of Idumæa; but they may belong to later times and occurrences. And for the same reasons which are there stated, the new face of things here described may be applied to the flourishing state of the Church, or the golden age of the Gospel, to commence from our Saviour's appearing, and to be more fully completed when all his enemies shall be destroyed. Indeed Mr. White tells us, That interpreters never would have dreamed of this sense, had they consulted the Prophet's words; but I must put him in mind, that both Christ and his Apostles have applied several passages in this chapter to the Gospel times, as will appear in the following Notes. Nay, our Saviour appeals to this very prophecy to prove himself the Messiah described by the Prophets, Matt. xi. 3--5. And if Mr. White does not think Christ's argument to be good, he himself ought to be reckoned among the dreamers of the circumcision, whom he so much despises.—Preb. Lowth.

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PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXV.

- 3 Strengthen ye the weak hands,
And confirm the feeble knees.
4 Say to them *that are* of a fearful¹ heart^a,
Be strong, fear not:
Behold, your God will come *with* vengeance,
Even God *with* a recompence;
He will come and save you.
5 Then the eyes of the blind shall be opened^b,

MARG. ¹ v. 4. *fearful*, Heb. *hasty*.

^a *Say to those that are of a fearful heart—or hasty heart—ready to fly from the enemy; hasty in drawing back conclusions upon themselves and their state; inconsiderate of the promises made unto them; ready to doubt of, and call in question, the performance of the above things, respecting the fruitful and flourishing estate of the Church: wherefore it must be said to them, Be strong, fear not; Be strong in faith, fear not the enemy, nor doubt of the fulfilment of divine promises, relating to their ruin and your safety. Behold, your God will come with vengeance.* Christ, who is God in our nature, God manifest in the flesh, and who came by the assumption of human nature: and when he first came, he came with vengeance, and took vengeance on Satan and his works, on him and his principalities and powers, whom he spoiled and destroyed, as well as made an end of sin, and abolished death: see Is. lxi. 2. and lxiii. 4. So, likewise, he came in his kingdom and power, and took vengeance on the Jewish nation for their disbelief and rejection of him; and which time is expressly called the days of vengeance, Luke xxi. 22. And at the time of his spiritual coming he will destroy antichrist with the brightness of it, and avenge the blood of His servants, Rev. xviii. 20. and xix. 2: and at his personal coming he will take vengeance on them that know not God, and obey not his Gospel, 2 Thess. i. 8; and the words are so expressed as to take in the several times of his coming. And since he has already come, and taken vengeance in some instances, this may serve to encourage, and perhaps the design of it is to encourage, the faith of God's people, with respect to his future coming, and the end and issue of it. *Even God with a recompence; or, the God of recompence.* And so

the Targum, The Lord of recompences; both to the wicked a recompence of reward, or of punishment for their sins; it being just with him to recompense tribulation to them that trouble his people: and to the saints, a recompence of mercy and everlasting blessedness; the time of his spiritual reign being the time to give a reward to his servants the Prophets, and to the saints, and to them that fear his name: Rev. xi. 18. *He will come and save you.*—The end of his first coming was to save his people from sin, the curse and condemnation of the Law, from hell, wrath, ruin, and destruction; and the end of his spiritual coming, at the Latter Day, will be to save His people from their antichristian enemies, from idolatry, superstition, and slavery.—Gill. Though your God seem to be absent and departed from you, he will come and abide with you. He will shortly come in the flesh. For although this promise, and those which follow, may be understood concerning the temporal deliverance of his people from the Babylonian Captivity and other oppressions, yet they are much more emphatically and literally understood concerning the redemption of God's people by Jesus Christ. This is sufficiently manifest, both from the words and phrases themselves, and from various parts of the New Testament, where they are expounded by Christ and his Apostles.—Poole.

^b *The eyes of the blind shall be opened.*—The miraculous works wrought by our Blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage, Matt. xi. 4, 5. He bids the disciples of John to go, and report to their master the things which they heard and saw; that *the blind received their sight, the*

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ISAIAH XXXV.

And the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart,

And the tongue of the dumb sing :

For in the wilderness shall waters break out,

And streams in the desert.

7 And the parched ground^a shall become a pool,

lame walked, and the deaf heard ; and leaves it to him to draw the conclusion, in answer to his inquiry, whether he who performed the very works which the Prophets foretold should be performed by the Messiah was not indeed the Messiah himself. And where are these works so distinctly marked by any of the Prophets, as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the Prophets' words direct us.—Bp. Lowth.

The miracles of Our Lord, here literally predicted, were also emblems of the effect produced by the power of His grace upon the souls of men. When the eyes of the mind are enlightened, the ears that were closed by prejudices are opened to instruction, the helpless sinner is invigorated to walk with joy in the ways of God, and his lips sing and speak praises to his name. The superior knowledge, holiness, and comfort enjoyed under the Gospel dispensation, and the more abundant conversion of sinners which then took place, are here predicted. According to the allegorical interpretation, this may have a further view : this part of the prophecy may run parallel with the former, and relate to the future advent of Christ ; to the conversion of the Jews, and their restitution to their land ; to the extension and purification of the Christian faith ;—events predicted in Scripture, as preparatory to it.—Bishop Lowth. The calling of the Gentiles was meant by the waters and streams breaking forth in the desert ; when that dry and parched soil was converted into a well-watered country ; and the abode of Satan and his worshippers became productive of pleasant and valuable fruits of righteousness. But when these blessings shall overspread the earth, the accomplishment will be unspeakably more remarkable.—Scott.

^a *The parched ground.*—*The glowing sand*, Lowth. שרב This word is Arabic as well as Hebrew, expressing in both lan-

guages the same thing, the glowing sandy plain, which in the hot countries, at a distance, has the appearance of water. Mr. Sale says, in a Note on the Korân: The Arabic word *serab* signifies that false appearance which in the Eastern countries is oftentimes seen in sandy plains, about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of sunbeams—by the quivering undulating motion of that quick succession of vapours which are extracted by the powerful influence of the sun. It sometimes tempts thirsty travellers out of their way ; but deceives them when they come near, either going forward, for it always appears at the same distance, or quite vanishes.—Shaw's Travels, p. 378.—Q. Curtius has mentioned it, lib. vii. cap. 8.

This phenomenon, which is produced by the reflection of salient objects on the oblique rays of the sun refracted by the heat of the burning soil, offers so perfect a delusion in all its circumstances, that the most forewarned and experienced travellers are deceived by it, as are also the natives of the deserts, when not sufficiently acquainted with the locality, in which it appears, to be aware that no water actually exists. No one can imagine, without experience, the delight and eager expectation, followed by the most intense and bitter disappointment, which the appearance of the *serab* often occasions to travelling parties, particularly when the supply of water which they are obliged to carry with them upon their camels is nearly or quite exhausted. The following reference to this delusion occurs in the Korân :—But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing. Major Skinner, in his recently-published Journal Overland to India, describes the appearance of the *serab* in that very desert between Palestine and

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ISAIAH XXXV.

And the thirsty land springs of water:

In the habitation of dragons, where each lay,

*Shall be grass with reeds and rushes*¹.

8 And an highway shall be there, and a way,

And it shall be called *Thy way of holiness*^a;

The unclean shall not pass over it^b; but it *shall be* for those²:

The wayfaring men, though fools, shall not err *therein*.

MARG. ¹ v. 7. *grass with reeds and rushes, or a court for reeds, &c.*

² v. 8. *but it shall be for those, or for he shall be with them.*

the Euphrates, which probably supplied the images which the Prophet employs. About noon, he says, the most perfect deception that can be conceived exhilarated our spirits, and promised an early resting-place. We had observed a slight image two or three times before, but this day it surpassed all I have ever fancied. Although aware that these appearances have often led people astray, I could not bring myself to believe that this was unreal. The Arabs were doubtful; and said, that as we had found water yesterday it was not improbable that we should find some to day. The seeming lake was broken in several parts by little islands of sand, that gave strength to the delusion. The dromedaries of the sheiks at length reached its borders; and appeared to us to have commenced to ford, as they advanced and became more surrounded by the vapour. I thought they had got into deep water, and moved with greater caution. In passing over the sand-banks, their figures were reflected in the water. So convinced was Mr. Calmun of its reality, that he dismounted, and walked towards the deepest part of it, which was on the right hand. He followed the deceitful lake for a long time, and, to our sight, was strolling on its banks, his shadow stretching to a great length beyond. There was not a breath of wind. It was a sultry day, and such an one as would have added dreadfully to the disappointment if we had been at any time without water.—Pict. Bible.

^a *The way of holiness*—The way both of holy worship and holy conversation. Holiness is the rectitude of the human nature and will, in conformity to the divine nature and will. The way of holiness is the course of religious duties in which men ought to

walk and press forwards, with an eye to the glory of God, and their own felicity in his service. It shall be an appointed way; one into which we are directed by a divine authority, and in which we are protected by a divine warrant—the good old way, Jer. vi. 16. It shall be an appropriated way, the way in which God will bring his chosen to himself; but *the unclean shall not pass over it*, either to defile it, or to disturb those that walk in it. It is a way by itself apart from the world, and those that are undefiled in the way walk in it; and the *wayfaring men* who travel in it, *though fools* of weak capacity in other things, yet shall have such plain directions from the word and Spirit of God, that they *shall not err therein*: they shall not be guilty of any fatal error; shall not so miss their way, but that they shall recover it again, and arrive well at their journey's end. The Spirit of God shall lead them into all truth, all things needful for them. The way to heaven is a plain way. God has chosen the foolish things of the world, and made them wise to salvation. Knowledge is easy to him that understandeth.—Henry.

^b *The unclean shall not pass over it.*—

No unclean person shall pass through it.

But He himself shall be with them, walking in the way—

That is, God—see ver. 4—your God, will come. He shall dwell among them, and set them an example, that they should follow his steps. Our old English versions translate the place to this purpose: our last Translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense.—Lowth *in loc.*

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXV.

- 9 No lion shall be there^a,
 Nor *any* ravenous beast shall go up thereon,
 It shall not be found there;
 But the redeemed shall walk *there* :
 10 And the ransomed of the LORD shall return,
 And come to Zion with songs
 And everlasting joy upon their heads^b:
 They shall obtain joy and gladness,
 And sorrow and sighing shall flee away^c.

^a *No lion shall be there*—That is, in the way before described, no wicked persons, comparable to lions for their savage and cruel dispositions towards the people of God; for those who have been as such, as Saul before conversion, yet, when brought into the way, become as tame as lambs. The Targum interprets it of tyrannical kings and princes: *There shall not be there a king doing evil, nor an oppressive governor*; and Jarchi applies it to Nebuchadnezzar, as in Jer. iv. 7: and the sense may be, that when this way may be more known upon earth, in the Latter Day, there will be no persecutor of the Church and people of God: or else Satan, the roaring lion, is here meant, who has no part nor lot in this way of salvation; and all that are in it are out of his reach; and though he may disturb in the paths of duty and ordinances, yet he can never destroy those who are in Christ the Way. *Nor any ravenous beast shall go up thereon*—upon the highway: the same may be intended as before. *It shall not be found there*; walking, ravaging, and destroying. *But the redeemed shall walk there*; without fear, as Kimchi adds, since no lion, or any beast of prey, shall be found upon it. The *redeemed* are the redeemed of the Lord, and by him; and are peculiarly his, being bought with his precious blood; redeemed from among men, and unto God, and from sin, the Law, its curse, and condemnation: these shall walk in the way of life and salvation by Christ, in consequence of their being redeemed; which supposes life, strength, and wisdom, which are given them, and a proficiency or going forward: they *shall* walk here: though they have been blind, their eyes shall be opened to see this way; and though weak, they shall have strength to walk in it: and though

foolish, they shall have wisdom to guide their feet with discretion: and though they may stumble and fall, they shall rise again, and shall keep on walking to the end.—Gill.

^b *The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads*.—This is an allusion to the expressions of joy which were used by the Jews when they went up to Jerusalem at their solemn festivals, see Isa. xxx. 29; and also to the crowns or garlands which were put upon the heads of persons newly married, see Cant. iii. 11. and were used at other times of public rejoicing. Compare 1 Thess. ii. 19. The place may fitly be applied to the time of Christ's marriage with the Church: see Rev. xix. 7. xxi. 2--4. Isai. xxv. 8. lxi. 10. lxv. 19.—Preb. Lowth.

^c *Sorrow and sighing shall flee away*.—All this may be applied, says Gill, to the saints in heaven; for the highway before described not only leads to Zion the Church below, but to the Zion above, to the heavenly glory; and all the redeemed, all that walk in this way, shall come thither: at death, their souls *return* to God that gave them, and are in immediate happiness with Christ; and in the Resurrection shall return from their beds, and shall appear before God in Zion above; and *with songs* to Father, Son, and Spirit, for what each have done for them, in election, redemption, and conversion; and for persevering grace; and for being safely brought over Jordan's river, and from the grave; see 1 Cor. xv. 54--57: they shall then enter into joy, which will never end; there will be nothing to interrupt it to all eternity: it will be *everlasting joy* indeed; and this will be *upon their heads*, visible and manifest; and be upon them as a crown of life, righteousness, and glory, that

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

Sennacherib invading Judah is pacified by a tribute. Hezekiah fortifieth himself, and encourageth his people.

2 KINGS xviii. 13—16. 2 CHRON. xxxii. 2—8.

ISAIAH xxxvi. 1.

13 Now in the fourteenth year of king Hezekiah did Sennacherib¹ king of Assyria come up against all the fenced cities of Judah, and took them.

Now it came to pass in the fourteenth 1 year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 KINGS xviii.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish^a, saying, I have offended; return from me: that which thou putttest on me will I bear.

MARG. ¹ v. 13. *Sennacherib.* Heb. *Sanherib.*

shall never fade away: they shall then *obtain joy and gladness*; their joy in the Lord will be complete; of which these several words and phrases are expressive: and then there will be no more *sorrow or sighing*; for there will be no more sin and unbelief, or any other corruption of nature; no more darkness and desertion; no more of any of Satan's temptations; no more distresses, inward or outward: and so no more sighing within nor sorrowing without; all tears will be wiped away. The Jews apply the passage to the world to come.—T. Bab. Sanhedrim, fol. 110. 2.

Such joy and peace, safety and prosperity, were experienced by those among the Jews of old, who, having thoroughly renounced idolatry during the Babylonian Captivity, returned to Jerusalem when Babylon was taken, and there enjoyed the favour and protection of the Lord. Such happiness, in a higher sense, has been since far more widely diffused, by the establishment of Christ's kingdom upon earth, as far as it has hitherto superseded the dominion of the will of man. This is the fulfilment of the words before us, with which we are the most concerned, and on which we may the most profitably dwell; not forgetting, that there is a time to come, when the enemies of God and of his Church will be far more signally discomfited than they ever yet have been, and when his people will partake of joy and glory far beyond any to which they now attain. Hitherto there have been enemies of God in his Church, as well as out of it. Sinners in Zion are denounced in God's word, as well as foes in Egypt and in

Babylon. And it is owing to the rejecting of the Jews, as well as to the overthrow of the empires of the heathen, that the wilderness and the solitary place are glad, that the existing Church of the Gentiles is as numerous and as prosperous as it is. And compared with what they were when heathen, how largely blest with knowledge and with grace are Christian countries, on the whole! Notwithstanding that iniquity abounds among professed believers, notwithstanding that sin is in them so much more deeply sinful, still may we trust that God sees hundreds and thousands in the midst of us with whom He is well pleased for Christ's sake, and whose faith and hope and love are in his sight more precious than all the beauty and excellency of his work in the making and adorning of the world.—Girdlestone's Comm. Lect. 1140.

^a *Hezekiah king of Judah sent to the king of Assyria to Lachish.*—This shews, that though the king of Assyria took a great many of the fenced cities, 2 Chron. xxxii. 1, he had not taken all of them; for Lachish was a city of Judah, Josh. xv. 39, which was mentioned before in this book, 2 Kings xiv. 19, and was not yet taken, though it was besieged. When Sennacherib should have taken Lachish, he meant to go up against Jerusalem, 2 Chron. xxxii. 2. Hezekiah wished to divert him from his purpose, by entreating his pardon for throwing off his yoke. He acknowledged that he had offended in refusing to be subject to Assyria, which was no doubt the reason of this invasion.—Bishop Patrick.

Lachish was a city in the tribe of Judah, about twenty miles from Jerusalem, towards

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 KINGS XVIII.

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him^a all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it¹ to the king of Assyria.

2 CHRON. XXXII.

2 And when Hezekiah saw that Sennacherib was come, and that he was
3 purposed to fight² against Jerusalem, He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the
4 city: and they did help him. So there was gathered much people together, who stopped all the fountains^b, and the brook that ran³ through the midst of the land, saying, Why should the kings of Assyria come, and find much

MARG. ¹ v. 16. *it.* Heb. *them.* ² v. 2. *he was purposed to fight.* Heb. *his face was to war.*

³ v. 4. *ran.* Heb. *overflowed.*

the south-west. — Bunting's Travels, p. 99. Judging it more advisable to purchase peace, than to expose his capital to a siege, he sent an embassy to the king of Assyria: in this he betrayed great distrust of the providence of God. He acknowledged that he had *offended*, not the Lord, but the king of Assyria; he owned he had acted imprudently, and had given him just occasion to invade his land.—Gill. His ill success might make him think that he had sinned against God, in throwing off the yoke of Assyria; and might make him willing to submit to him, though God graciously prevented it.—Poole. Some expositors charge Hezekiah with criminality in revolting from the king of Assyria; but, says Scott, he seems rather to have sinned in yielding to him in so timid a manner. He evidently distrusted God's protection; and by confessing to the haughty conqueror that he had offended, and was ready to submit to any imposition, and by hiring the departure of his enemy with his own treasures, and the gold of the Temple, he invited and encouraged his further impositions. The event shews, that if he had boldly stood out, and committed his cause to God, he would have been protected. But though Hezekiah's conduct might, perhaps, be reprehensible, yet it served to render Sennacherib's subsequent violence more inexcusable.

^a *Hezekiah gave him &c.*—Whatever were

his motives in consenting to the terms imposed on him, Hezekiah quickly found that peace purchased by gold and silver lasts but a short time. The enemy, whom he thought by these means to appease, soon encompassed Jerusalem with an army, eager to seize the spoil of a city which had sent them readily so large a tribute. If we would overcome the enemies of our salvation, we must follow the rule of the apostle, *Resist the devil, and he will flee from you*, James iv. 7. If we stay to parley, we double our danger. If we give him what he asks at first, we shall soon find him come to seize on all. Each single act, done wilfully at his bidding, gives strength to his assault, and weakens our defence.—Girdlestone's Comm. Lect. 626.

Three hundred talents of silver and thirty talents of gold were, according to Brerewood, 247,500 *l.*—De Pond. et Pret. Vet. Num. c. 5.

^b *Who stopped all the fountains, &c.*—That is Gihon, as Kimchi understands it. It is supposed that the head of it was not far from the city; which being stopped up, they diverted the current, and, by conveyances under ground, brought it into great pits within the city, which received the water for the use of the people. For we read afterwards, verse 30, of his stopping up a course of water which was above, and bringing it down to the west side of the city.—Bishop Patrick.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 CHRON. xxxii.

5 water? Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired 6 Millo *in* the city of David, and made darts and shields¹ in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ²spake comfortably to them^a, saying, 7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with 8 us than with him: With him *is* an arm of flesh; but with us *is* the Lord our God^b, to help us, and to fight our battles. And the people rested³ themselves upon the words of Hezekiah king of Judah.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

ISAIAH xx.

1 In the year that Tartan^c came unto Ashdod, (when Sargon the king of

MARG. ¹ v. 5. *darts and shields* or *swords, or weapons.*

² v. 6. *spake comfortably to them.* Heb. *spake to their heart.*

³ v. 8. *rested.* Heb. *leaned.*

^a *And spake comfortably to them.*—He prepared armour in abundance, and marshalled his people under captains of war. But did he on that account feel secure? or did he bid the people put their trust in defences of this nature? Far from it! When he would urge them to be strong and courageous, and not afraid of the king of Assyria, the great topic of his address was this: With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles. When we remember that at the end of the Book of Proverbs there are some which the men of Hezekiah, king of Judah, copied out, Prov. xxv. 1, we may see proof in his present conduct that he had this proverb of Solomon in his mind: *The name of the Lord is a strong tower; the righteous runneth into it, and is safe*, Prov. xviii. 10. Let us apply to our own conduct these words of Solomon, as exemplified in this conduct of Hezekiah. Let us run into this strong tower when the enemy of our souls besieges us; or when we are beset by his emissaries, men who strive to seduce us from truth of doctrine or from integrity of life, by speaking, as St. Peter describes them, great swelling words of vanity: 2 Pet. ii. 18. Though these, and the master whom they serve, may have prevailed with others, we need not fear their rage or power, if we can but have the help of God. There is no truth which is more frequently

impressed on us, throughout this whole course of Sacred History, than this. When we shall have attained to feeling it present to our minds and familiar in our practices, we shall then be more than ever disposed to own that it cannot be impressed too frequently.—Girdlestone's Comm. Lect. 711.

^b *With him is an arm of flesh, but with us is the Lord our God*—Our God, whose power is inexhaustible; our God, whose promise is inviolable;—a God in covenant with us, *to help us, and to fight our battles*; not only to help us to fight them, but to fight them for us, if he please;—and so he did here. A believing confidence in God will keep us above the prevailing fear of man. He that feareth the fury of the oppressor forgetteth the Lord his Maker, Is. li. 12, 13. It is probable Hezekiah said more to this purpose. And the people rested themselves upon what he said; not merely on his word, but on the things he said concerning the presence of God with them, and his power to relieve them. The belief of this made them easy. Let the good subjects and soldiers of Jesus Christ rest themselves thus upon his word, and boldly say, *Since God is for us, who can be against us?*—Henry.

^c *Tartan*—was one of Sennacherib's generals, 2 Kings xviii. 17; and Tirhakah king of the Cushites was in alliance with the king of Egypt, against Sennacherib. These

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XX.

- 2 Assyria sent him,) and fought against Ashdod^a, and took it; at the same time spake the LORD by Isaiah¹ the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did
 3 so, walking naked and barefoot^b. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder
 4 upon Egypt and upon Ethiopia^c; so shall the king of Assyria lead away the Egyptians prisoners², and the Ethiopians captives, young and old, naked and
 5 barefoot, even with *their* buttocks uncovered, to the shame³ of Egypt. And

MARG. ¹ v. 1. *by Isaiah.* Heb. *by the hand of Isaiah.*² v. 4. *the Egyptians prisoners.* Heb. *the captivity of Egypt.*³ *shame.* Heb. *nakedness.*

circumstances make it probable that by Sargon is meant Sennacherib. It might be one of the seven names by which Jerome, on this place, says he was called. He is called Sarchadon, and Sacherdan, in the Book of Tobit.—Lowth *in loc.*

When Hezekiah submitted to Sennacherib, and paid him tribute, the latter turned his forces against Egypt and Cush, 2 Kings xix. 8; and in order to open a way into these countries, he appears to have sent Tartan, one of his generals, to take Ashdod. Such is the opinion of most commentators.—Jenour.

^a *Ashdod*, or *Azotus*, had been one of the five chief cities of the Philistines. It was a place of great strength, situated on a hill, in the midst of a plain. Of so much importance was the occupation of it considered, that Sennacherib would not venture into Egypt till he had obtained possession of it, by Tartan, one of his generals. He added so considerably to its fortifications, that it afterwards cost Psammitichus a blockade of no less than twenty-nine years, before he could take it. Herod. ii. 157.

^b *Walking naked and barefoot.*—Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets, see Zech. xiii. 4, probably three days, to shew that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria; which event should make their case desperate, and induce them to surrender. It is not probable that the Prophet walked uncovered and barefoot for three years; his appearing in that manner was a sign that within three years the Egyptians

and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, therefore, that the Prophet was ordered to walk so for three days, to denote the accomplishment of the event in three years; a day for a year, according to the prophetic rule. Num. xiv. 34. Ezek. iv. 6.—Lowth.

Kimchi says this happened in the fourteenth year of Hezekiah. Sennacherib, says Scott, is computed to have been absent above three years, from the time that he first laid Hezekiah under contributions, till he came back with the design of besieging Jerusalem. During this time he gained many advantages over the Egyptians; and just before his return, he obtained a complete victory over Tirhakah king of Ethiopia; when, it is probable, this prediction was literally fulfilled, 2 Kings xviii. 13. xix. 9–13. See Archbishop Usher's Annals, Vet. Test. ad A. M. 3294.

^c *Upon Egypt and upon Ethiopia.*—The Lord in this chapter threatens two of the most powerful kingdoms then in the world, that they should both be led captive, and shamefully used by Assyria. Tirhakah, king of Ethiopia, faces Sennacherib, 2 Ki. xix. 9; and is foiled by him, as appears by Is. xliii. 3.—Dr. Lightfoot.

Archbishop Usher also refers this prophecy to the invasion of Egypt, three years after it was delivered; and applies the fifth and sixth verses to the Jews who trusted in Egypt.—Annals, A. M. 3294.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XX.

they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt
6 their glory. And the inhabitant of this ¹isle^a shall say in that day, Behold,
such *is* our expectation, whither we flee for help to be delivered from the
king of Assyria : and how shall we escape ?

*The woe of Tyrants.*ISAIAH X. 1—4.^b1 Woe unto them that decree unrighteous decrees^c,MARG. ¹ v. 6. *isle, or country.*

^a *The inhabitants of this isle* — Judæa, according to Kimchi and Vitringa—*Of this land*, says Poole, in which the prophet was, and to whose inhabitants these words were uttered : for the title of isles or islands in Scripture is frequently given not only to lands encompassed by the sea, but also to such countries as lay upon the sea-coasts, Ps. lxxii. 10. Ezek. xxvi. 15, 18. as Palestine or Canaan did ; and even to such countries as are remote or separated from that place in or of which the word is spoken, as Esther x. 1. Isai. xxiv. 15. xlii. 4, 10, &c., as Canaan was from Egypt, or at least from Ethiopia. And add to this, that Canaan had some resemblance to an isle, either because it was almost encompassed with the Mediterranean Sea on one side, and with the Dead Sea and the Sea of Galilee or Tiberias and Jordan on the other side ; or because, as isles are separated from other lands by the sea, so this land and people were separated from all the rest of the world by God's special providence and presence and worship.

^b Chapters x. — xiv. 28. Dr. Lightfoot assigns to the twelfth year of Ahaz ; and thinks that this coming up of the Assyrian king against Jerusalem was the occasion of Ahaz's spoiling the Temple, cutting of the borders and bases, and removing the laver and sea, and the covert for the people to stand under on the Sabbath, and his turning away his own entry aside from the house of the Lord, 2 Kings xvi. 17, 18, because of the king of Assyria, either to bestow those things which he thus cut off upon the king, or lest the king should see too much of the true Religion there ; but rather, perhaps, that Ahaz might shew himself a worshipper of strange gods as well as the king of Assyria. These sad times, Dr. Lightfoot thinks, the

Prophet speaks of in the tenth chapter ; but in the eleventh and twelfth he again comforts the house of David with the virtue of the *anointing*, or with the operation of the promise to the throne of David, that his lamp should not go quite out till the Branch of the root of Jesse should bud, and a king from thence should bear rule over the nations. And in chapters xiii. and xiv. he prophesies against the kingdom of Babylon, which was then in its infancy, that the stock of Jesse should outlive both Assyria and it, and that the *anointing*, or decree which God had made concerning David's everlasting throne, should be the ruin of those that opposed it. See Dr. Lightfoot's Works, vol. II. pp. 256, 257.

^c *Woe unto them that decree unrighteous decrees.*—The first four verses of this chapter should, as some think, have been joined to the foregoing. The remaining part of the chapter is a denunciation of God's judgments upon Sennacherib, whom God had made the instrument of his vengeance upon others ; but when the end of Providence was served, he himself should suffer a more remarkable punishment than that which he had executed upon his neighbours.—Preb. Lowth. The king of Assyria thought of invading Judæa and Jerusalem, and extirpating the religion of the Jews, as he had done that of the other nations whom he conquered. To chastise that haughty monarch for this insolent project, and to comfort the dejected minds of the godly, who were greatly alarmed at the growing empire of Assyria, Isaiah is directed to declare that that powerful kingdom should be overthrown by the immediate hand of God, without human aid ; and the people of the Most High should justly ascribe the praises of that great event to a wonderful

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

- And that write grievousness¹ *which* they have prescribed ;
- 2 To turn aside the needy from judgment,
And to take away the right from the poor of my people,
That widows may be their prey,
And *that* they may rob the fatherless !
- 3 And what will ye do in the day of visitation,
And in the desolation *which* shall come from far ?
To whom will ye flee for help ?
And where will ye leave your glory ?
- 4 Without me they shall bow down under the prisoners,
And they shall fall under the slain^a.
For all this his anger is not turned away,
But his hand *is* stretched out still.

MARG. ¹ v. 1. *that write grievousness, or to the writers that write grievousness.*

divine interposition. The Jewish people, however, having become very corrupt, were not to pass unpunished for their sins, though the severity of the calamities to which they were to be subjected was to be mixed with much mercy and favour. This prophetic discourse begins with setting forth the reasons for which God permitted the Assyrians to act in hostility against his people; namely, that he might punish their hypocrisy—that he might purify his Church—and afterwards punish the kings of Assyria for the crimes they committed in the execution of this word, verr. 5--13. It then exhibits some strong proofs of the pride of Assyria, which required to be checked; with a more full description of the divine judgments which were to be executed upon them, verr. 13--20. After which is represented the more improved state of the Church of God among the Jews, in consequence of the various afflictions brought upon them by means of the Assyrians, verr. 20--24. The prophet next proceeds to apply the above prediction concerning the downfall of Assyria for the consolation of the people of God, verr. 24--28. He then concludes with a particular description of some circumstances with which the expedition of the Assyrian monarch against Judæa was attended, ver. 28 to the end of the chapter.

הוּי הַחֲקִיקִים חֲקִי־אֵן. The word translated *decree* is derived from one that signi-

fies *to write or engrave*; and statutes being commonly *written*, it is used to express a decree which has the authority of a law, and is therefore engrossed for preservation in some permanent record. The decrees here mentioned were unrighteous. The persons who enacted them had arrived at such an audacity in the practice of injustice, that they not only gave orders to those over whom they had influence to do things that were wicked, but, establishing iniquity by law, they caused their edicts to be recorded as public evidences of their violence and oppression.—Macculloch.

^a *They shall bow down under the prisoners, and they shall fall under the slain.*—The Septuagint and Vulgate join these words with the foregoing verse: *Whither will this people fly for refuge, to preserve themselves, that they may not bow down, or be subdued among the captives, or destroyed among the slain?* This seems the easiest and most natural sense of the words, taking the particle בְּלֹתִי for בְּלֹתִי, which word is used in this sense Jer. xxiii. 15. If we follow our own Translation, these words import that it is vain for the Israelites to trust in their own strength, or in the assistance of their allies, such as the Syrians were; since it is from God alone that they must expect deliverance from the impending evils.—Preb. Lowth.

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

Assyria, the rod of hypocrites, for his pride shall be broken. A remnant of Israel shall be saved. Israel is comforted with promise of deliverance from Assyria.

ISAIAH x. 5—34.

- 5 ¹O Assyrian^a, the rod of mine anger,
And² the staff in their hand is mine indignation^b.

MARG. ¹ v. 5. *O Assyrian, or Woe to the Assyrian!* Heb. *Asshur.* ² *And, or Though.*

^a *O Assyrian!*—Here begins a new and distinct prophecy, continued to the end of the twelfth chapter; and it appears, from verses 9 to 11 of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser, which was in the sixth year of the reign of Hezekiah: and as the former part of it foretells the invasion of Sennacherib, and the destruction of his army, it must have been delivered before the fourteenth of the same reign.—A. Clarke.

This prophecy instructs us in this great and important truth: That God often prospers wicked and tyrannical governments, to be his scourge, and the instruments of his vengeance upon others: and when they have done the work which God allotted them, he then punishes them for those very oppressions which they have exercised towards their neighbours, and to which they were carried on purely by their own ambition and covetousness, although Providence made them serviceable to better ends and purposes. The prophet directs this discourse to Sennacherib king of Assyria: see verr. 9, 10.—Preb. Lowth.

The Assyrian empire was a formidable enemy to the kingdoms both of Israel and Judah. In the days of Menahem king of Israel, Pul the king of Assyria invaded the land, and was bought off with a thousand talents of silver, 2 Kings xv. 19. A few years afterwards, in the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, and took several cities, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, 2 Kings xv. 29. The same Tiglath-pileser was invited by Ahaz king of Judah to come and assist against Rezin king of Syria, and Pekah king of Israel; and Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria, 2 Kings xvi. 8. The king of Assyria came accordingly to his assistance, and routed his enemies; but still distressed him, and strength-

ened him not, 2 Chron. xxviii. 20. A little after, in the days of Hoshea king of Israel, Shalmaneser the king of Assyria came up throughout all the land, and, after a siege of three years, took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 5, 6. It was in the sixth year of Hezekiah king of Judah that Shalmaneser king of Assyria carried Israel away captive; and in the fourteenth year of Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them; 2 Kings xviii. 10, 13. And the king of Assyria exacted of the king of Judah three hundred talents of silver and thirty talents of gold; so that even good king Hezekiah was forced to give him all the silver that was found in the house of the Lord, and in the treasures of the king's house, verr. 14, 15. Sennacherib, notwithstanding, sent his captains with a great host against Jerusalem, v. 17; but his army was miraculously defeated, and he himself was afterwards slain at Nineveh, 2 Kings xix. 35—37. His son, Esarhaddon, completed the deportation of the Israelites; and brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the Children of Israel; and they possessed Samaria, and dwelt in the cities thereof: 2 Kings xvii. 24. Ezra iv. 2. We see, then, that the Assyrian totally destroyed the kingdom of Israel, and greatly oppressed the kingdom of Judah. No wonder, therefore, that the Assyrian is termed *the rod of God's anger*, and is made the subject of many prophecies. See Bishop Newton on the Proph. Disc. IX. 11.

Under the name of the Assyrian, the first oppressor of Israel, the infidel antichrist, is foretold as for a short time smiting restored Israel. See also xxx. 31—33. xxxi. 9.—Bickersteth on the Jews, p. 168.

^b *The rod of mine anger and the staff in*

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

- 6 I will send him against an hypocritical nation^a,
 And against the people of my wrath will I give him a charge,
 To take the spoil, and to take the prey,
 And to tread them down¹ like the mire of the streets.
- 7 Howbeit he meaneth not so^b,
 Neither doth his heart think so;
 But *it is* in his heart to destroy

MARG. ¹ V. 6. *to tread them down.* Heb. *to lay them a treading.*

their hand is mine indignation—שבט אפי' ומטה יהוא בידם ועמי The wicked are called a sword of God, Ps. xvii. 13, and his weapons of war, Jer. li. 20. By this figure the Assyrian is exhibited in a just point of view, utterly incapable without God of doing any thing, much less of performing the work in which he was to be employed, of chastising a hypocritical nation for their sins. He is therefore emphatically designated *the rod of God's anger*, with which he was about to correct his sinful people in his just displeasure. The second clause is thus translated by Bishop Lowth: *The staff, in whose hand is the instrument of mine indignation.* The difficulty here does not seem to be so great as some have imagined. The translation in our Bibles represents the divine indignation as the staff which supported Assyria in performing the work assigned them, whilst the latter version exhibits them as the staff which God would employ to express his indignation against Israel. What a grand idea does the representation here given of Assyria convey of the power and glory of Jehovah the supreme ruler and righteous governor of the world! He disposes of the kingdoms of the earth as seemeth good in his sight: the most powerful princes are subject to his authority; all of them are his servants: to one he saith, Come, and he cometh; to another, Go, and he goeth. In the words of the prophets, *he hisseth for the fly of Egypt and the bee of Assyria*; and, by a secret impulse and invisible power, he effectually determines them to execute his pleasure. The king of Assyria, though a great potentate among men, the terror and scourge of neighbouring nations, in the hand of the Almighty was nothing more than *a rod and a staff*. With what profound veneration and reverence, then, ought we to serve this Mighty Lord, whose kingdom ruleth over all.—Macculloch.

^a *I will send him against an hypocritical nation—or a profane nation*, as the word חנף signifies: see chap. ix. 17. God gives the same commission to Cyrus, Isa. xli. 25. xlv. 1; and to Nebuchadnezzar, Jer. xxv. 9. —Preb. Lowth. Not by express commission, but by the secret yet powerful guidance of Providence, giving him both occasion and inclination to this expedition.—Poole.

^b *Howbeit he meaneth not so—*He does not at all design the execution of my will and the glory of my justice in punishing mine enemies, but only to enlarge his own empire, and satisfy his own lusts; which is here added, to justify God in his judgments threatened to the Assyrian notwithstanding this service.—Poole. But God, who can bring good out of evil, made him instrumental in carrying on the designs of his providence. For which reason God justly punished those very princes for the cruelties they commit, notwithstanding they are the instruments of his vengeance in committing them, because that is beside their own intention; the wickedness of the facts being altogether their own, and the very good ends served by them to be wholly ascribed unto God. Thus God punished Jehu for his cruelty towards the house of Ahab, although He himself gave him a commission to put those very judgments denounced against Ahab's family into execution. See 2 Kings ix. 7. Hos. i. 4. Isa. xlvii. 6, 7.—Preb. Lowth.

Here is declared the difference of the work of God and of the wicked in one very thing and act; for God's intention is to chastise them, for their amendment; and the Assyrians is, to destroy them to enrich themselves. Thus in respect of God's judgment, it is God's work; but in respect of their own malice, it is the work of the devil. Gen. i. 20. Psalm lxxvi. 10. Acts ii. 22--24. iv. 23--28.—Bishop Lowth.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

And cut off nations not a few.

8 For he saith,

*Are not my princes altogether kings^a?*9 *Is not Calno as Carchemish^b?**Is not Hamath as Arpad?**Is not Samaria as Damascus?*

10 As my hand hath found the kingdoms of the idols,

And whose graven images did excel them of Jerusalem and of Samaria;

Shall I not, as I have done unto Samaria and her idols,

So do to Jerusalem^c and her idols?

^a *He saith, Are not my princes altogether kings?*—The king of Assyria is here introduced, elated with pride, vainly boasting of the greatness of his majesty and the extent of his empire. Having conquered various kingdoms which possessed regal power, such as Media, Babylon, and Syria, he divided them into provinces, and committed the administration of the government to those who were called princes, whose office it was to preside over the affairs of the district committed to their care under the supreme authority of the Assyrian monarch, who was therefore called the Great king of these princes: he boasts that they were altogether kings. Certainly that person is not altogether a king who has an earthly superior, to whom he is obliged to submit, and to whom he is amenable for his conduct. He foolishly magnified their grandeur far beyond the truth.—Macculloch. He makes his boast, that kings are his tributaries, and obey his commands. Upon this account Nebuchadnezzar is styled King of kings, Dan. ii. 37. Ezek. xxvi. 7. The same title is given to Artaxerxes, Ezra vii. 12. And this very king of Assyria, Sennacherib, is called a Great king in this prophecy, Isa. xxxvi. 4.—Preb. Lowth.

^b *Is not Calno as Carchemish?* &c.—Have I not been equally successful against all these cities? Some of them lay at a greater distance from Judæa, upon the river Euphrates, as Calno, called Calneh, Amos vi. 2; and Carchemish, 2 Chron. xxxv. 20. Others at Hamath, now Hamah, were upon the confines of the Jewish territories toward Syria; and therefore called the entrance of Hamath, Amos vi. 14. Compare this place with 2 Kings xviii. 33—35, which fully explains the sense of this and the following verses.—Preb. Lowth. Carchemish is

called, by Ammianus, Circusium, lib. 23. c. 5. p. 360. The Syriac Version calls it Barchemosh; and Calno is the same with Calneh in the land of Shinar, a city built by Nimrod, Gen. x. 10. In the Septuagint Version it is called Chalane; and it is added, *where the tower was built*; from whence the country, called by Pliny Chalonitis, had its name; the chief city of which was Ctesiphon, thought to be the same with Calneh.—Nat. Hist. lib. 6. c. 26, 27.

^c *Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?*—By speaking in this insolent manner, he blasphemed the True God who was worshipped at Jerusalem; as the king of Judah acknowledged, in his prayer after he received the message of Sennacherib. By this daring conduct, which he pursued in open defiance to the Omnipotent Jehovah, he exposed himself to the divine vengeance, which afterwards fell with a crushing weight upon his guilty head.—Macculloch. He blasphemously calls the God of Israel an idol; and sets him on the same level with the false gods of other nations; as if none were the True God but Mithras, the sun, which he worshipped. See how ignorant he was; and then we shall the less wonder that he was so proud. He prefers the graven images of other countries before those of Jerusalem and Samaria; when he might have known that the worshippers of the God of Israel were expressly forbidden to make any graven images; and if any did, it must be by stealth, and therefore they could not be so rich as those of other nations. If he mean the Ark and the Mercy-seat, he speaks, like himself, very foolishly, and as one that judged by the sight of the eye, and might therefore be easily deceived in matters of

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

- 12 Wherefore it shall come to pass,
 That when the Lord hath performed his whole work
 Upon mount Zion and on Jerusalem,
 I will punish¹ the fruit of the stout heart² of the king of Assyria³.
 And the glory of his high looks.
- 13 For he saith,
 By the strength of my hand I have done *it*,
 And by my wisdom; for I am prudent^b;
 And I have removed the bounds of the people,
 And have robbed their treasures,
 And I have put down the inhabitants like a valiant man³:
- 14 And my hand hath found as a nest the riches of the people:

MARG. ¹ v. 12. *punish.* Heb. *visit upon.*

² *the fruit of the stout heart.* Heb. *of the greatness of the heart.*

³ v. 13. *like a valiant man, or like many people.*

spiritual concern. Those who make external pomp and splendour the mark of the true Church, go by the same rule. Because he had conquered Samaria, he concludes that Jerusalem would fall of course. But this did not follow; for Jerusalem adhered to her God, whereas Samaria had forsaken him.—Henry.

^a *When the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria.*—This expression, as the learned Vitranga observes, must be understood not absolutely, but with considerable restrictions; not as comprehending all the works of judgment which God was about to execute upon Zion and Jerusalem for their sins, and the great work of Redemption which was there to be consummated in the last days, but the whole work of God which was immediately to precede and introduce the fall of the Assyrian empire. This limited sense of the words is quite consistent with the rules necessary in the interpretation of the prophetic Scriptures, in which the beginning and completion of the work of God, which is always perfect, are indissolubly connected, and a part is often substituted to express the whole. Agreeably to this remark, the judgments executed by Sennacherib upon the posterity of Israel may be viewed, on the one hand, as the certain prelude to all the calamities afterward inflicted upon them by the kings of Assyria; and, on the other,

the slaughter of Sennacherib's army may be considered as introductory to the fall and destruction of the Assyrian empire. According to this principle, says Macculloch, the import of the words before us is shortly this: After God has severely chastised his people with the rod of his anger for their hypocrisy and wickedness, which was the beginning of the work of judgment afterwards completed by the Romans, he would then punish the intolerable pride and blasphemy of the Assyrian monarch.

^b *I am prudent, &c.*—From the striking instance of pride, self-conceit, and contempt of God here recorded for our instruction, let us beware of vainly attributing our successes to our own abilities, and neglecting to acknowledge the Supreme Disposer of all events, lest we strike upon that dangerous rock which proved the ruin of the Assyrian. The prophet Habakkuk speaks of those whose portion is fat and their meat plentiful, who sacrificed to their own net, and burnt incense to their own drag. They ascribed the honour and praise of all their affluence and enjoyments to second causes, and thus put them in the place of God. The character of Sennacherib is in these verses justly delineated; as far as we can judge from other concurring testimonies of Scripture and ancient history, which attribute to him the pride, rapacity, and conquest of which he boasts.—Macculloch.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

And as one gathereth eggs *that are left*,

Have I gathered all the earth;

And there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith^a?

Or shall the saw magnify itself against him that shaketh it?

As if the rod should shake *itself* against them that lift it up¹,Or as if the staff should lift up *itself*, as if it were no wood²,

16 Therefore shall the Lord, the Lord of hosts, send

Among his fat ones leanness;

And under his glory he shall kindle a burning

Like the burning of a fire.

MARG. ¹ v. 15. *As if the rod should shake itself against them that lift it up, or As if a rod should shake them that lift it up.*

² *itself, as if it were no wood, or, that which is not wood.*

^a *Shall the axe boast itself against him that heweth therewith?* &c.—These animated interrogations have a peculiar energy. JEHOVAH as much employed the power which he had given to Sennacherib for certain purposes, as a man does a tool which he has formed for that use. But could an axe be conceived to glory over him who hewed with it? or a rod, him that corrected another with it? or a staff, as if it were not mere wood, to strike the man who used it? The absurdity of these instances would not be greater than it was for Sennacherib to vaunt himself against JEHOVAH, on whom he was far more dependent, and to whom he was immensely more inferior than the axe or the saw to him who used them. Yet ignorant of him by whom he lived and moved, and forgetful of his own weakness, he defied the God of Israel, and expected to overcome him: Isai. xlv. 9, 10. Rom. ix. 19--21.—Scott. *No wood.* The Hebrews have a peculiar way of joining the negative particle *לֹא* to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

How hast thou given help, *לֹא-כֹחַ*, to the no-strength?

And saved the arm, *לֹא-שׁוּ*, of the no-power?

How hast thou given counsel, *לֹא-חֵכְמָה*, to the no-wisdom? Job xxvi. 2, 3.

That is, to the man totally deprived of strength, power, and wisdom.

Ye that rejoice, *לֵלֵא דָבָר*, in the no-nothing? Amos vi. 13.

That is, in your fancied strength, which is none at all, a mere nonentity.

For I am God, *וְלֹא-אִישׁ*, and no-man,

The Holy One in the midst of thee, yet do not frequent cities. Hos. xi. 9.

And the Assyrian shall fall by the sword, *וְלֹא-אִישׁ*, of no-man;

And a sword of *לֹא-אָדָם*, no-mortal, shall devour him. Isa. xxxi. 8.

Wherefore do ye weigh out silver, *כֶּלֶאֱסָה*, for the no-bread? Isa. lv. 2.

So here, *לֹא-עֵץ* means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.—Bp. Lowth.

The similitudes here used clearly teach that nothing can be more impious and absurd, than that men, however eminent their station and great their power, should ascribe to themselves, independent of God, the direction and government of the affairs of the world. They plainly inform us that the king of Assyria entirely depended upon God in all his movements and enterprises, notwithstanding he was insensible of that dependence: all the powers he possessed of deliberating upon public affairs, forming plans of operation, and carrying them into execution, proceeded from God, without whom he could do nothing, and who, when he pleased, could have deprived him of his abilities.—Macculloch.

Judah.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

- 17 And the light of Israel^a shall be for a fire,
 And his Holy One for a flame:
 And it shall burn and devour his thorns
 And his briers in one day;
 18 And shall consume the glory of his forest, and of his fruitful field,
¹Both soul and body^b:
 And they shall be as when a standard-bearer fainteth^c.
 19 And the rest of the trees of his forest shall be few²,
 That a child may write them^d.
 20 And it shall come to pass in that day^e,
That the remnant of Israel,
 And such as are escaped of the house of Jacob,
 Shall no more again stay upon him that smote them;
 But shall stay upon the LORD^f,

MARG. ¹ v. 18. *Both soul and body.* Heb. *From the soul, and even to the flesh.*² v. 19. *few.* Heb. *number.*

^a *The light of Israel.*—I suppose the Son of God, the Angel of the divine presence, is intended by the light of Israel and his Holy One.—Macculloch. God is called the Light of Israel, perhaps in allusion to the pillar of fire which conducted them in the Wilderness: and he will now be a consuming fire, to devour their adversaries.—Preb. Lowth.

^b *Both soul and body.*—A proverbial expression, which clearly intimates the complete destruction of those who are here intended, the chief senators and counsellors, with their best officers, who were the soul whereby the nation was animated and directed: these were to fall with the great body of the army, who were to be cut off in one night.—Macculloch.

I will destroy totally, both inwardly and outwardly, both strength and life. Heb. *from the soul even to the flesh.* This may possibly signify the manner of their death, which should be by a sudden stroke of the destroying angel upon their inward and vital parts, which was speedily followed by the consumption of their flesh. See Isa. xxxvii. 35, 36.—Poole.

^c *As when a standard-bearer fainteth.*—Gesenius notices the Paronomasia which is in this verse. נסס נסס.

^d *The rest of the trees of his forest shall be few, that a child may write them.*—There

are but four or five of these trees which deserve any notice.—Volney's Travels, I. 292.

^e *In that day.*—The expression *in that day* is not always confined to the time last spoken of, but often signifies some time which shall be very remarkable for God's mercy towards his people. See Note on ch. iv. 2, on the 261st page of this Volume. And here it seems to point at that signal time when there shall be a general conversion of the Jews to God. It is usual with the Prophets, when they foretell some extraordinary event in or near their own times, to carry their views on further, and point at some greater deliverance which God shall vouchsafe to his people in the latter ages of the world: see Isa. xxiv. 13, 14. xxx. 19.—Lowth.

^f *Shall stay upon the Lord.*—That is, upon Christ the Lord of all, the King of Saints, the Lord their Righteousness, and from whom they have their holiness. To *stay*, or lean on, is an expression of faith in him, and trust in him; which is done in sincerity and uprightness of soul, unfeignedly and without dissimulation, without type or figure: for this respects Gospel times, in which the shadows of the Law are gone; and Christ, as the object of faith, appears unveiled, being become a High-priest of good things to come. The Targum is, They shall no more lean on the people whom they served, but they shall lean upon the Word of the Lord, the Holy

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

The Holy One of Israel, in truth^a.

21 The remnant shall return, *even* the remnant of Jacob,
Unto the mighty God.

22 For though thy people Israel be as the sand of the sea,
Yet a remnant of¹ them shall return^b:

The consumption decreed shall overflow with² righteousness^c.

23 For the Lord God of hosts shall make a consumption, even determined,
In the midst of all the land.

24 Therefore thus saith the Lord God of hosts,

O my people that dwellest in Zion, be not afraid of the Assyrian:
He shall smite thee with a rod,

MARG. ¹ v. 22. *of. Heb. in, or among.*² *with, or in.*

One of Israel in truth—that is, on the essential Word, the Messiah. This was the case of a few of them, a remnant, according to the election of Grace, as the following words shew.—Gill. That this place looks beyond the deliverance from the Assyrian army, and to the times of the New Testament, seems probable: 1st, from the following verses, which belong to that time: 2dly, from the state of the Jewish nation, which, after their deliverance, continued to be very corrupt and averse from that reformation which Hezekiah and Josiah prosecuted with all their might, and therefore the body of that people had not yet learned this lesson of sincere trusting in God alone: 3dly, from St. Paul's explication of these words, Rom. ix. 27.—Poole.

^a *In truth.*—Maldonatus, on a parallel passage, John xvii. 17, says that this word בְּאֱמֶת *en alymet*, in *veritate*, is used for *verè*, and refers to this passage in Isaiah as well as the following, Is. xvi. 5. xxxviii. 3. li. 8. Jer. xxvi. 15. xxviii. 9. xxxii. 41. Prov. xxix. 14. Matt. xxii. 16. 2 John i.; and that the sanctification of his disciples, for which Our Lord prays, is opposed to the Legal and Ceremonial sanctification of the Old Testament, which was not the truth, but the shadow; and Chrysostom understands it of the Gospel. See Glassii Explic. Joann. xvii. 17. p. 728.

^b *A remnant shall return.*—The original of these words is Shear-jashub, the name given to one of Isaiah's sons in confirmation of the perpetuity of God's promise. The remnant so miraculously preserved in Jeru-

salem from Sennacherib's invasion, see Is. xxxvii. 31, 32, was a type or figure of that small number of converts under the Gospel, styled σωζόμενοι, Acts ii. 47; an equivalent expression to that which is used in the 20th verse, and in Is. xxxvii. 31; viz. such as should escape the vengeance which fell upon the main body of the Jewish nation for their sin in rejecting Christ: see Rom. ix. 27. And there will be another remnant of them that will be saved in the latter times of the world, as we see in the succeeding parts of this prophecy: see Isa. xxvii. 12, 13. xlv. 20. lxvi. 19.—Preb. Lowth.

^c *The consumption decreed shall overflow with righteousness.*—God's judgments are said to overflow when they spread universally; the metaphor being taken from an inundation, which sweeps all before it. Compare Is. viii. 8. xxviii. 15. Dan. ix. 26. xi. 10, 22, 26. The word *righteousness* signifies here the severity of justice: see Is. v. 16.—Preb. Lowth. This is added, to shew that although this judgment of God may seem very severe, yet it is most just, not only by the laws of strict and rigid justice, but even by the rules of equity and clemency, as this word often signifies; inasmuch as He has spared a considerable remnant of them, when he might have destroyed them utterly. And so this word is added as a reason why a remnant, and why but a remnant, should return; because God would both glorify His justice, and manifest His mercy. And in this mixed sense the Apostle seems to expound this plan, Rom. ix. 27, 28.—Poole.

Judah.

SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

- And shall lift up his staff against thee¹, after the manner of Egypt^a.
- 25 For yet a very little while, and the indignation shall cease,
And mine anger in their destruction.
- 26 And the LORD of hosts shall stir up a scourge for him
According to the slaughter of Midian^b at the rock of Oreb :
And *as* his rod *was* upon the sea,
So shall he lift it up after the manner of Egypt.
- 27 And it shall come to pass in that day,
That his burden shall be taken away² from off thy shoulder^c,

MARG. ¹ v. 24. *And shall lift up his staff against thee, or But he shall lift up his staff for thee.*

² v. 27. *shall be taken away.* Heb. *shall remove.*

^a *And shall lift up his staff against thee, after the manner of Egypt.*—I think, says Bishop Lowth, there is a designed ambiguity. Sennacherib, soon after his return from his Egyptian expedition, which I imagine took up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done when they pursued them to the Red Sea. But God, in his turn, will lift up *his* rod over the sea, as he did at that time, in the way or after the manner in Egypt: and as Sennacherib has imitated the Egyptians in his threats, and come full of rage against them from the same quarter, so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and deliverance, בדרך, or בדרך, as a MS. has it in each place, in the way or after the manner of Egypt.—Lowth.

^b *According to the slaughter of Midian &c.*—The divine judgment is compared to the slaughter of Midian at the rock of Oreb, of which an account is given in the seventh chapter of Judges. He had already referred to this overthrow at the fourth verse of the ninth chapter. The destruction of the Assyrians, like the slaughter of the Midianites, should be very sudden, unexpected, and extensive, reaching not only to the common soldiers, but to the greatest commanders. And as at the rock of Oreb one of the princes of Midian was slain after Israel had obtained a complete victory, so, after the Assyrian army was defeated, Sennacherib king of

Assyria was killed in the temple of his god Nisroch. The event foretold is also compared to the overthrow of the Egyptians at the Red Sea: see Ex. xiv. In both instances, the divine interposition in favour of the posterity of Abraham is very conspicuous. Both of them were accomplished, not by human strength, but by the arm of Jehovah. In both, the enemies of Israel were entirely routed, and by their destruction the Israelites were delivered from bondage and affliction that they might praise and serve their Almighty Deliverer. In these, and other respects, there was an intimate resemblance between the slaughter of Midian, the overthrow of the Egyptians, and the scourge which God stirred up for Assyria. The histories of the Old Testament, written for our admonition, furnish abundant matter for instruction: we there see many similar hostile designs, formed against the people of God, frustrated and punished by similar divine judgments. Acquaintance with this subject may be highly useful, to animate our hope and confidence in God, who is unchangeable.—Macculloch.

^c *His burden shall be taken away from off thy shoulder.*—While the civil affairs of the Jewish people furnished the occasions of these prophecies, the divine wisdom which inspired the prophet directed that their spiritual concerns should also be expressed. Though the general theme of this discourse was the temporal deliverance of the Jewish nation from the oppressive power of Assyria, the secret design of the Holy Ghost was to predict the spiritual salvation of the subjects of the Messiah from the service of sin and

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

And his yoke from off thy neck,

And the yoke shall be destroyed because of the anointing^a.28 He is come to Aiath^b, he is passed to Migron;

Satan, and restoration to the glorious liberty of the sons of God through the mediation of Jesus Christ. In this view, the burden to be removed from off the shoulder contained the intolerable weight of sin and its guilt, which grievously oppresses the mind, and renders men weary and heavy laden. And the yoke to be taken off the neck may signify the spiritual thralldom in which transgressors are detained by the Prince of this world.—Macculloch. Compare Is. ix. 4. xiv. 25. Bishop Lowth translates the whole verse thus:

And it shall come to pass in that day,

His burden shall be removed from off
thy shoulder,

And his yoke off thy neck;

Yea, the yoke shall perish from off your
shoulders.

He follows the reading of the Septuagint,
ἀπὸ τῶν ὤμων ἡμῶν.—Lowth.

^a *Because of the anointing*—Out of respect to the Holy Unction established among them; and so it may relate either to the body of the people, who were in some sort anointed, being made by God a kingdom of priests and a holy nation, Exod. xix. 6; or to that sacred kingdom which God had, by his positive precept and solemn covenant, established in David and his posterity for ever. The Jews therefore, and some others, understand this of Hezekiah, to whom God had a singular respect, and upon whose prayers God gave them deliverance, as we read Isa. xxxvii. 15, &c. Perhaps it might be better understood of David, who is often mentioned in Scripture by the name of God's anointed, Psalm xx. 6. lxxxix. 20. cxxxii. 17. and elsewhere; and for whose sake God gave many deliverances to the succeeding kings, as is expressly affirmed 1 Kings xi. 32, 34. 2 Kings viii. 19. And it is to be observed, that God declares that he would give this very deliverance from Assyria for David's sake, 2 Kings xix. 34. xx. 6. But the Messiah, I doubt not, is here principally intended, of whom David was but a type, and who was in a peculiar manner *anointed above all his fellows*, as is said Ps. xlv. 7:

for he is the foundation of all the promises 2 Cor. i. 20, and of all the deliverances and mercies granted to God's people in all ages: whence this very prophet makes use of this great promise of the Messiah as an assurance that God would make good his promises of particular deliverances from their present and approaching calamities, as Is. vii. 14, &c. ix. 4, &c. And therefore the prophet might well say that God would grant this deliverance for Christ's sake, especially if it be considered that this was the very reason why God had promised, and did so constantly perform his mercy promised, to the tribe of Judah and to the house of David, until the coming of the Messiah; because the Messiah was to come of the tribe of Judah and of the posterity of David, and was to succeed David in his throne and kingdom, and he was to be known by this character; and therefore this tribe and house were to continue, and that in a visible manner, till Christ came.—Poole. *Because of the anointing*. For the sake of God's chosen people, especially the remnant mentioned verses 20, 21, called his anointed, Ps. cv. 15; and likewise for the preservation of the kingdom and priesthood, both which offices were conferred by the ceremony of anointing. But, without question, the Messiah, the Anointed in an eminent sense, is principally intended here. God preserved the kingdom of Judah from utter destruction, because the Messiah was to come from that tribe.—Preb. Lowth. The yoke of servitude shall be taken from thy neck, because thou art a people consecrated to me, and for the sake of the Messiah, mine Anointed, who shall descend from thee: because of the promise made to that kingdom whereby Christ's kingdom was prefigured.—Bishop Hall.

^b *He is come to Aiath*.—A prophetic description of the march of Sennacherib's army approaching Jerusalem, in order to invest it; and of the terror and confusion spreading and increasing though the several places as he advanced; expressed with great brevity, and finely diversified. The places here mentioned are all in the neighbourhood

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

At Michmash^a he hath laid up his carriages :29 They are gone over the passage^b:

of Jerusalem; from Ai northward, to Nob westward of it; from which last place he might probably have a prospect of Mount Zion. Anathoth was within three Roman miles of Jerusalem, according to Eusebius, Jerome, and Josephus: Onomast. Loc. Hebr. et Antiq. Jud. x. 7, 8; Nob probably still nearer. And it should seem, from this passage of Isaiah, that Sennacherib's army was destroyed near the latter of these places. In coming from Egypt, he might perhaps join the rest of his army at Ashdod, after the taking of that place, which happened about that time, see chap. xx; and march from thence, near the coast, by Lachish and Libnah, which lay in his way, from south to north, and both which he invested; till he came to the north-west of Jerusalem; crossing over to the north of it, perhaps by Joppa and Lydda, or, still more north, through the plain of Esdraelon.—Lowth.

Migran.—This place was in the tribe of Benjamin: mention is made of it as in the uttermost part of Gibeah, 1 Samuel xiv. 2. Sennacherib seems not to have stayed either in this or the former place.

^a *Michmash*—now *Mükhmâs*. It stands upon a low ridge, between two small Wadys running S. into the Suweinî. It is even more desolate than Anathoth, but bears marks of having been a much larger and stronger place. There seems to be no reason for any doubt as to the identity of *Mükhmâs* with the Michmash of Scripture. Eusebius and Jerome describe the latter as a large village nine miles distant from Jerusalem, and not far from Ramah. We were nearly three hours and a half in reaching it, over a very rough and difficult road. The monks have usually transferred Michmash to el-Bîreh: Brocardus, chap. vii. Quaresmius, II. p. 786. Robinson's Biblical Researches, vol. II. § ix. p. 117.

Michmash was in the tribe of Benjamin, Ezr. ii. 27. Neh. xi. 31; to the east of Bethaven, 1 Sam. xiii. 5; and south of Migran. See Rosenmüller Alterth. II. 174. f. Winer Biblisches Realwörterb. p. 110.

^b *They have gone over the passage.*—The strait here mentioned is that of Michmash,

a very narrow passage between two sharp hills or rocks, see 1 Sam. xiv. 4, 5; where a very great army might have been opposed with advantage, by a very inferior force. The enemy having passed the strait without opposition, shews that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.—Lowth.

May 4, 1838: We left Jeba' at 11^h 10', for *Mükhmâs*. The descent into the valley was steeper and longer than any of the preceding. The path led down obliquely, and we reached the bottom in half an hour. It is called Wady-es-Suweinî. It begins in the neighbourhood of Beitin and el-Bîreh; and as it breaks through the ridge below these places, its sides form precipitous walls. On the right, about a quarter of an hour below where we crossed, it again contracts, and passes off between high perpendicular precipices, which, our guide said, continue a great way down, and increase in grandeur. In one of them is a large cavern, called *Jâchah*. This Wady was said to run into another, called *Fûwâr*, coming more from the north, which receives also the *Fârah*, and then empties into Wady-el-Kelt. This latter issues out upon the plain, not far from Jericho. This steep precipitous valley is probably the *passage of Michmash* mentioned in Scripture. Comp. 1 Sam. xiii. 23. In the valley, just at the left of where we crossed, are two hills of a conical or rather a spherical form, having steep rocky sides, with small wadys running up behind each, so as almost to isolate them. One is on the side towards Jeba', and the other towards *Mükhmâs*. These would seem to be the two rocks mentioned in connexion with Jonathan's adventure, 1 Sam. xiv. 4, 5: they are not indeed so sharp as the language of Scripture would seem to imply, but they are the only rocks of the kind in this vicinity. The northern one is connected towards the west with an eminence still more distinctly isolated. The valley appears to have been at a later time the dividing line between the tribes of Benjamin and Ephraim. Geba, on the south side of this valley, was the northern

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

They have taken up their lodging at Geba^a;Ramah is afraid^b;Gibeah of Saul^c is fled.30 Lift up thy voice¹, O daughter of Gallim^d:Cause it to be heard unto Laish^e,MARG. ¹ v. 30. *Lift up thy voice.* Heb. *Cry shrill with thy voice.*

limit of Judah and Benjamin, 2 Ki. xxiii. 8; while Beth-el, on its north side, further west, was on the southern border of Ephraim, Josh. xvi. 1, 2. xviii. 13. Judges i. 22--26.—Robinson's Biblical Researches, vol. II. § ix. pp. 115, 116.

^a *They have taken up their lodging at Geba*—or, *Geba was their lodging*; that is, for a night only: not that they continued there for any time, as our Version seems to suggest. This was a city in the tribe of Benjamin, Josh. xxi. 17. called Geba of Benjamin, 1 Ki. xv. 22. It is now called Jibia.

^b *Ramah is afraid*—supposed by some to be now called *er Râm*. Dr. Robinson does not think that it is the present Ramla, see Note on page 32 of this Volume; but that its probable site is *Sôba*: see his Biblical Researches, vol. II. 331—334. It was in the tribe of Benjamin, Josh. xviii. 25; and is mentioned with Gibeah in Hos. v. 8. upon which place Jerome says that it was seven miles from Jerusalem; but elsewhere he says it was but six, and was to the north against Beth-el. See Judges xix. 13.—De locis Hebraicis, fol. 94. B.

^c *Gibeah of Saul*.—Now called Jeba'. It lies upon a low, conical, or rather a round eminence on the broad ridge, which shelves down, like all the rest, toward the Jordan Valley, and spreads out, below the village, into a fine sloping plain, with fields of grain now in the milk, May 4th. The views of the Dead Sea and Jordan, and of the eastern mountains, were here most extensive; while across the deep ravine on the north we could see the next village on our route, Mûkhmâs, lying directly over against Jeba', in a direction about N.E. The village of Jeba' is small, and is half in ruins: among these are occasionally seen large hewn stones, indicating antiquity. Gibeah is often mentioned in Scripture. Here was the seat of an abominable transaction, which led, in its con-

sequences, to the almost total destruction of the tribe of Benjamin: Judges xix. 14.—Saul was born here, and continued to make Gibeah his residence after he became king: 1 Sam. x. 26. xi. 4. xv. 34. xxiii. 19. xxvi. 1; and here, too, Jonathan and his armour-bearer smote the garrison of the Philistines: 1 Sam. xiv. It was in Gibeah that the Gibeonites hanged up the seven descendants of Saul; and this was followed by the touching maternal tenderness of Rizpah: 2 Sam. xxi. 6—10. Jerome mentions Gibeah as being in his day level with the ground: Ep. 86. ad Eustoch. tom. II. p. 673. ed. Mart.; and since that time it appears to have remained unvisited by travellers.—Robinson's Biblical Researches, vol. II. § ix. pp. 113, 115.

^d *Lift up thy voice, O daughter of Gallim*—in a mournful and lamentable manner, and yet with such a clear loud voice as to be heard afar off: the word צְרָלִי is sometimes used for making a joyful sound, and for the neighing of horses. The inhabitants of Gallim are meant by its daughter. Of this place was Phaltî, who married Michal the daughter of Saul: very probably it was in the tribe of Benjamin. Jerome makes mention of Accaron, a village which was called Gallim: De locis Hebraicis, fol. 92. D.

^e *Cause it to be heard unto Laish*.—If this was the place which the Danites took, and called Dan, now, Tell-el-Kâdy, it was on the northern border of Judæa, in the most distant part of the land: hence the phrase, From Dan to Beersheba. It was about four miles distant from Cæsarea, or Paneas, Joseph. Ant. viii. § 4; from whence the river Jordan took its rise; and was a great way off, either from Gallim or Anathoth, for their voice to be heard from thence: see Deut. xxxiv. 1. Josh. xix. 47. Jer. viii. 16. Ez. xxxvii. 15. Amos viii. 14.—Winer's Biblisches Realwörterbuch.

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH X.

O poor Anathoth^a.31 Madmenah is removed^b;The inhabitants of Gebim^c gather themselves to flee.32 As yet shall he remain at Nob that day^d:He shall shake his hand *against* the mount of the daughter of Zion,
The hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts,

Shall lop^e the bough with terror:And the high ones of stature *shall be* hewn down,

And the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron,

And Lebanon shall fall by a mighty one¹.*The peaceable kingdom of the Branch out of the root of Jesse. The victorious restoration of Israel, and vocation of the Gentiles.*

ISAIAH XI.

1 And there shall come forth a rod out of the stem of Jesse^f,

And a Branch shall grow out of his roots:

MARG. ¹ v. 34. *by a mighty one, or mightily.*^a *Anathoth*—now *Anáta*; the birth-place of Jeremiah. See Note on Jer. xxix. 27.^b *Madmenah is removed*—That is, the inhabitants of it, who removed from thence upon hearing that the Assyrian army had invaded the land, and was coming up to Jerusalem. There was a place called Madmannah, which lay in the southern part of the tribe of Judah, Josh. xv. 31; which Jerome says was then called Memris, and was near the city of Gaza; but whether the same with this, is not certain.—De Locis Hebraicis, fol. 93. E.^c *Gebim*.—Of this place we have no account anywhere. Hillerus thinks the whole name of the city was Joshebe-hag-gebim, which we render *The inhabitants of Gebim*, and supposes it had its name from the ditches which were in or about it.—Onomast. Sacr. p. 310.^d *As yet shall he remain at Nob that day*.—The same day he came from Gebim; and proceed no further as yet, but make a short stay, and prepare himself and army to march to Jerusalem the next day. The Jews say that he performed all his journeys in one day. The same day he came to Aiath he came to Nob, where he stayed the remaining part of the day. Nob was a city of thepriests, 1 Sam. xxii. 19. and so it is called in the Targum here: it was so near Jerusalem, that, as Jarchi and Kimchi say, it might be seen from thence. Here therefore he stood in sight of Jerusalem, against the wall of it, according to the Targum, and did *shake his hand against the mount of the daughter of Zion*, threatening what he would do to it, and despising it as unable to hold out against him. But it intimates, that he should be able to do no more against it, and that there his proud waves should be stayed, as it is declared in the following verses. See Hieron. ad Jes. i. Winer's Biblisches Realwörterbuch.^e *Shall lop* &c.—The abruptness of this prediction seems intended to intimate the suddenness of the event foretold. No sooner would Sennacherib shake his hand against Jerusalem, than the princes and soldiers of his army would be cut down, as at a blow.—Jenour.^f *And there shall come forth a rod out of the stem of Jesse*.—The prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees growing thick together, and of a great height; of Lebanon itself, crowned with lofty cedars, but cut

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

- 2 And the spirit of the LORD^a shall rest upon him,
 The spirit of wisdom and understanding,
 The spirit of counsel and might,
 The spirit of knowledge and of the fear of the LORD ;

down and laid level with the ground by the axe, wielded by the hand of some powerful and illustrious agent. In opposition to this image, he represents the great person who makes the subject of this chapter as a slender twig shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed ; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shews plainly the connection between this and the preceding chapter ; which is, moreover, expressed by the connecting particle : and we have here a remarkable instance of that method, so common with the Prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah ; for that this prophecy relates to the Messiah we have the express authority of St. Paul, Rom. xv. 12 : *Conjungit Parasciam hanc, quæ respicit dies futuros Messiae, cum fiducia, quæ fuit in diebus Ezekiae.* Kimchi in ver. 1. Thus, in the latter part of Isaiah's prophecies, the subject of the great Redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the Captivity of Babylon, and is all along connected and intermixed with it.—Lowth.

וַיֵּצֵא הַטֵּר מִגֵּז יְשִׁי וְנָצַר מִשְׁרָשָׁיו יִפְרָה.
 The words נָצַר *surculus, a branch*, צֶמַח *germen, a branch*, Zech. iii. 8. vi. 12. are nearly of the same signification—צֶמַח לַיהוָה *the Branch of the LORD*, Is. iv. 2. צֶמַח צְדִיק *a righteous branch*, Jer. xxxiii. 5. צֶמַח צְדִיקָה *the Branch of righteousness*, Jer. xxxiii. 15 : and it is to be observed, that in all these places the word *Messiah*, מְשִׁיחָא, is used in the Chaldee Paraphrase. The Septuagint render צֶמַח, in the above passages, ἀνατολή, which properly signifies the rising of the sun or moon, but is applied also to other objects, as in Gen. ii. 8. Jer. xxxiii. 15. The expression in St. Luke i. 78, ἀνατολὴ ἡ ἡμέρας, perhaps has reference to this rendering of the Septuagint : and St. Matthew seems

to refer to the use of the word נָצַר in this passage, when he says, Matt. ii. 23, that *Jesus came and dwelt in the city called Nazareth : that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.*—Glassii 'ONOMATOLOGIA Messiae Prophetica, pp. 402, 403.

^a *The spirit of the Lord &c.*—It is the opinion of Vitringa, and many others, that as seven spirits are represented in the Book of Revelation as standing before the throne of God and of the Lamb, so seven distinct epithets of the Spirit are here mentioned :—

The spirit of wisdom and understanding.—The former may be understood of divine things ; the latter of natural.

The spirit of counsel and might.—Of counsel, to form good designs ; and of might, or courage, to execute them. The word נְבוּרָה, which our Translation renders *might*, signifies courage. Compare Is. xxviii. 6. This word is often translated δύναμις by the Septuagint ; in which sense it is also used by St. Paul, 2 Tim. i. 7, where he says God hath not given us the spirit of fear, but of power, or rather of courage. Mr. White says, in his argument to this chapter, that this part of the character does not belong to the meek, humble, and peaceful Jesus. But surely Christ's bearing witness to the truth of his mission, and laying down his life in confirmation of what he had preached, were as great instances of constancy and courage as his sufferings themselves were of meekness and patience. Accordingly he is called *the faithful witness*, or *martyr*, by St. John, Rev. i. 5 ; and St. Paul speaks of *the good confession* which he witnessed before Pontius Pilate, as a pattern to his followers of adhering constantly to the truth, even unto death : 1 Tim. vi. 13.

The spirit of knowledge and of the fear of the Lord.—The knowledge of the Law or will of God, and a disposition to obey it. The fear of God may not improperly be ascribed to Christ, who in all things gave God the glory, and professed that he had received all things from him, see Matt. xi. 27 ; and

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

- 3 And shall make him of quick understanding¹ in the fear of the Lord:
 And he shall not judge after the sight of his eyes,
 Neither reprove after the hearing of his ears:
 4 But with righteousness shall he judge the poor^a,
 And reprove² with equity for the meek of the earth:
 And he shall smite the earth with the rod of his mouth^b,
 And with the breath of his lips shall he slay the wicked^c.
 5 And righteousness shall be the girdle of his loins^d,

MARG. ¹ v. 3. *quick understanding*. Heb. *scent*, or *smell*. ² v. 4. *reprove*, or *argue*.

was himself the most perfect pattern of an entire submission and resignation to the will of God; and therefore is said, by St. Paul, to have been *heard in that he feared*, Heb. v. 7. The Septuagint reckons up here seven gifts of the Spirit, answerable to the seven spirits of God mentioned Zech. iii. 9. Rev. i. 4.—Preb. Lowth.

^a *With righteousness shall he judge the poor*.—The poor sinner who is sensible of his spiritual poverty, and comes acknowledging his sins and praying for pardon, and who hungers and thirsts after righteousness, such Christ justifies with his own righteousness, frees from condemnation, and defends against all enemies and oppressors.—Gill. The prophet mentions the poor, partly to signify the justice of this judge, because human judges commonly neglect the poor; and partly to declare the nature of Christ's kingdom, and the quality of his subjects, who should, for the most part, be poor and despised: Matt. xi. 5. James ii. 5.—Poole.

^b *He shall smite the earth with the rod of his mouth*.—A rod is an emblem of power: see Is. ix. 4. The power of Christ in his kingdom is therefore often compared to a rod, Ps. cx. 2; and to a rod of iron, Ps. ii. 9, because it will in the end break in pieces all its adversaries: see Dan. ii. 44. Rev. ii. 27. This rod is said here to proceed out of the mouth of Christ, as it signifies the word of God, containing his threatenings and judgments denounced against sinners. This same word is said, by St. Paul, to be sharper than any two-edged sword, Heb. iv. 12, because it will utterly consume and destroy those who continue disobedient in allusion to the word here. This sword is described as proceeding out of the mouth of Christ, Rev. i. 16,

because it is like a sentence of condemnation pronounced upon the rebellious by Him, as the Judge of the world: John xii. 48. The *Earth* here signifies the ungodly, who are elsewhere called the world. See John vii. 7. xii. 31. xv. 18. xvii. 9, 14.—Preb. Lowth.

^c *With the breath of his lips shall he slay the wicked*.—This will be eminently fulfilled in the destruction of *antichrist*, to whom St. Paul applies it, 2 Thess. ii. 8. Compare Rev. xix. 21; and who, by way of eminence, is called the *Wicked One*, the man of sin, and ὁ ἀντικείμενος, the adversary to God's truth and people, 2 Thess. ii. 3, 4, 8.—Preb. Lowth. The Targum is, He shall smite the sinners of the earth with the word of his mouth, and with the speech of his lips he shall slay the wicked Armillus. Armillus seems to be a name formed out of Romulus, and designs the Romish antichrist; for elsewhere the Jews expressly say that Armillus is he whom the nations call antichrist; by whom they suppose that Messiah the son of Joseph shall be slain, and afterwards he himself shall be slain by Messiah the son of David. This whole verse is applied to the Messiah both by ancient and modern Jews: Abkath Rocel. p. 52. ed. Huls. Vide Buxtorf. Lex. Talmud. p. 221--224.

^d *Righteousness shall be the girdle of his loins*, &c.—A girdle was a mark of honour, see Is. xxii. 21; and was used both for strength and expedition, see Is. v. 27. Ps. lxxv. 6. Luke xii. 35. The expression implies here, that a strict regard to truth, integrity, and justice, will be the honour and stability of Christ's kingdom: Eph. vi. 14. On the contrary, antichrist is described as coming with all deceivableness of unrighteous deceit, 2 Thess. ii. 9; and, without question, nothing has

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAHA, AND NAHUM.

ISAIAH XI.

And faithfulness the girdle of his reins.

- 6 The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 And the calf and the young lion and the fatling together;
 And a little child shall lead them.
- 7 And the cow and the bear shall feed;
 Their young ones shall lie down together:
 And the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp,
 And the weaned child shall put his hand on the cockatrice'¹ den^a.
- 9 They shall not hurt nor destroy in all my holy mountain:
 For the earth shall be full of the knowledge of the LORD,
 As the waters cover the sea^b.

MARG. ¹ V. 8. cockatrice', or adder's.

tended more to the corrupting of the truth of the Gospel, and weakening the power of it, than giving encouragement to pious frauds and forgeries.—Preb. Lowth. In conformity to Christ, his followers must have the girdle of truth, Eph. vi. 14; and it will be the stability of the times.—Henry.

^a *The weaned child shall put his hand on the cockatrice' den.*—This is supposed, both by the Targum and by Kimchi, to mean the pupil of the serpent's eye. When, says Kimchi, he is in the mouth of his den, in an obscure place, then his eyes sparkle exceedingly: the child seeing this, and supposing it to be a piece of crystal or precious stone, puts forth his hand to take it. What would be very dangerous at another time shall be safe in the days of the Messiah; for the serpent will not hurt the child.—A. Clarke.

Such changes as are here described may be imagined, but they never actually take place in the literal sense. Every creature on earth, man alone excepted, continues, from first to last, of that disposition, and retains unchanged those propensities which belong to its nature. But in those of the human race who are born of God, an entire change and revolution is effected in their propensities, desires, and pursuits. They become new creatures. Old things pass away: behold all things become new, and they walk in newness of life. The emblem is completely answered, the figurative description realized: John iii. 3. 2 Cor. v. 17.—Scott.

All those who are weaned from their own righteousness, and live by faith on Christ, shall not be hurt by the poison of false teachers, nor by the force of violent persecutors, now no more.—Gill. They shall not fear to be either deceived or destroyed by those who formerly watched all opportunities to hurt them.—Poole.

^b *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*—The comparison plainly shews the vast abundance and extensive spread, the great depth, and the mighty influence of the knowledge of the Lord, in those places of the earth wherein the kingdom of the Messiah should be erected. It also intimates, that the people were, by the mighty power of God, to be disposed to hold this sacred treasure of profound and copious knowledge; and to be so occupied with it, as that few or none were to remain excepted. These predictions received a partial accomplishment, in different periods, in the kingdom which Jesus Christ hath founded upon earth; first, under the ministry of the Apostles and their successors; then at the time of Constantine; and afterwards at the memorable æra of the Reformation from Popery: but for their full completion we look forward to the happy period which will follow the destruction of antichrist, in which the Church of God, composed of Jews and Gentiles, under the guidance of faithful pastors, and the protection of a good government, shall enjoy

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

- 10 And in that day there shall be a root of Jesse^a,
Which shall stand for an ensign of the people^b;
To it shall the Gentiles seek:
And his rest shall be ¹glorious^c.
11 And it shall come to pass in that day,

MARG. ¹ v. 10. *glorious*. Heb. *glory*.

tranquillity, and a large measure of divine knowledge, holiness, and consolation. In the joyful expectation of this desirable event, let us exert ourselves to the utmost that the approach of this happy period be not retarded through our fault, and that the Church of Christ may attain the accomplishment of their hopes and the answer to their prayers.—Macculloch. This passage is applied to the times of the Messiah by the Jews, both ancient and modern. Zohar in Exod. fol. 28. 3. Kimchi in Joel, 2. 28. Maimon. Malachim. c. 12. sect. 1.

^a *There shall be a root of Jesse*.—The Hebrew word שֵׁרֵשׁ signifies both a root and a branch growing out of a root. Compare the first verse of this chapter with Is. liii. 2; where it is said of Christ, that *he shall grow up as a tender plant, and as a root out of a dry ground*; where the sense directs us to explain it rather of a branch, called a tender plant just before, since a root does not properly grow out of but in the ground. In the same sense Christ is called the *root and the offspring of David*, Rev. xxii. 16; which words are an allusion to this very place. So the Latin word *stirps* signifies both the stock, and the branches springing out of it.—Preb. Lowth.

^b *An ensign of the people*.—לִנְס עַמִּים *vexillum populorum*. נִסַּי signifies a military standard, because it is lifted up on high; נִסַּי meaning *to lift up*. This metaphor intimates that Christ should be lifted up, that he might draw all men unto him, John xii. 32; to fight under his banner, and be made more than conquerors, Rom. viii. 37. Compare this passage also with Numbers xxi. 8. John iii. 14. The brazen serpent is said to have been *lifted upon* עַל־נִסַּי *super vexillo*; and, as Our Lord has himself expounded it, was a type of Christ lifted up on the cross. The cross of Christ is therefore the true

ensign, *By this we shall conquer*; and it is that of which David speaks in the Sixtieth Psalm and fourth verse: *Thou hast given a banner נִסַּי to them that feared thee, that it may be displayed because of the truth. Selah.*—Glassii ¹ONOMATOLOGIA Messiae Prophetica, pp. 445, 446.

^c *His rest shall be glorious*.—The Ark is styled God's resting-place, Ps. cxxxii. 8, 13, 14. 1 Chron. xxviii. 2. By the same analogy the Church is here called Christ's rest; which is said to be glorious and flourishing, in allusion to the Shekinah or cloud of glory, the symbol of God's presence, which covered the Tabernacle, Ex. xl. 34; and afterwards filled the Temple, 1 Kings viii. 10; and then settled itself over the Cherubim, Isa. xxxvii. 16. The words import, that in the times here spoken of, the Church shall be in such a glorious settled state, as shall be visible in the eyes of the world; not in a mean, persecuted condition, or forced to remove from place to place to avoid the fury of its persecutors, as the Church is described, flying into the wilderness in the Revelation.—Preb. Lowth.

His Resting-place, as this word frequently signifies, his Temple or Church, the place of his presence and abode, shall be glorious: Gen. viii. 9. xlix. 15. Is. xxxiv. 14. Mic. ii. 10. It shall be followed with greater glory than the Jewish Tabernacle and Temple were, see Hag. ii. 9: only this glory shall be spiritual, consisting of glorious ordinances in the plentiful effusions of the excellent gifts and graces and comforts of the Holy Spirit.—Poole. The Vulgate renders מְנוּחָתוֹ *his rest*, sepulcrum ejus erit gloriorum; as if it referred to Christ's rest of three days in the grave; but from the context, and the following passages, the true meaning is evident.—Glassii Explicatio Johannis xvii. 1.

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

*That the Lord shall set his hand again the second time^a
To recover the remnant of his people^b,
Which shall be left, from Assyria^c, and from Egypt,*

^a *The Lord shall set his hand again the second time &c.*—This part of the chapter, says Bishop Lowth, contains a prophecy which certainly remains to be accomplished. The first deliverance was from Egypt; the second must be like it, literal. The prophecy was written before the captivity of the two tribes in Babylon; but after that of the ten in Assyria. It was not fulfilled in its plain extent in the return from Babylon: the two tribes then came from Chaldaea, and without miracles. It contains explicit statements of a return, with miracles, which have no obvious spiritual meaning. It remains therefore to be fulfilled literally, hereafter. The whole connexion strengthens the view of a future fulfilment.—Bickersteth on the Jews, p. xxvii.

^b *To recover the remnant of his people.*—This chapter contains a general prophecy of the advancement Christ's kingdom should make in the world. But as this advancement is made by different steps and degrees, so the several parts of this prophecy may be supposed to point at different ages or periods of time. And I take this part of the chapter, from the tenth verse onward, to foretell those glorious times of the Church which shall be ushered in by the restoration of the Jewish nation; when they shall embrace the Gospel, and be restored to their own country from the several dispersions where they are scattered. This remarkable scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St. Paul in the New: see Deut. xxx. 3, 4, 5. xxxii. 43. Isa. xxvii. 12, 13. xlv. 17 &c. xlix. 6 &c. liv. lix. 20. lx. lxi. lxii. lxx. lxxvi. Jer. xxiii. 8. xxx. 8, 9, 10. xxxi. 36--40. l. 4. Ezek. xi. 17 &c. xx. 34 &c. xxxiv. 13. xxxvi. 24 &c. xxxvii. 21. Hos. i. 11. iii. 5. Joel iii. 1, &c. Amos ix. 14, 15. Obad. ver. 17 &c. Micah vii. 14, 15. Zech. viii. 7, 13. x. 6 &c. xii. 10. xiv. 8 &c. Rom. xi. 25, 26. 2 Cor. iii. 16.—Preb. Lowth.

^c *From Assyria.*—Dr. Grant notices the great prominence here given to Assyria in connexion with Israel, and asks, Why is it? since there are very few nominal Jews in

Assyria, not a tenth part as many as there are in some other countries. And yet it is not only named first in order, but in the closing verse of the chapter it is mentioned by itself, as though it held a higher importance than all the other places together; and not only so, but, on account of his people in Assyria, God is going to work mighty wonders, like the dividing of the Red Sea. *With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod: and there shall be a highway for the remnant of his people, which shall be left, from Assyria.* Can this drying up of the river be any thing different from the drying up of the Euphrates in Rev. xvi. 12, *that the way of the kings of the East might be prepared?* As Assyria is mentioned first in the order of places, and made particularly prominent in the close of the chapter, so also the Ten Tribes, or the Israelites, are mentioned first in order among the remnant of God's chosen people, *which shall be left, from Assyria: And shall assemble the outcasts of Israel, and gather together the dispersed of Judah,* ver. 12. We are expressly told that Israel, or the Ten Tribes, shall be assembled. From whence, if not from Assyria? And who are to be brought from Assyria, if not the Ten Tribes? Were there room for a doubt whether by *Israel*, mentioned as it is here as distinct from Judah, was meant the Ten Tribes, the specific appellation of *Ephraim*, occurring in the following verse no less than three times in connexion with Judah, would at once remove that doubt. That the fulfilment of this prophecy is yet future, is generally admitted; and, moreover, it is too obvious, from its connexion, to require a single argument to prove it. If, then, as appears certain from this prophecy, the Ten Tribes are, at some future time, to be recovered from Assyria, it follows that they are there now. A knowledge of geography is sufficient to shew that the Ten Tribes cannot be in any of the other places named by the prophet, unless it be in the *Islands of the Sea*; an idea inconsistent with

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

And from Pathros^a, and from Cush^b, and from Elam^c,

their being *the outcasts of Israel*, in distinction from *the dispersed of Judah*, and utterly at variance with what we have learned of their history. We shall find a similar reference to Assyria in Isa. xxvii. 12, 13. The accomplishment of what is here predicted must therefore be future, as its language implies: *And ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.* Again in Hosea xi. 11, we are told, *They shall tremble as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord; which being introduced with the affecting apostrophe, How shall I give thee up, Ephraim? how shall I deliver thee, Israel?* was evidently spoken of the Ten Tribes. Its accomplishment is to be ushered in by some great revolution, when the Lord shall *roar like a lion*; something like the drying up of the Euphrates, as in the preceding quotation. Again, in Zech. x. 9, 10: *They shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria.* The name Assyria, which occurs so frequently in connexion with the Ten Tribes, should obviously be taken in the same sense as in 2 Kings xvii. 23: *So was Israel carried away out of their own land to Assyria unto this day.* In the first passage that we quoted, Isa. xi, it certainly cannot be taken in a wider sense, as Shinar and Elam &c. are mentioned with it as distinct countries. This prophecy was uttered after the captivity of the Ten Tribes, and, consequently, subsequent to the division of the ancient Assyrian empire, which occurred B.C. 747.—Diodorus Siculus, lib. ii. Athenæus, lib. xii. Herodotus, lib. i. c. 3. If the view we have taken of these prophecies be correct, with our knowledge of the present population of Assyria, the inference is unavoidable, that the Ten Tribes must be identical with the Nestorian Christians. Let us see how it appears. The Ten Tribes were carried into Assyria.

The time of their return is still future. They are therefore in Assyria at the present time. Now, the Nestorians are the only people in Assyria who can be identified with the Ten Tribes, and consequently they must be their descendants.—Dr. Grant's Nestorians, pp. 149--152. See also the Note on the fifteenth verse of this chapter.

^a *Pathros*.—This was the country in which the Jews chiefly resided who went down to sojourn in the land of Egypt in the days of Jeremiah the Prophet: see Jer. xliii. and xlv. It lay near to Arabia Petræa, at the extremity of the land of Egypt, not far from Ethiopia; and probably had its name from Pathrusim, one of the sons of Mizraim mentioned in Gen. x. 14. See also Ezek. xxix. 14.—Macculloch. Some understand it to be Parthia, as Manasseh, Ben Israel, Spes Israelis, p. 72; and Calvin thinks it probable. Many Parthians were converted in the first times of the Gospel. The Apostle John's First Epistle is called by the Ancients the Epistle to the Parthians; see Acts ii. 9: and probably there will be more of them converted in the latter days. Others think that Arabia Petræa is intended; whilst some believe it to be Thebais, the extreme part of Egypt, next to Ethiopia. See Sir John Marsham's Canon. Chron. p. 25. Hales, vol. I. p. 374. Bochart Geograph. iv. c. 27. col. 276. and Vitringa.

^b *Cush*.—This was the name of one of the sons of Ham the son of Noah, whose posterity are said to have inhabited part of Arabia Deserta, which lay next to the land of Egypt, to the eastward of the Red Sea, with part of what is called Arabia Petræa. By an easy and frequent transition, the name of the people who inhabit the country is given to the country itself. Cush is usually translated Ethiopia, in our Version. Some were converted from this country at the first promulgation of the Gospel, see Acts viii. 27; and others will be hereafter, according to prophecy, Ps. lxxviii. 31. lxxxvii. 4. And in part of this country now live the Abyssinians who profess the religion of Christ. It may mean Arabia: see Gal. i. 17. The Targum renders it, *from India*. See the Notes on Isa. xviii. 1. on pp. 388—391 of this Volume.

^c *Elam*.—Elam was the name of one of

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

And from Shinar^a, and from Hamath^b, and from the islands of the sea^c.
12 And he shall set up an ensign for the nations^d,

the sons of Shem; from whom descended the people called Elamites, over whom Chedorlaomer was king, in the days of the Patriarch Abraham. These Elamites inhabited Persia. In the time of Daniel the Prophet, Elam formed part of the Persian Empire; for Shushan, where the kings of Persia had a residence, was in the province of Elam, Dan. viii. 2. Some of these heard the Apostles speak the wonderful things of God, Acts ii. 9, in their own language, and were converted to Christ.—Macculloch, Gill, Rosenmüller, Bib. Geograph.

^a *Shinar*—Mesopotamia, or rather Chaldæa, in the plain of which the tower of Babel was built, Gen. x. 10. xi. 2. The Targum therefore renders it Babylon.

^b *Hamath*.—This was anciently a famous city, which probably had its name from Hamath, one of the sons of Canaan, the grandson of Noah. It had once a king whose name was Toi, who was one of the kings whom Solomon conquered, 2 Sam. viii. 9. Afterwards it fell into the hands of the Syrians; and may in this place denote the land of Syria, which now forms a part of the Turkish empire. Some suppose it means Antiochia, and others Cilicia. Cocceius says it is a country which lies towards the Mediterranean Sea, over against Cyprus, above Mount Libanus, now Tripoli. See the Note on Amos vi. 2. p. 205; and Isaiah x. 9. p. 460 of this Volume.

^c *The islands of the sea*.—The Jews call all those places islands that lie upon the sea-coast, especially the countries upon the Mediterranean Sea, the coast whereof they were best acquainted with. Thus the posterity of Japhet is said to have peopled the *islands of the Gentiles*, Gen. x. 5; that is, the sea-coasts of Asia and Greece. See Mr. Mede, Book I. Discourse 49. So that the expression of the text may very well comprehend even the European nations, and confutes that cavil of Mr. White's, in his argument of this chapter, against understanding this part of the chapter of the restoration of the Jews in the latter times, because there is no mention made of England, Holland, Germany, &c. where their number is greatest. And it is

observable, that generally, where the prophet Isaiah foretells the Calling of the Gentiles, he makes particular mention of the islands, see chap. xli. 1. xlii. 10, 12. xlix. 1. li. 5. lx. 9; which many interpreters have looked upon as a plain intimation that the Christian religion should take deepest root in those parts of the world which were separated from the Jews by the sea, and peopled by the posterity of Japhet, who settled themselves in the *islands of the Gentiles*. So that the islands, in the prophetic style, seem particularly to denote the western part of the world, or the European nations; the west being often called *the sea*, in the Scripture language. In like manner some explain the *isles afar off*, mentioned chap. lvi. 19, of the western parts of the world; and suppose them, with the other countries there named, to denote the four quarters of the earth.—Preb. Lowth.

The Islands of the Sea, or of the West; the European islands, particularly England, Ireland, and Scotland, and others.—Gill. Aben Ezra refers this prophecy to the times of the Messiah; and so does Manasseh ben Israel.

^d *He shall set up an ensign for the nations*.—The prophet next foretells in what manner the Lord will accomplish the prediction contained in the preceding verse, and the glorious success which should accompany the means to be employed for this purpose. The ensign or standard here intended, is the root of Jesse, the Great Messiah mentioned in the tenth verse, who should be elevated to the view of all nations by the ministry of the Gospel, under whose banner they are invited to enlist, that, by his conduct, and with his assistance, they may war a good warfare. This ensign is erected for the benefit of the nations of the earth, that the Gentiles, as well as the Jews, beholding this remarkable signal, may repair without delay to this illustrious Person, whom God hath given for a Leader and Commander to the people, that from him they may receive direction and support, with every needful blessing, and at last complete victory and eternal glory. He hath erected a standard, not, with hostile intention,

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xi.

And shall assemble the outcasts of Israel,
 And gather together the dispersed of Judah
 From the four corners¹ of the earth^a.

13 The envy also of Ephraim shall depart,
 And the adversaries of Judah shall be cut off:
 Ephraim shall not envy Judah,
 And Judah shall not vex Ephraim^b.

MARG. ¹ v. 12. corners. Heb. wings.

to assemble his armies, to destroy those who have risen in rebellion against him; but he lifts up the banner of the cross, that, by the displays of his everlasting love, he may draw all men unto him.—Macculloch. The Messiah shall stand in view of the nations; as a standard is erected by a military leader, around which the people shall rally.—Barnes. See the Notes on the tenth verse.

^a *He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*—The outcasts of Israel may denote the posterity of the Ten Tribes of Israel, who are often called by the name of Ephraim, as in the following verse. The residue of that people have, for a long period of time, justly merited the description of outcasts, because God hath cast them out of his sight, and ejected them from the good land which he gave unto their fathers for a possession, as he threatened that he would if they persisted in their sins. They have also been cast out by other nations among whom they resided, as unworthy of participating with them in the privileges of good subjects. The dispersed of Judah are the Jews, who have likewise for many ages been scattered to and fro among the kingdoms of the Gentiles; first, by means of the Babylonish Captivity; afterward, by the Grecian monarchy and the invasion of the Romans; and lastly, by the persecution raised by the enemies of Christianity against those that believed in Jesus Christ, who were obliged to flee for safety into different countries. So widely were they dispersed at the day of Pentecost, that the writer of the Acts of the Apostles declares that devout men of that people then resorted to Jerusalem out of every nation under heaven. On account of their obstinate

blindness, and inveterate prejudices against the Gospel of Jesus Christ, they still continue dispersed over the world, exposed to innumerable hardships, and almost everywhere neglected and despised. This widely-scattered people God graciously declares *He will gather together from the four corners of the earth.* The word translated *corners* signifies also *wings*, as you see it rendered in the margin of the Bible; which, according to the idiom of the Hebrew language, denotes the most distant parts of the earth. In allusion to the wings of a bird, which are extended when she takes her flight, the remote extremities, the utmost boundaries of any thing, are called its wings or corners, as in the words before us. From the most remote parts of the earth the Lord will gather together the remnant of his dispersed people. As, in Scriptural language, scattering imports affliction and distress, so collecting into one place or society intimates restoration from a calamitous condition, and recovery to a prosperous and happy state.—Macculloch.

^b *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*—When the Ten Tribes made a separation from Judah, Ephraim was looked upon as the principal tribe of that separation; and is often put for Israel, as that was a distinct kingdom from Judah. Thus the word is taken here; and the verse imports, that the quarrels and dissensions that used to be between those two royal kingdoms shall be quite at an end, and they shall both be governed by one King, the Messiah: see Jerem. iii. 18. Ezek. xxxvii. 16—22. Hos. i. 11. We may further observe, that in most of the prophecies, where the general restoration of the Jews is foretold, Israel and Judah are joined together as

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XI.

- 14 But they shall fly upon the shoulders of the Philistines, toward the west^a;
 They shall spoil them of the east¹ together^b;
²They shall lay their hand upon Edom and Moab^c;
 And the children of Ammon shall obey them³.
 15 And the LORD shall utterly destroy the tongue of the Egyptian sea^d;

MARG. ¹ v. 14. *them of the east.* Heb. *the children of the east.*

² *They shall lay their hand upon Edom and Moab.* Heb. *Edom and Moab shall be the laying on of their hand.*

³ *And the children of Ammon shall obey them.* Heb. *the children of Ammon their obedience.*

equally sharers in the blessing.—Prebendary Lowth. See Note on Isaiah vii. 2. on the 281st page of this Volume.

^a *They shall fly upon the shoulders of the Philistines, toward the west*—That is, Ephraim and Judah, who shall not only agree among themselves, but cheerfully join together against the common enemy. *They shall flee with the shoulder*, as some render the words—*with one consent*, as the phrase is used in Hos. vi. 9. Zeph. iii. 9; and so the Targum, And they shall be joined together in one shoulder, to smite the Philistines. The Septuagint Version is, *They shall flee in the ships of strangers*; and so Abarbinel interprets it of the ships of the Philistines, Genoese, and Venetians, that shall bring the Israelites from the West to the East, and carry them in ships by sea. The Philistines were the sworn enemies of the Israelites, and lay to the west of the land of Israel: and when the Gospel was sent into all the world, it began to be preached in the parts of Palestine, whereby many were converted, and embraced it, as foretold they should, Ps. lxxxvii. 4. and flying upon their shoulders, as it denotes the conquest of them, and their subjection to the Gospel: so the swiftness of the Apostles in carrying it to them, when they had a commission to do it, who were all of them Jews, of one tribe or another. And these may also design the enemies of the people of God now, the antichristian States, some of which will fall off from Popery, receive the Gospel, hate the whore, eat her flesh, and burn her with fire; which will be brought about by the preaching of the Gospel by its Ministers, who will fly in the midst of heaven, and upon the shoulders of the Romish antichrist, and proclaim the fall of Babylon, and call

upon the Lord's people to come out of it: Rev. xiv. 6, 7, 8. xvii. 16. xviii. 4.—Gill. As, says Barnes, the united powers of Judah and Ephraim would naturally make a sudden descent upon Philistia, so the Jews, united under the Messiah, would go to the rapid and certain conversion of those who had been the enemies of the Cross.

^b *They shall spoil them of the East together.*—the Syrians and Arabians, who lay east of Judæa. Perhaps the Turks are meant, and the destruction of the Ottoman empire; whereby a way will be made for the kings and kingdoms of the East to know, receive, and profess the Gospel of Christ: Rev. xvi. 12.—Gill. The language here is that which is drawn from the idea of conquest: the *idea* is that of a rapid and far-spreading conversion, among the nations, to the Gospel.—Barnes.

^c *They shall lay their hand upon Edom and Moab, &c.—or, there shall be a sending out of their hand*; that is, they shall stretch out their hand, and lay hold on these people, and bring them into subjection to them; which is to be understood of the sending out of the Gospel, by the hands of the Ministers of it, into those countries where the Moabites and Edomites formerly dwelt, and thereby bringing them into subjection to Christ and his Churches. *And the children of Ammon shall obey them* that have the rule in the house of God, submitting to the laws and ordinances of Christ.—Gill.

^d *The Lord shall utterly destroy the tongue of the Egyptian sea, &c.*—The word *tongue*, when applied to the sea, signifies a *bay*; and so it is translated, Josh. xv. 2, 5. So that by the *tongue of the Egyptian sea* must be meant the bay of the Mediterranean Sea, where the

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XI.

- And with his mighty wind shall he shake his hand over the river^a,
 And shall smite it in the seven streams,
 And make *men* go over dryshod¹.
 16 And there shall be an highway for the remnant of his people,
 Which shall be left, from Assyria;
 Like as it was to Israel
 In the day that he came up out of the land of Egypt.

MARG. ¹ v. 15. *dryshod*. Heb. *in shoes*.

river Nile empties itself into the Mediterranean. By the river here is certainly meant the Nile—comp. ch. xix. 5. xxiii. 3—famous for its seven mouths. So the verse imports the deliverance of the Jews, in the latter times, from their several captivities; which shall be as miraculous as that which was vouchsafed to them by Moses, when, by lifting up his rod, the Red Sea was divided, and gave them a passage out of Egypt, Ex. xiv. 16. *And there shall be an highway for the remnant of his people, which shall be left, from Assyria.* Comp. ch. xix. 23, where the same expression is used. It here denotes the Jews' deliverance from their oppressors, and their very enemies coming into the Church, and being made partakers of the same promises with the Jews. Assyria and Egypt were the two flourishing kingdoms which bordered upon Judæa, and by turns were the great oppressors of God's people: see chap. lii. 4. Hosea ix. 3: whereupon, in many of the prophecies which mention the restoration of the Jews and their return from their several dispersions, Assyria and Egypt are joined together, as the two most remarkable places from whence their captivity should return. Comp. chap. xix. 23--25. xxvii. 13. Zech. x. 10, 11. And whether we understand by the *river*, ver. 15, the river Nile, or the river Euphrates, called *the river* by way of eminence, chap. xxvii. 12, Jerem. ii. 18, as many interpreters do, the sense comes all to one, and imports the same with the phrase of *drying up the waters of Euphrates*, Rev. xvi. 12; which signifies there the removing all impediments that might hinder the return of God's people. The expressions in both these places may be an allusion to Cyrus's draining the river Euphrates, when he took Babylon. Comp. ch. xlv. 27. and Jer. l. 38. LI. 36.—Preb. Lowth.

Each of the seven streams of the Delta of the Nile is described in Rennel's Geography of Herodotus, sect. xix. And these seven streams have been so smitten, particularly on the side towards Palestine, that only two remain: that which was once the middle stream has now become the most eastern towards Palestine; and *the Egyptian sea* has been so far *destroyed*, that the Delta, always the most fertile part of Egypt, has been abridged of half its extent, which has become a sandy uninhabited desert. See the details in Rennel, as above. That this is the subject of the prophecy in this verse cannot be positively affirmed; but the coincidence has appeared to us too remarkable to be overlooked, particularly as it has not been hitherto noticed.—Pict. Bible.

How far the more particular explications which have been attempted, of the manner in which, and the powers by whom these predictions will be accomplished, are well grounded, the events will shew to posterity. I presume not to prophesy from the prophecies; but the *literal* restoration both of Judah and Israel is clearly predicted.—Scott.

^a *He shall shake his hand over the river.*—We are here told that the Lord will dry up the river Euphrates, to prepare a *highway for the remnant of his people* Israel. As the final accomplishment of that prediction is future, while the prediction itself entirely corresponds with the events of the sixth vial, we cannot but infer that they both relate to the same people: for who of God's servants, under Mohammedan domination, can with so much propriety be called the *kings of the East, as the remnant of his people, which shall be left, in Assyria*? Oppressed as they have been for so many centuries by their Moslem foes, to them especially must the drying up of the symbolical Euphrates be a

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SECT II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

*A joyful thanksgiving of the faithful for the mercies of God.*ISAIAH xii.^a

1 And in that day thou shalt say,

most important and auspicious event; an event that is rapidly hastening on, as all the signs of the times clearly indicate.—Dr. Grant's Nestorians, pp. 308, 309.

^a This chapter is a hymn of praise proper to be used in that triumphant state of the Church described in the foregoing chapter. Of the same use the hymns recorded in Isaiah xxv. xxvi. and Rev. i. 5, 6. Many of the Psalms relate to the same glorious time, particularly Psalms xcii. xcvi. xcvi. cxlix.—Preb. Lowth. Whatever accommodation may be made of this sacred hymn, as it is immediately connected with the prophecy in the former chapter, it evidently predicts that the converted nation of Israel, reflecting upon their past condition for so long a time, because of the anger of God against them for their obstinate rejection of the Messiah, and exulting in the glorious change which had taken place, shall break out in the language of the prophet before us.—Scott.

This hymn, says Dr. Clarke, seems, by its whole tenour, and by many expressions in it, much better calculated for the use of the Christian Church than for the Jewish, in any circumstances, or at any time that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain of Siloah, springing at the foot of Mount Zion without the city: they brought it, through the water-gate, into the Temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom—for it is not ordained in the Law of Moses—as an emblem of future blessings, in allusion to this passage of Isaiah, *Ye shall draw water with joy from the fountains of salvation*; an expression that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit promised and to be given by him. The sense of the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud: Why is it called

the place or house of drawing?—for that was the term for this ceremony, and for the place where the water was taken up;—because from thence they draw the Holy Spirit; as it is written, *And ye shall draw water with joy from the fountains of salvation*. See Wolf. Caræ Philol. in N. T. on John vii. 37, 39.

The salvation promised in the foregoing chapter was compared to that of Israel in the day that he came up out of the land of Egypt; for so that chapter ends. And as Moses and the Children of Israel sang a song of praises to the glory of God, Ex. xv. 1, so shall the people of God do in that day when the root of Jesse shall stand for an ensign of the people, and shall be the desire and joy of all nations. In that day every particular believer shall sing a song of praise for his own interest in that salvation: verr. 1--3. Thanksgiving-work shall be closet-work. Many united shall join in blessing God for the common benefit arising from this salvation: verr. 4—6. Thanksgiving-work will be congregation-work; and the praises of God shall be publicly sung in the congregation of the upright. Believers are here taught to give thanks to God for the turning away of his displeasure from them, and their restoration to his favour. They are taught to triumph in God, and their interest in him. Let faith in God be effectual to silence our fears and support our hopes. Is Jehovah our salvation, then he will be our strength and our song, and we should draw water with joy from the wells of salvation. The assurances God has given us of his love, and the experiences we have had of the benefit and comfort of his grace, should greatly encourage our faith, and our expectations from our God. It is the will of God that we should rejoice before him, and rejoice in him, Deut. xxvi. 11; that we should be joyful in his house of prayer, Is. lvi. 7, and keep his feasts with gladness: Acts ii. 46, 47.—Henry.

The following short but beautiful specimen of sacred poetry is a hymn of praise, supposed to be sung by the Jews on their conversion to Christ. Being brought into

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xii.

O LORD, I will praise thee :

Though thou wast angry with me^a, thine anger is turned away,
And thou comfortedst me.

his Church, they are represented as breaking forth into joyful songs of thanksgiving to God for having at length looked down upon them, and turned away his anger from them. And who can doubt, that when the ancient people of God shall recover from that state of blindness in which they now are, and shall awake out of sleep, their hearts will be full of wonder and gratitude?—wonder, at their own blindness; and gratitude to God, for having at length removed the veil.—Jenour.

In that day.—In the foregoing chapter the Prophet had delivered an explicit declaration of the advent of the Great Messiah, the excellency and glory of his government, the tranquillity and felicity of his kingdom, and the collection of the Jews from their dispersions, to participate with the Gentiles in the privileges of his Church. With these great and pleasing objects fully in his view, he introduces the people of God, united together into one body, celebrating the praises of their great Redeemer in a triumphant song, where, in elevated strains, they extol his glorious grace, and acknowledge his marvellous loving-kindness, manifested in their salvation. In this ode of supreme and singular excellence, variety and beauty are agreeably united; and being composed in the form of an animated address to God himself, it possesses a fervour and elevation superior to any thing human. The subject is incomparably magnificent, the thoughts are beautifully simple, the style truly sublime, the expression strong, and the figures natural and bold. The sacred writer's obvious design, in this effusion of joy and praise, is to warm, transport, and delight the ransomed of the Lord; to inspire them with admiration of the Divine Deliverer, and excite them to gratitude to their Holy One. The happy period in which the Church of God should adopt the words of this song is affirmed to be that memorable day to which the preceding predictions refer. These remarkable prophecies received a partial accomplishment, when the Jews, after the Babylonish Captivity, scattered through many nations, were invited, by the Apostles of

Jesus Christ, to partake of the spiritual benefits of his kingdom, and the eternal salvation of which he is the Author and Finisher, when Jews, out of every nation, were called to repentance and faith in the Son of God, and the Gospel was preached with glorious success to every creature under heaven. With pleasure we look forward to their further completion, in that promised glorious period, when the fulness of the Gentiles shall come in, and all Israel shall be saved. This day, then, in which we are assembled to praise the Lord, to call upon his name, and declare his doings among the people, is included in the time to which the Prophet refers, as the proper season for singing this divine poem, in grateful acknowledgment of this great salvation, which we ought to contemplate as the wonderful work of Jehovah.—Macculloch.

^a *I will praise thee : though thou wast angry with me.*—If this language is applied to the Jews, and supposed to be used by them in regard to the invasion of Sennacherib, it means that God suffered their land to be invaded, and to be subjected to calamities, in consequence of their sins, ch. x. 6, &c. If it is supposed to be applied, in a larger and broader sense, to the time of the Messiah, then it is language which every redeemed sinner may use, that God was angry with him, but that his anger is turned away. As applicable to the redeemed, it is an acknowledgment, which they all feel, that they are sinners, that they have no claim to his mercy; and that it lays the foundation for unceasing praise, that his anger is turned away by the plan of salvation.—Barnes.

The Hebrew phrase is אֲדַבֵּר יְהוָה בִּי, exactly the same as that of St. Paul, Rom. vi. 17: Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ &c. *Thanks be to God, that ye were the slaves of sin, but ye have obeyed from the heart; that is, that whereas, or though, ye were the slaves of sin, yet ye have now obeyed from the heart the doctrine on the model of which ye were formed.*—Bishop Lowth.

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xii.

- 2 Behold, God is my salvation;
 I will trust, and not be afraid:
 For the LORD JEHOVAH is my strength and my song^a:
 He also is become my salvation.
- 3 Therefore with joy shall ye draw water^b out of the wells of salvation^c.

^a *The Lord Jehovah is my strength and my song.*—This is one of the four places in which our Translators have retained the original word JEHOVAH, though the Hebrew word occurs often in the Scriptures: the other places, where the word JEHOVAH is retained in our Version, are, Ex. vi. 3. Ps. lxxxiii. 18. Is. xxvi. 4. See also Ps. lxviii. 4. The original in this place is יהוה יה JAH, JEHOVAH. The word JAH יה is an abbreviation of the word JEHOVAH. The abbreviated form is often used for the sake of conciseness, particularly in the Psalms, as in the expression *Hallelujah* הלל יה, i.e. Praise JEHOVAH: Ps. civ. 35. cv. 45. cvi. 1. cxi. 1. cxiii. 1. &c. In this place, and in Isaiah xxvi. 4, the repetition of the name seems to be used to denote *emphasis*, or perhaps to indicate that JEHOVAH is the same always—an unchangeable God. In two codices of Kennicott, however, the name JAH יה is omitted, and it has been conjectured by some that the repetition is an error of transcribers. But the best MSS. retain it. The LXX, the Chaldee, and the Syriac, however, omit it. *Is my strength and my song.*—The same expression occurs in the hymn that Moses composed after the passage of the Red Sea, in imitation of which this song is evidently composed, Exod. xv. 2:

JEHOVAH is my strength and my song,
 And he is become my salvation.

The word *strength* means, that he is the source of strength; and implies, that all who are redeemed, are willing to acknowledge that all their strength is in God. The word *song* implies that he is the proper object of praise: it is to celebrate his praise that the song is composed.—Barnes.

^b *Therefore with joy shall ye draw water.*—The water spoken of must be understood in a figurative sense, denoting, as it often does in Scripture, the gifts and graces of the Holy Spirit. Water is a necessary element; destitute of which, this earth would

soon become a desolate wilderness: without it, mankind could not possibly subsist. No less necessary are the blessings of the Holy Spirit to the new creation; without which the man of God could not exist, nor could any of the children of men advance one step in the way of salvation. Water is almost everywhere enjoyed in abundance, by the poor as well as the rich: creatures of every order commonly have it in plenty, unless when the sins of men provoke the Sovereign Ruler of the Universe to withhold this inestimable blessing. With equal abundance does the Great Lord of all afford his Spirit to his Church, to whom it is conveyed as *floods upon the dry ground*, when sin doth not prevent its liberal communication. Water, as it comes from the fountain, is exceedingly fine and transparent, and serves to wash away every kind of stain and pollution. In like manner, the Spirit of God is perfectly holy and pure in himself; and he it is who cleanses the peculiar people of God from all unrighteousness, and makes them partakers of that holiness which they display with admirable lustre before the world. The salutary influence of water is universal, diffusing itself through every part of nature: it enters into the food and sustenance of man, and all the other creatures. The benign operation of the Holy Spirit, with his gifts and graces, is universally experienced in the spiritual world: not a new creature, the workmanship of God created in Christ Jesus, who doth not share in their beneficial effects. There is also a striking resemblance between the purposes to which water is applied, and the effects produced, by the Holy Spirit. Water is used to soften hard substances: it mollifies the earth, when rendered impenetrable by frosts, or parched by the drought of summer. The Holy Spirit softens the hard hearts of men, become obdurate and insensible by being withdrawn from the Sun of Righteousness, and the meliorating power of divine grace. Water fructifies the earth;

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xii.

SECT. II.

4 And in that day shall ye say,

and to it we are indebted for the beauties which adorn the spring, and the rich fruits which are gathered in harvest to cover our tables. The Holy Spirit, by his gifts and graces, adorns the faithful in Christ Jesus with the beauties of holiness, and renders them fruitful in every good work, to the glory and praise of God. Once more: As water quenches the thirst of the weary traveller, and refreshes him when his spirits and strength are exhausted, so the Holy Spirit, who proceeds from the fountain of life, gratifies the desires of those who are athirst after spiritual blessings, restores their souls to health and vigour, and disposes them to pursue their journey toward the Zion that is above with increasing alacrity. Other instances of resemblance might be mentioned; but enough hath been said to shew the import and propriety of the beautiful figure here employed. See Isai. xli. 18. Ps. lxxxvii. 7. Ezek. xlvii. 1. compared with Rev. xxii. 1.—Macculloch. Vitrina.

וַיִּשְׁאֲבֵם מִמֵּי ויִּשְׁאֲבֵם מִמֵּי. The Hebrew phrase is simple, *And ye shall draw, &c.* It is not probable that the custom of drawing water from the fountain of Siloam was in use in the time of Isaiah. The language is evidently figurative, but the meaning is obvious. A fountain, or a well, in the sacred writings, is an emblem of that which produces joy and refreshment, which sustains and cheers. The figure is often used; and is employed to denote that which satisfies the desires; which supports and refreshes the soul; which sustains man when sinking from exhaustion—as the bubbling fountain or well refreshes the weary and fainting pilgrim. Compare John iv. 14. It is thus applied to God, as an overflowing fountain, fitted to supply the wants of all his creatures, Jer. ii. 13. xvii. 13. Ps. xxxvi. 9. Prov. xiv. 27, and to his plan of salvation—the source of comfort which he has opened, in the scheme of redeeming mercy, to satisfy the desires of the souls of men. Zech. xiii. 1. Isa. xli. 18. Rev. vii. 17. The word *rivers* is used in the same sense as *fountains*, in the above places. Isaiah xlii. 15. xliii. 19, 20, and generally in the Scriptures, streams, fountains, rivers, are used as emblematic of the abundant fulness and rich-

ness of the mercies which God has provided to supply the spiritual wants of men. The idea here is, therefore, that they should partake abundantly of the mercies of salvation—that it was free, overflowing, and refreshing, like waters to weary pilgrims in the desert; and that their partaking of it would be with joy. It would fill the soul with happiness, as the discovery of an abundant flowing fountain, or a well in the desert, fills the thirsty pilgrim with rejoicing.—Barnes.

^c *The wells of salvation.*—The expressions used in this verse are evidently figurative, and highly important. Let us therefore endeavour to discover what is meant by the wells of salvation. Jesus Christ, who is the Author and Source of salvation, with all the blessings which are continually flowing from his fulness, for the refreshment of needy sinners, may be here intended. From Him is derived wisdom, righteousness, sanctification, and every thing necessary to gratify the just desires of them that love him. And therefore he saith, *If any man thirst, let him come unto me and drink*; plainly intimating, that he is the Fountain which the Prophet Zechariah foretold should be opened to the house of David and the inhabitants of Jerusalem. Though wells are mentioned in the plural, this circumstance does not suggest a sufficient objection against this interpretation; but serves to shew that the fountain of salvation is to be found in all places, and that grace may be everywhere derived from its fulness. By the wells of salvation may be signified the Word of God, comprehending all the inspired Books of Holy Scripture, published for the benefit of the Church, by the Prophets, the Apostles, and Evangelists, and chiefly by the Son of God himself. This word includes all the prophecies, the promises, and doctrines, respecting that great salvation which God hath prepared for them that love Him; comprehending, remission of sins through faith in Jesus Christ, sanctification through the Holy Spirit, with eternal glory. Or, by the wells of salvation may be meant the Teachers and Ministers of the Gospel; by whom are conveyed, to those who are desirous of participating of divine consolations,

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SECT. II.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xii.

Praise the LORD^a,Call upon his name¹,

Declare his doings among the people,

Make mention that his name is exalted.

5 Sing unto the LORD^b; for he hath done excellent things:MARG. ¹ v. 4. *Call upon his name, or Proclaim his name.*

the most necessary and salutary truths of the Gospel, with a plenitude of spiritual blessings, from the fulness of Jesus Christ, to supply all their necessities. The Word of God is, indeed, the principal means whereby the God of all grace is pleased, through the ministry of his servants, to impart to his people the inestimable benefits of his salvation. Similar metaphorical expressions are used by writers of different nations, and frequently occur even in the Scriptures themselves, when Teachers are compared to fountains, their doctrine to water, and their scholars to those who drink for refreshment. Let us approach this pure and open fountain, these wells of grace and salvation, convinced of our need of the inestimable blessings which are there to be obtained, that we may imbibe larger measures of divine consolation, acquire new vigour in the exercise of grace, and get our holy desires fully satisfied!—Macculloch.

^a *In that day shall ye say, Praise the Lord.*—Sensible of their inability for shewing forth the praises of the Lord their God, and of their need of assistance in this pleasant exercise, those who sing this song of triumph call upon others to assist them in magnifying the Lord. Solitary devotion and secret praise have no doubt their excellencies and advantages; but the voices of multitudes, uniting their hallelujahs, swell the song, until, like the sound of many waters, it becomes grand and awful; while each provokes another to continue, with unremitting attention and fervour, the celestial employment. *Praise ye the Lord.*—The Hebrew word signifies, *Acknowledge the Lord*—acknowledge the benefits you have received from him, with gratitude and thanksgiving. Three words are employed to express this comely exercise; namely, blessing, giving thanks, and praising God. Blessing especially respects the benefits received; thanksgiving, the manner in which

gratitude should be manifested; and praise hath a peculiar respect to the divine excellencies of Jehovah, displayed in his works, and the mercies he confers. Such, however, is the connection and resemblance subsisting between these pleasing employments, that when one of them is rightly performed, the others are supposed and included. Praise ye the Lord, with reverence, admiration, and love; magnify his greatness, righteousness, and faithfulness; highly extol him for the mercies and deliverances you receive, and the great salvation that he hath wrought.—Macculloch. In the former part of the Ode, the Jewish Church are represented as commemorating their own experience of the mercies of Jehovah: in these latter verses the members of the Church call upon each other to declare his wonderful works among the Gentiles. We may with reason conclude, that when the Jews shall be converted, they will go forth into all the world, according to Our Lord's last command, and preach the Gospel to every creature; but until that great event takes place, are not we Gentiles as much bound, as they will then be, to declare His doings among the people, and make mention that His name is exalted?—Jenour.

^b *Sing unto the Lord.*—To sing unto the Lord is to celebrate his praises in songs, composed of verses wherein his Majesty is extolled, his mighty acts are recorded, his benefits are acknowledged, and his grace is magnified. This delightful exercise, whilst it pleases the ear, assists the memory, warms the affections, and animates devotion. In all the ages of the Church it hath been esteemed an important part of divine worship, in which the people of God have, with united hearts and harmonious voices, proclaimed the praises of his love, righteousness, grace, and faithfulness, manifested in their salvation. In this blessed work, the Scriptures plainly intimate that angels and saints

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SECT. II.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xii.

This is known in all the earth.

- 6 Cry out and shout, thou inhabitant¹ of Zion:
For great is the Holy One of Israel in the midst of thee^a.

MARG. ¹ v. 6. *inhabitant*. Heb. *inhabitriss*.

are employed in heaven, where they sing the Song of Moses and the Lamb. Let it therefore be our solicitous concern to be prepared for joining these celestial spirits, in celebrating the praises of our God and Saviour. For this noble service God hath been pleased to furnish us with suitable powers: new matter of praise is continually afforded us, by the bounties of Providence: new songs are put into our mouths, by the proper use of which we may be prepared for receiving new mercies, and, at last, for joining the Church of the first-born that are written in heaven in those celestial songs which they sing to Him that sitteth upon the throne, and to the Lamb for ever and ever. Let us then cheerfully embrace every opportunity of performing this sublime exercise, frequently inculcated in the word of God.—Macculloch,

The expression here made use of is the same as that which occurs in the Song of Moses, Exod. xv. 1. The Prophet evidently had that in his mind.

^a *Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.*—This sacred hymn of thanksgiving and praise concludes with a warm invitation to the highest expression of exultation and joy. People often cry out and shout when greatly elated with the triumphs which they have obtained, and the agreeable prospects that are exhibited to their view. When the Ark of the Covenant of the Lord was brought into the camp of Israel at Shiloh, we read that all Israel

shouted for joy with a loud shout, so that the earth rang again. When the Pharisees desired Our Lord to rebuke the multitude of his disciples who rejoiced and praised God with a loud voice for all the mighty works that they had seen, he informed them, that should these hold their peace the stones would immediately cry out, to celebrate his triumphant entry into Jerusalem. These passages of Scripture assist us in understanding the import of the invitation; which is here addressed to every inhabitant of Zion, who is called upon to join in his effusion of triumph, to which the salvation of the Lord affords just occasion.—Macculloch.

צְהִלִי וְרַנֵּי יִשְׁבֵּת צִיּוֹן—The word צְהִלִי is usually applied to a horse, to denote his neighing: Jer. v. 8. viii. 16. It is also used to express joy, pleasure, exultation, by a clear and loud sound of the voice—to rejoice, to cry aloud for joy: Is. x. 30. xii. 6. liv. 1. Jer. xxxi. 7. L. 11. It is here synonymous with the numerous passages in the Psalms and elsewhere, where the people of God are called on to exult, to shout, to make a noise, as expressive of their joy: Ps. xlvii. 1. Is. xlii. 11. xlv. 23. Zeph. iii. 14. Zech. ix. 9. Ps. cxlviii. cxlix. It is expressive of that high rejoicing which the redeemed feel in view of all the mercies of Redemption. Oh may all the redeemed join in this song of deliverance; and may the time soon come when it shall be celebrated by all the nations of the earth! Every heart should exult that God saveth the lost.—Barnes.

Judah.

SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

SECTION III.

THE SICKNESS AND RECOVERY OF HEZEKIAH.

B. C. 713.

Hezekiah, having received a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward for a sign of that promise. His song of thanksgiving.

2 KINGS XX. 1—11.

2 CHRON. XXXII. 24.

ISAIAH XXXVIII.

1 In those days was

24 In those days

1 In those days was

Hezekiah sick unto
death^a.

Hezekiah was sick to
the death.

Hezekiah sick unto
death.

^a *In those days was Hezekiah sick unto death.*—This is set down after the death of Sennacherib; but with this general note only of the time wherein this sickness fell out—*In those days*; which, as Primate Usher observes in his Annals, does not relate to what went just before, to the time when the king of Assyria invaded the land; as is evident from the sixth verse of this chapter, where God promises to add fifteen years to his life, and also to deliver him from the king of Assyria; which deliverance was therefore after this sickness, which was in the latter end of the fourteenth year; to which if we add fifteen, they make up the whole twenty-nine of his reign.—Preb. Lowth.

Hezekiah's sickness of the plague, says Dr. Lightfoot, seems to have been at the very time that the Assyrian army lay about Jerusalem; for though the destruction of that army by the angel is related before the account of his sickness, yet that his sickness was while the army was alive may be conjectured upon these two collections: First, It is past all doubt that his sickness was the very same year that the Assyrian army was destroyed by the angel; for if he reigned nine and twenty years, as 2 Kings xviii. 2, and the stroke of the angel upon his army was in his fourteenth year, as verse 13 of that chapter, and he lived fifteen years after his sickness, as 2 Kings xx. 6, then it makes that matter past controverting. Secondly, The Lord in his sickness does not only promise him recovery from his disease, but also that he will deliver him and that city out of the hand of the king of Assyria, which shews that there was then danger to him and Jerusalem from that king; and this may be conceived one cause which made Hezekiah to weep so bitterly when the message of death was denounced upon him, because he

was to leave Jerusalem and Judah under the pressure and danger of the Assyrian tyrant, and must not see the delivery of it. Therefore, though the whole story of Sennacherib is laid together, as was fit, yet can I not but in my thoughts insert this story of Hezekiah's sickness before the destruction of his army, as no doubt it came to pass before Sennacherib's death; and yet is that related before it, for the purpose of concluding his history all at once. To Hezekiah alone it is given to know the term of his life; and the sun in the firmament knoweth not his going down, that Hezekiah may know his. See Lightfoot's Works, vol. II. pp. 267, 268.

These remarks are applicable to the arrangement in the text, by which it appears that Sennacherib comes up against the fenced cities of Judah, and takes them in the fourteenth year of Hezekiah: see p. 452. Hezekiah sends a submissive message to him, and, upon hearing the conditions of the Assyrians withdrawing from the country, pays him three hundred talents of silver and thirty talents of gold, pp. 452, 453: but when, at length, he sees that Sennacherib is resolved, contrary to the treaty, to come up against Jerusalem, he assembles the people, builds up the walls, and makes all the preparations which are described in 2 Chron. xxxii. 2—8. pp. 453, 454. Ashdod, that strong city, is then besieged by the Assyrian, as well as Libnah, with a view to his future operations against Egypt and Jerusalem, page 455: after its reduction, the army of Assyria marches towards Egypt, to oppose Tirhakah; and when Tirhakah is driven back, the Assyrian army returns to Jerusalem, and is cut off by the destroying angel, in the seventeenth year of Hezekiah, three years after its first entry into the land of Judah.

Judah.

SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 KINGS xx.

2 CHRON. xxii.

ISAIAH xxxviii.

And the prophet Isaiah
the son of Amoz came
to him, and said unto him,
Thus saith the LORD,
Set thine house in order^a;
for thou shalt die, and not live^a.

2 Then he turned his
face to the wall, and and
prayed unto the LORD, prayed unto the LORD:
saying,

3 I beseech thee, O LORD, remember
now how I have walked

And Isaiah the prophet
the son Amoz came
unto him, and said unto him,
Thus saith the LORD,
Set thine house in order¹:
for thou shalt die, and not live.

2 Then Hezekiah turned his
face toward the wall^b, and
prayed unto the LORD,
3 And said,

Remember now, O LORD,
I beseech thee, how I have walked

MARG. ¹ V. 1. *Set thine house in order.* Heb. *Give charge concerning thine house.*

^a *Set thine house in order; for thou shalt die, and not live*—That is, that the disease was mortal, and no outward applications could, in their own nature, resist the distemper. *Behold, I will add unto thy days fifty years. I will heal thee.* It seems to be one entire message, because the latter part of it was so suddenly after the other committed to Isaiah to be delivered to Hezekiah; for he was not gone out of the king's house before he was ordered to return with the news of his health, by an extraordinary indulgence of God against the power of nature and force of the disease: *Behold, I will add to thy days*; noting it as an extraordinary thing. He was in the second court of the king's house when this word came to him, 2 Kings xx. 4; the king's house having three courts, so that he was not gone above half way out of the palace. God might send this message of death to prevent the pride Hezekiah might swell with, for his deliverance from Sennacherib; as Paul had a messenger of Satan to buffet him, to prevent his being lifted up, 2 Cor. xii. 7: and Hezekiah was subject to this sin, as we find afterwards in the case of the Babylonish ambassadors: and God delayed this other part of the message to humble him and draw out his prayer; and as soon as ever he found Hezekiah in this temper, he sent Isaiah with a comfortable message of recovery: so that the will of God was to signify to him the mortality of his distemper, and afterwards to relieve him by a message of recovery.—Charnocke on the Attributes, Disc. VI. p. 218.

^b *He turned his face toward the wall.*—The furniture of an Eastern divân or chamber, either for the reception of company or for private use, consists chiefly of carpets spread on the floor in the middle, and of sofas or couches ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed, that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheik of Furshout, found him sitting in the corner of his room. He describes another Arab Sheik as sitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Gîrge as placed on a sofa in a corner, to the right as one entered the room.—Harmer's Obs. II. p. 60. Lady Mary W. Montague, giving an account of a visit which she made to the Kahya's lady at Adrianople, says: She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour. Letter xxxiii. The reason of this seems to be, that the person so placed is distinguished, and in a manner separated from the rest of the company, and, as it were, guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side, he must turn his face to the wall, by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.—Lowth.

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 KINGS XX.

before thee in truth^a and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore^b.

ISAIAH XXXVIII.

before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore¹.

MARG. ¹ v. 3. *sore.* Heb. *with a great weeping.*

^a *I beseech thee, O Lord, remember how I have walked before thee in truth*—And either spare me to live, that I may continue thus to walk; or, if my work be done, receive me to thy glory, which thou hast prepared for those that have so walked! Observe here: I. The description of Hezekiah's piety: he had had his conversation in the world with right intentions—I have walked *before thee*, as under thine eye, and with an eye ever towards thee; from a right principle, *in truth*, and with an upright heart; and by a right rule, *I have done that which is good in thy sight*. II. The comfort he now had, in reflection upon it, made his sick bed easy. The testimony of conscience for us, that we have walked with God in our integrity, will be much our support and rejoicing, when we come to look death in the face, 2 Cor. i. 12. III. The humble mention he makes of it to God, *Lord, remember it now!*—not as if God needed to be put in mind of any thing by us; he is greater than our hearts, and knows all things; or as if the reward were of debt, and might be demanded as due; it is Christ's righteousness only that is the purchase of mercy and grace; but our own sincerity may be pleaded as the condition of the covenant which God has wrought in us: It is the work of thine own hands; Lord, own it!—Hezekiah doth not pray Lord, spare me! or, Lord, take me, God's will be done! but, *Lord, remember me; whether I live or die, let me be thine!*—Henry.

^b *Hezekiah wept sore.*—Hezekiah evidently prayed that he might recover, though he expressed himself with submission to the will of God: and doubtless he was very unwilling to die at that time. To account for this, it has been said that believers under the Old Testament, having dark views of the eternal world, might be expected to die with more regret than those under the New: but facts by no means support this supposition; for Abraham, Jacob, Aaron, Moses, Joshua, David, and others, seem to have left

the world with as much joyfulness as Paul himself. We must therefore ascribe Hezekiah's reluctance to die, either to the state of his mind, or to the circumstances of his family and the nation. Nothing appears particularly to have distressed him, in the view of immediate death, as to the state of his own soul. But the circumstances of his family, and the state of affairs in Israel, seem to solve all the difficulty. Probably at that time Hezekiah had no son; for Manasseh, who succeeded him, was not born till three years after. By his death, therefore, this branch of David's family would have been extinct, and the succession must have been continued in a more remote and obscure branch of it: and this would have been a discouraging rebuke to him, as if he had forfeited the covenant of royalty. It is a general and probable opinion that the nation was at this time threatened with an assault by the whole force of the king of Assyria: they therefore needed a commander, who united wisdom, courage, and faith, to head them in such an emergency: and if he were removed, and they were left to a disputed succession, and the weakness of an usurped or opposed government, there could be little prospect but that Jerusalem would share the fate of Samaria. With great earnestness and perseverance, Hezekiah had brought his reformation to a hopeful establishment; but he might fear lest the instability of the people, and the dissensions of the nobles, would subvert all, if he were taken away at this crisis. He therefore desired to live, not for his own sake, so much as for that of his family and people, especially for the interests of true religion; and he prayed to that effect, with many tears, as well as with great fervency. The Lord knew, and Hezekiah could appeal to him, that he had walked before him in sincerity and uprightness of heart, having used all his authority and influence, with zeal and earnestness, to suppress idolatry and wicked-

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 KINGS XX.

ISAIAH xxxviii.

4 And it came to pass, afore Isaiah
was gone out into the middle 'court',
that the word of the LORD came to
him, saying,
5 Turn again, and tell Hezekiah
the captain of my people,
Thus saith the LORD, the God
of David thy father, I have heard
thy prayer^b, I have seen thy tears:
behold, I will heal thee: on the
third day thou shalt go up unto
the house of the LORD.

Then came the word of the LORD to
Isaiah, saying;
Go, and say to Hezekiah, 5

Thus saith the LORD, the God
of David thy father, I have heard
thy prayer, I have seen thy tears:

MARG. ¹ V. 4. *court*, or *city*.

ness, and by every Scriptural means to promote the worship and service of God; and that he had done what was good in his sight, being an example to his people. The consciousness of his integrity gave him confidence; and he begged the Lord to remember the fruits of grace which had been produced, and to spare him, that he might be yet more fruitful and useful.—Scott.

Hezekiah wept partly from that horror of death which is common to men, and was especially so in the times of the Old Testament, when the grace of God in Christ was not so fully manifested as it is now; and principally for the distressed condition in which the Church and State were then likely to be left, through the uncertainty of the succession to the crown, and the great proneness of the people to backslide to their false worship and evil practices, which he easily perceived, and which he knew would bring far worse calamities upon them if he were removed, as afterwards came to pass.—Poole.

^a *The middle court*.—It is doubtful whether we are to understand the middle of the court of the *king's house*, or the middle of the *city*; for the one is in the text, the other in the margin, of the Hebrew Bibles: but it is not material which we follow, as the meaning is, that he was not gone far, before he was ordered to go back, and carry a new message, that his prayer was heard.—Bishop Patrick. Poole thinks it was the former: see 1 Kings vii. 8; or it may be rendered *into*

the middle city, as it is in the Hebrew דְּעִיר הַתְּיִכָּה: for some observe that there were three cities, or three parts of this city; one called *the city of David in Sion*; another *Jebus* or *Salem*; and a third, which was between these two parts, and united them all into one city, called *Jerusalem*. This is noted to shew God's great readiness to hear the sincere and fervent prayers of his children.

^b *I have heard thy prayer*.—In this answer, God honours his prayers by the notice he takes of them, and the reference he has to them in this message, *I have heard thy prayer, I have seen thy tears*. Prayers that have much life and affection in them are in a special manner pleasing to God. God outdoes his prayers: he only begged God would remember his integrity, but God here promiseth, I. To recover him from his illness—*I will heal thee*. Diseases are his servants: as they go where he sends them, so they come when he remands them, Matt. viii. 8. 9. *I am the Lord that healeth thee*, Exod. xv. 26. II. To restore him to such a degree of health, that *on the third day* he should *go up to the House of the Lord*, to return thanks. God knew Hezekiah's heart, how dearly he loved the habitation of God's house and the place where his honour dwelt; and that as soon as he was well, he would go to attend on public ordinances: thitherward he turned his face when he was sick; and thitherward he would turn his feet when he was recovered: and therefore, because nothing would please him better, he promiseth him this, *Let my soul*

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

2 KINGS XX.

ISAIAH XXXVIII.

6 And I will add unto thy days
fifteen years;
and I will deliver thee and this
city out of the hand of the king of
Assyria; and I will defend this city
for mine own sake, and for my
servant David's sake.

behold, I will add unto thy days
fifteen years;
And I will deliver thee and this 6
city out of the hand of the king of
Assyria: and I will defend this city.

7 And Isaiah said, Take a lump of figs^a.
And they took and laid it on the boil,
and he recovered.

2 KINGS XX.

2 CHRON. XXXII.

ISAIAH XXXVIII.

8 And Hezekiah said unto Isaiah, and he spake unto him,
What *shall be* the sign that
the LORD will heal me,
and that I shall go up into the
house of the LORD the third day?

9 And Isaiah said,
This sign shalt thou
have of the LORD,
that the LORD will do the

and he gave him
a sign¹.

And this *shall be* a sign 7
unto thee from the LORD,
that the LORD will do this

MARG. ¹ v. 24. gave him a sign, or wrought a miracle for him.

live, and it shall praise thee. The man whom Christ healed was presently found in the Temple, John v. 14. III. To add fifteen years to his life, this would not bring him to be an old man: it would reach but to fifty-four or fifty-five, yet that was longer than he had now lately expected to live. His lease was renewed, which he thought was expiring. We have not the instance of any other, that was told beforehand just how long he should live. That good man, no doubt, made a good use of it; but God has kept us at uncertainties, that we may be always ready. IV. To deliver Jerusalem from the king of Assyria. This was that which he desired as much as his own recovery, and therefore the promise of this is here repeated. If this was after the raising of the siege, yet there was cause to fear Sennacherib's rallying again. No, saith God, *I will defend this city.*—Henry.

Hezekiah is the first and only instance of a man who knew exactly how long he had to live. The reason why the precise period, for which his life was lengthened, was fixed, was

probably to make him the more sensible that it was entirely a gift from God.—Jenour.

^a *A lump of figs*—Not moist figs, but a cake of dried figs, as the word used signifies, and so the less likely to have any effect in curing the boil. *And they took, and laid it on the boil, and he recovered*;—made a plaster of it, and laid it on the ulcer and it was healed. Physicians observe, that as such inflammations consist in a painful extension of the fibres by the hindrance of the circulation of the blood through the extreme little arteries, which may be mitigated, or dissipated or ripened, by such things as are emollient and loosening, so consequently by figs; and in a time of pestilence, figs beaten together with butter and treacle have been applied to plague-boils with great success: yet these figs being only a cake of dry figs, and the boil not only malignant but deadly, and the cure so suddenly performed—all this shews that this was done, not in a natural, but in a supernatural way, though means were directed to be made use of.—Gill.

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2 KINGS XX.

ISAIAH XXXVIII.

thing that he hath spoken :

thing that he hath spoken :

Shall the shadow go forward ten degrees,
or go back ten degrees ?

10 And Hezekiah answered, It is a light
thing for the shadow to go down ten
degrees^a: nay, but let the shadow
return backward ten degrees.

Behold, I will bring again the shadow 8
of the degrees, which is gone down
in the sun-dial of Ahaz¹, ten degrees
backward.

11 And Isaiah the prophet cried unto
the LORD: and he brought
the shadow ten degrees backward^b,

So the sun returned ten degrees, 9

MARG. ¹ V. 8. *sun-dial of Ahaz.*Heb. *degrees by, or with the sun.*

^a *It is a light thing for the shadow to go down ten degrees*—That is, it was comparatively so ; otherwise, to go down ten degrees at once would be extraordinary and miraculous ; but it was more agreeable to the nature and course of it to go forward, and so the miracle should be less apparent. *Nay, but let the shadow return backward ten degrees* ; which was directly contrary to its natural order and course, whereby the miracle would appear more clear and manifest. These degrees are, by some, said to be half-hours, and not full ones ; since it is observed the sun shines not twenty full hours on any dial, unless under the pole. The sun is supposed to have been now at the fifth full hour : the sun was brought back five whole hours ; then came forward five, then came forward two degrees, or one hour, to the sixth hour, which made sixteen ; then it was six hours to sun-set ; so that day was prolonged twenty-two hours. The Chinese relate, that in the time of King Cunjus the planet Mars, for sake of the king, went back three degrees.—Gill. Martin. Sinic. Hist. l. 4. p. 138.

^b *Isaiah cried unto the Lord: and he brought the shadow ten degrees backward.*—It is observed by many modern interpreters, that there is not a word here spoken concerning the sun's going back, but only of the shadow upon the dial ; which might, by the power of God, go either forward or backward, the sun still holding its course as it was wont to do. And the *degrees* or *lines*

in the dial may signify either hours or half hours, or, as some think, quarters. See Vossius de Orig. et Progressu Idol. lib. ii. cap. 9. Now the going back being three times mentioned in this chapter, and always spoken of the shadow, therefore they think the miracle was wrought upon the dial only, not upon the very body of the sun. It is said, indeed, in Isai. xxxviii. 8, *So the sun returned ten degrees* ; but they think that may be meant of the *shadow of the sun*, as it goes before, God so disposing the rays of the sun and ordering its light, that no shadow should be projected, but where the prophet foretold. This I thought fit to represent ; but must add, that the ancient Jews, and Christians too, took the words of Isaiah to signify that the sun itself went back, and not merely the shadow ;—whom Primate Usher, in his Annals, follows ; whose words are these : The sun and all the heavenly bodies went back ; and as much was detracted from the next night as was added to this day, A. M. 4001 ; which was done, I suppose, on a sudden, by the power of God, and lasted not long before all was restored again to their usual place ; so that no change was made in the state of the heavenly bodies. But that there was some change for the present, was observed in the northern part of the world, at Babylon ; from whence Merodachbaladan sent to inquire about this wonder, 2 Chron. xxxii. 31 ; and also in the southern, in the land of Egypt, as we may gather from a remarkable

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ISAIAH XXXVIII.

by which it had gone down
in the dial¹ of Ahaz^a.

by which degrees it was gone down.

MARG. ¹ V. 11. *dial.* Heb. *degrees.*

passage in Herodotus, II. § 142, who tells us, that the Egyptians had observed strange alterations in the motions of the sun; so that it had risen four times ἐξ ἡθέων out of its usual course, ἐνθα τε νῦν καταδίεται, ἐνθεῦτεν δις ἐπανατείλει, &c. rising twice where it now sets, and setting twice where it now rises: and yet οὐδὲν τῶν κατ' Αἰγυπτίον ἐπὶ ταῦτα ἐτεροιοθῆναι no change at all made among the Egyptians by these things, neither in the earth nor the river, nor any thing else. This is a plain evidence that their neighbours, and many others it is likely, had heard of the unusual motions of the sun, though without any alteration in the heavenly bodies, which were soon returned to their former station; but had not a perfect knowledge of them, or had corrupted their knowledge: for to those two mentioned in Scripture, in the time of Joshua and Hezekiah, the Egyptians added two more, and make them to have been near the same time. But the Jews themselves have been thus fabulous, who say, in the chapter Chelek, that the day on which Ahaz died was but two hours long; but now, when Hezekiah's life was prolonged, God restored those ten hours which were then wanting, and so brought time even. See Schichard in his Bechinah Happeruschim, p. 122. They also believe this miracle was wrought a little before sunset: but that excellent person, whom I have often mentioned, Dr. Alix, thinks it evident it was before noon, about our ten of the clock.—Bishop Patrick.

Whether this retrograde motion of the sun was gradual, or *per saltum*, says Henry; whether he walked back at the same pace that he used to go forward, which would make the day ten hours longer than usual; or whether he leaped back on a sudden, which continued but a little while, and then all was restored again to their usual place, so that no change was made in the state of the heavenly bodies, as the learned Bishop Patrick thinks; we are not told: but this work of wonder shews the power of God in heaven as well as on earth, the great notice he takes of prayer, and the great favour he bears

to his chosen. The most plausible idolatry of the heathen was theirs that worshipped the sun; yet that was hereby convicted of the most egregious folly and absurdity, for by this it appeared that their god was under the check of the God of Israel. Dr. Lightfoot suggests that the fifteen songs of degrees, Psal. cxx, &c. might, perhaps, be so called, because selected by Hezekiah, to be sung to his stringed instruments, Isai. xxxviii. 20, in remembrance of the degrees on the dial which the sun went back, and the fifteen years added to his life; and observes how much of these psalms is applicable to Jerusalem's distress and deliverance, and Hezekiah's sickness and recovery.

^a *The dial of Ahaz*—מַעְלֹת אָחָז. Dr. Adam Clarke says, when writing on the appointment of Jehu to be king of Israel, 2 Kings ix, I was struck with the manner in which the subject of the thirteenth verse was understood by the Chaldee: *Then they hastened and took every man his garment, and put it on the top of the stairs*, according to the Hebrew *עַל גֵּרָם הַמַּעְלֹת*, which might be translated on the bare, naked or uncovered, steps. This the Targumist has translated by *לדרג שַׁעִיָּא* at the hour steps. In 2 Kings xx. 11, where the same word, *מַעְלֹת*, is used, and most evidently implies some kind of *sun-dial*, the Chaldee is still more pointed; and also in the parallel place, Is. xxxviii. 8, rendering the Hebrew words thus, *בַּצֵּל אָבֹן שַׁעִיָּא*, *By the shadow of the stone of hours*: from which the Doctor was led to conclude that some kind of gnomonic figure or *sun-dial* was intended, and that the hours, or divisions of time, were shewn by a shadow projected on stone steps gradually ascending to a certain height. He communicated his idea to a scientific friend, and requested him to try whether such an instrument could be constructed, which might serve at once as a public tribunal and as a dial, to ascertain all the inequalities of the Jewish division of time. His friend did succeed in the attempt; and made one, consisting of eleven steps placed parallel to the horizon, with a perpendicular gnomon fixed

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ISAIAH xxxviii.

- 9 The writing of Hezekiah^a king of Judah, when he had been sick, and was recovered of his sickness:
- 10 I said in the cutting off of my days^b,

on the upper or middle step: and the Doctor gives a drawing and description of it in his Commentary. That which had been conjectured as above, the Bishop of Killala states to have been discovered, or at least something of the same kind, by some travellers in Hindostan. They found three Observatories of similar form; the most remarkable of which is that to be seen within four miles of Delhi, the ancient capital of the Mogul empire. He gives a drawing of it, in his Notes on Isaiah. A rectangled triangle, whose hypotenuse is a staircase, apparently parallel to the axis of the earth, bisects a zone, or coping of a wall, which wall connects two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the triangle, and a gnomon, fitted the building, for the purposes of an observatory.

^a *The writing of Hezekiah.*—In the historical Books, these events in the life of Hezekiah are all related in harmony with this account: see 2 Kings xx. 2 Chron. xxxii. 24. But it is only in Isaiah that we meet with this *writing of Hezekiah king of Judah*, which describes in the most lively manner the feelings that distressed him during the time of his disease, as well as the grounds of his thankfulness on recovering. Some have wondered that a servant of God, so faithful and devout as Hezekiah, should have mourned thus heavily at the prospect of death. But when we consider that it is only in the Gospel that life and immortality are clearly brought to light—and when, further, we reflect how painful is the thought of early death, even to many a devout believer in the Gospel—we should be apt rather to wonder if Hezekiah, in his circumstances, had done otherwise than weep sore, and pray earnestly for life. And what were the things which chiefly made him grieve so bitterly, when he thought that he should be deprived of the

residue of his years? *I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.* Here were two important circumstances in which Hezekiah had been used to find the utmost satisfaction. Having restored the worship of Jehovah in the Temple, he had been privileged to see the glory of the Lord manifested; and he had been made the blessed instrument of the greatest possible benefit to his people, by re-establishing true Religion in the land. Then only are we qualified to judge how much Hezekiah felt that he should lose by dying, if, like him, we are accustomed to enjoy God's presence in his sanctuary, and to behold in every fellow-creature whom we meet one whom we have loved, and to whom we have been made a blessing; though, perhaps, by no other services, yet at least by our comprehensive and fervent prayers. If these be the chief pleasures of our life, how happy is our case, to be assured that they are such as we shall by no means lose, but rather much enlarge, by dying: for it is after this life is ended that we shall see God face to face, and feel love for him; and love towards each other, without alloy of imperfection, to all eternity. Praised be his name, then, for life eternal! Praised be his name in sickness and in death! Praised be his name for the grace whereby we walk before him in sincerity of heart! Praised be his name for the mercy wherewith he has vouchsafed to cast all our sins behind his back! For pardon and peace, for light and knowledge, for strength and opportunity to do his will, for immortality to enjoy his glory, praised be his name to all eternity, through Jesus Christ our Lord!—Girdlestone's Comm. Lect. 1144.

^b *I said in the cutting off of my days, &c.*—Probably the words *I said* do not imply that he said and spoke this openly or audibly; but this was the language of his heart; this was the substance of his reflections. *In the cutting off of my days.*—There has been considerable diversity of interpretation in regard to this phrase. Vitringa renders it

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ISAIAH xxxviii.

I shall go to the gates of the grave:

I am deprived of the residue of my years.

11 I said, I shall not see the Lord^a,

Even the Lord, in the land of the living:

I shall behold man no more

With the inhabitants of the world^b.12 Mine age^c is departed, and is removed from me as a shepherd's tent:

as our Translators have done. Rosenmüller renders it, *In the meridian of my days*. The LXX, Ἐν τῇ ὑψέει τῶν ἡμερῶν μου, *In the height of my days*, where they evidently read ברנך instead of ברנך, by the change of a single letter. Aquila, and the Greek interpreters, generally rendered it, *In the silence of my days*. The word here used in Hebrew, רנך, denotes, properly, *stillness, quiet, rest*; and Gesenius renders it, *In the quiet of my days*. According to him, the idea is, *Now, when I might have rest*; when I am delivered from my foes; when I am in the midst of my life, and my reign, and my plans of usefulness—I must die. The sense is, doubtless, that he was about to be cut off in middle life, and when he had every prospect of usefulness and of happiness in his reign.—Barnes. Jerome thinks the word means *in the half*; and renders it, in his version, *In the prime of my days*. Bp. Stock translates it, *In the noon-tide of my days*. רנך, from the verb רמה, *to level*, says Scheidius, denotes the time when the lights of heaven culminate, and appear to stand *poised* as it were between rising and descending. For the same reason we use, in English, the term *planing* of a lark suspended without motion in the air. The Hebrews employed the words רנך or רנך indifferently for *midday*, as here, or *midnight*, as in Isa. xxi. 11.—Bishop Stock.

^a *I shall not see the Lord*.—In the original, the word, which is rendered LORD, is not JEHOVAH, but יה יה Jah, Jah. The repetition of the name here denotes *emphasis* or *intensity of feeling*—the deep desire which he had to see JEHOVAH in the land of the living, and the intense sorrow of his heart at the idea of being cut off from that privilege. The idea here is, that Hezekiah felt that he would not be spared to enjoy the tokens of divine favour on earth; to reap the fruits of the surprising and remarkable deliverance

from the army of Sennacherib; and to observe its happy results, in the augmenting prosperity of the people, and in the complete success of his plans of reformation.—Barnes.

^b *With the inhabitants of the world*.—Among the inhabitants of the land of stillness, Barnes; that is, of the land of shades, the Sheol. He would not there see man as he saw him on earth, living and active; but would be a shade in the land of shades; himself still, in a world of stillness:—I shall be associated with them there, and, of course, be cut off from the privileges of the society of living men. The Hebrew word rendered *world* דרל is from דרל to cease, to leave off, to desist; to make *languid, flaccid, pendulous*. It then conveys the idea of leaving off, of *resting*, of being still: Job iii. 17. xiv. 6. Judges v. 6. Isa. ii. 22. Hence the idea of frailty, Ps. xxxix. 5; and hence the word here denotes probably the place of rest—the region of the dead—Hades or Sheol, and is synonymous with the land of *silence*, such as the grave and the region of the dead are, in contradistinction from the hurry and bustle of the world. Our Translation seems to have been made as if the word was דרל *life*; *life-time*; hence the *world*: Psalm xviii. 14. The Vulgate renders it, *habitatorem quietis*; the LXX, simply, *I shall behold man no more*.—Barnes. *Seeing* is put for *enjoying*: and he prudently adds the limitation, *in the land of the living*, or this world—see Ps. xxvii. 13. cxvi. 9. Isa. liii. 8—to intimate that he expected to see God in another place and manner, even in heaven, face to face.—Poole.

^c *Mine age* &c.—The word דורי, which is here used, means, properly, the revolving period or circle of human life. The parallelism seems to demand, however, that it should be used in the sense of *dwelling* or

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxviii.

I have cut off like a weaver my life^a:He will cut me off with pining sickness¹:

From day even to night wilt thou make an end of me.

13 I reckoned^b till morning, *that*, as a lion,MARG. ¹ v. 12. *with pining sickness, or from the thrum.*

habitation, so as to correspond with the *shepherd's tent*. Accordingly, Lowth and Noyes render it *habitation*: so also do Gesenius and Rosenmüller. The Arabic word has this signification; and the Hebrew verb דור also means to *dwell, to remain*, as in the Chaldee. Here the word means a dwelling or habitation; that is, a tent, as the habitations of the Orientals were mostly tents. *Is departed*, נסע — The idea here is, that he was to be removed from one place to another; his dwelling was to be transferred, as when a tent or encampment was broken up; that is, he was about to cease to dwell on the earth, and to go and dwell in the land of silence or among the dead—*As a shepherd's tent* — As suddenly as the tent of a shepherd is taken down, folded up, and transferred to another place. There is, doubtless, the idea here that he would continue to *exist*, but in another place, as the shepherd would pitch his tent or dwell in another place. He was to be cut off from the earth, but he expected to dwell among the dead. The whole passage conveys the idea that he expected to dwell in another state; as the shepherd dwells in another place when he strikes his tent and it is removed.—Barnes.

^a *I have cut off like a weaver my life.*—This is another image designed to express substantially the same idea. The sense is, As a weaver takes his web from the loom by cutting the warp or the threads which bind it to the beam, and thus *loosens* it and takes it away, so his life was to be cut off. When it is said, *I cut off*, קפרי, the idea is, doubtless, *I am cut off*. Hezekiah here speaks of himself as the agent, because he might have felt that his sins and unworthiness were the cause. Life is often spoken of as a web that is woven; because an advance is constantly made in filling up the web, and because it is soon finished, and is then cut off. *He will cut me off*—God was about to cut me off—*With pining sickness*: marg. *From the thrum.*—Lowth, *From the*

loom.—The word ללה means, properly, something hanging down or pendulous, any thing pliant or slender. Hence it denotes *hair*, or *locks*, Cant. vii. 6. Here it seems to denote the *threads* or *thrums* which tied the web to the weaver's beam. The image here denotes the cutting off of life, as the weaver cuts his web out of the loom, or as he cuts off thrums. The word never means sickness. — Barnes. The word קפר in Arabic, according to the lexicographers, signifies to *gather up oneself*, but it must have here the force of a verb transitive. The verb ללה signifies to *be spent* or *exhausted*; and the noun here denotes that thin border of the web technically called the *fag-end*, which is left on purpose by the weaver for cutting off a certain measure of the cloth.—Bishop Stock.

^b *I reckoned* &c.—Barnes renders it:

I composed myself until morning;
And like a lion did he crush all my bones. Jenour, with Bp. Lowth, renders it, *I roared until morning*, supposing an alteration in the Hebrew word. There has been considerable variety in interpreting this expression. The Lxx render it, *I was given up in the morning, as to a lion* &c. The Vulgate renders it, *I hoped until morning*; and in his Commentary, Jerome says it means, that as Job, in his trouble and anguish, sustained himself at night expecting the day, and in the day-time waiting for the night expecting a change for the better, so Hezekiah waited during the night, expecting relief in the morning: Job vii. 4. He knew, says he, that the violence of a burning fever would very soon subside; and he thus composed himself, and calmly waited. So Vitringa renders it, *I composed my mind until the morning*. Others suppose that the word here used, שריתי, means, *I made myself like a lion*, that is, in roaring. But the more probable and generally adopted interpretation is, *I looked to God, hoping the disease would soon subside, but as a lion he crushed my bones.*

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH xxxviii.

So will he break all my bones :

From day *even* to night wilt thou make an end of me.14 Like a crane *or* a swallow, so did I chatter^a:

I did mourn as a dove :

Mine eyes fail *with looking* upward :O LORD, I am oppressed : undertake for me¹.15 What shall I say^b?He hath both spoken unto me, and himself hath done *it* :

I shall go softly all my years

MARG. ¹ v. 14. *undertake for me, or ease me.*

The disease increased in violence, and became past endurance. *Then* I chattered like a swallow, and mourned like a dove, over the certainty that I must die. Our Translators, says Barnes, by inserting the word *that*, have greatly marred the sense; as if he had *reckoned* or calculated, through the night, that God *would* break his bones, or increase the violence of the disease, whereas the reverse was true. He hoped and expected that it would be otherwise, and with that view he composed his mind. *As a lion, so will he break all my bones.*—This should be in the past tense: He, God, *did* crush all my bones. The connection requires this construction. The idea is, that as a lion crushes the bones of his prey, producing great pain and sudden death, so it was with God in producing great pain and the prospect of sudden death. *From day even to night*, &c.—between morning and night. That is, his pain was so great, so resembling the crushing of all the bones of an animal by the lion, that he could not hope to survive the day.

^a *Like a crane or a swallow, so did I chatter.*—

Like the swallow, like the crane, did

I twitter.

Lowth.

As a stork or a swallow, so I cry out.

Jenour.

Like the circling swallow, so did I twitter.

Stock.

The word עָגַר in Arabic, says Bp. Stock, signifies to *sweep round*, to *turn homeward*; a just description of the wheeling flight of the swallow. From this verb may not improbably be derived the Greek γύρος, Latin *gyrus*, a circle.

^b *What shall I say?*—This language seems to denote surprise and gratitude at

unexpected deliverance. It is the language of a heart that is overflowing, and that wants words to express its deep emotions. In the previous verse he has described his pain, anguish, and despair. In this he records the sudden and surprising deliverance which God had granted; which was so great, that no words could express his sense of it. Nothing could be more natural than this language; nothing more appropriately express the feelings of a man who had been suddenly restored to health from dangerous sickness, and brought from the borders of the grave. *He hath both spoken to me*; that is, he has *promised*. So the word is often used: Deuter. xxv. 17. Jer. iii. 19. He had made the promise by the instrumentality of Isaiah, ver. 5, 6. The promise related to his recovery, to the length of his days, and to his entire deliverance from the hands of the Assyrians: *And himself hath done it.*—He himself has restored me according to his promise, when no one else could have done it. *I shall go softly.*—Lowth renders this, in accordance with the Vulgate, *Will I reflect*; but the Hebrew will not bear this construction. The word here used, אָדַר, occurs in but one other place in the Bible, Ps. xlii. 4: *I went* with them to the House of God; *i.e.* I went with them in a sacred procession to the House of God; I went with a solemn, calm, slow pace. The idea here is, I will go humbly, submissively, all my life; I will walk in a serious manner, remembering that I am travelling to the grave: I will avoid pride, pomp, and display: I will suffer the remembrance of my sickness, and of God's mercy, to produce a calm, serious, thoughtful demeanour all my life. This is the *proper* effect of sickness on a pious mind,

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

ISAIAH XXXVIII.

In the bitterness of my soul.

16 O Lord, by these *things men live*^a,And in all these *things is the life of my spirit*:

So wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness¹:But thou hast in love to my soul *delivered it* from the pit² of corruption:

For thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee,

Death can *not* celebrate thee:

They that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day:

The father to the children shall make known thy truth.

20 The LORD *was ready* to save me:Therefore we will sing my songs to the stringed instruments^b

All the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister

22 upon the boil, and he shall recover. Hezekiah also had said, What is the

sign that I shall go up to the house of the LORD?

MARG. ¹ v. 17. *for peace I had great bitterness, or on my peace came great bitterness.*² *thou hast in love to my soul delivered it from the pit. Heb. thou hast loved my soul from the pit.*

and is its *usual* effect. And probably one design of God was, to keep Hezekiah from the ostentatious parade usually attendant on his lofty station; from being elated with his deliverance from the Assyrian; from improper celebrations of that deliverance by revelry and pomp; and to keep him in remembrance, that though he was a monarch yet he was a mortal man, and that he held his life at the disposal of God. *In the bitterness of my soul.*—I will remember the deep distress; the bitter sorrow of my sickness, and my surprising recovery; and will allow the remembrance of that to diffuse seriousness and gratitude over all my life.—Barnes.

I shall move through the remnant of my life as *lightly* as a playful child, in consequence of this my late affliction: for that is the proper force of the word אדרך.—Bishop Stock.

^a *O Lord, by these things men live.*—The design of this, and the two following verses, is evidently to set forth the goodness of God, and to celebrate his praise for what he had done. The phrase *these things* refers evidently to the *promises* of God and their

fulfilment; and the idea is, that men are sustained in the land of the living only by such gracious interpositions as he had experienced. It was not because men had any power of preserving their own lives, but because God interposed in time of trouble, sustained in times of sickness, and restored to health when there was no human prospect that they could recover. *And in all these things*—In these promises, and in the divine interposition. *Is the life of my spirit.*—I am alive in virtue only of these things. *So wilt thou recover me*—Or, so hast thou recovered me; that is, thou hast restored me to health.—Barnes.

^b *We will sing my songs to the stringed instruments.*—Dr. Lightfoot suggests that the fifteen songs of degrees, Ps. cxx, &c., might perhaps be so called, because selected by Hezekiah to be sung to his stringed instruments in remembrance of the degrees on the dial which the sun went back, and the fifteen years added to his life; and observes how much of these Psalms is applicable to Jerusalem's distress and deliverance, and Hezekiah's sickness and recovery.

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

Hezekiah waxing proud, is humbled by God.

2 CHRON. xxxii. 25—30.

- 25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon
- 26 Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride¹ of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
- 27 And Hezekiah had exceeding much riches^a and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for
- 28 spices, and for shields, and for all manner of pleasant jewels²; Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner
- 29 of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him sub-
- 30 stance very much. This same Hezekiah also stopped the upper water-course of Gihon^b, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

MARG. ¹ v. 26. *the pride.* Heb. *the lifting up.*² v. 27. *pleasant jewels.* Heb. *instruments of desire.*

^a *Hezekiah had exceeding much riches.*—It is plain that Hezekiah, in his treaty with Sennacherib, by which he agreed to pay him three hundred talents of silver and thirty talents of gold, had stripped himself of his whole treasures: he not only gave him all the silver and gold that was in his own treasury and in that of the Temple, but was even forced to cut off the gold from the doors of the Temple, and from the pillars which he himself had overlaid with gold, to satisfy the demands of the king of Assyria: but after the destruction of the army we find that he had exceeding much riches. He was so rich, that, out of pride and vanity, he displayed his wealth to the ambassadors from Babylon. This, Bp. Lowth thinks, though others differ from him, cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.

^b *Watercourse of Gihon.*—See verses 3, 4. and notes on pp. 291 and 453 of this Volume, and on Isaiah xxxvi. 2. The son of Sirach also informs us, that Hezekiah strengthened the city, and brought in water into the midst of it: he dug with iron into the rock, and built fountains for the waters: Sirach xlviii. 17. Josephus mentions also the Fountain of Gihon: Joseph. Antiq. vii. 14. 5. From

all these passages, says Dr. Robinson, I am unable to arrive at any other conclusion, than that there existed anciently a fountain Gihon on the west of the city, which was *stopped* or covered over by Hezekiah, and its waters brought down, by subterranean channels, into the city. Before that time it would naturally have flowed down through the Valley of Gihon or Hinnom; and probably it formed the *brook*, which was stopped at the same time. The fountain may have been stopped, and its waters thus secured very easily, by digging deep, and erecting over it one or more vaulted subterranean chambers. Something of the very same kind is still seen at the fountain near Solomon's Pool, beyond Bethlehem; where the water rises in subterranean chambers, to which there is no access, except down a narrow shaft, like a well. In this way the waters of Gihon would be withdrawn from the enemy, and presented to the city, in which they would seem to have been distributed among various reservoirs and fountains. The present Pool of Hezekiah was probably one; and the fountain under the Temple may have been another. Josephus also speaks of an aqueduct which conveyed water to the Tower of Hippicus, and of one connected with Herod's palace on Zion; both of which

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM.^a*The majesty of God in goodness to his people, and severity against his enemies.*

NAHUM i.

1 The burden of Nineveh^b. The book of the vision of Nahum the Elkoshite.

would naturally have come from Gihon or its reservoir. All these circumstances, as well as the nature of the ground, seem to leave little room for doubt, that an open fountain did anciently thus exist somewhere in the vicinity of the Upper Pool, on the west of the city; the waters of which may still continue to flow, by subterranean channels, down to the ancient Temple, and perhaps to Siloam. This fountain, of course, was Gihon. But, to arrive at entire certainty upon the subject, extensive excavations in this part would probably be necessary; and we may hope that the day is not far distant when these may be set on foot, without hindrance. The Dragon fountain mentioned by Nehemiah was over against the Valley Gate; and there seems therefore good reason to suppose that this was only another name for the Fountain of Gihon.

For a similar view, see Crome, in Ersch and Gruber's Encycl., art. *Jerusalem*, p. 288. In this way the connection between Gihon and Siloam, which some have assumed, may still be true: see Gesenius, *Lex. Heb.*, art. שלח. Quaresmius, II. p. 288. Others have regarded Gihon and Siloam as identical; on the ground, that in 1 Kings i. 33, 38, the Targum of Jonathan substitutes Siloam for Gihon. But as this Targum is held to be not older than the close of the second century after Christ, when the correct tradition was probably lost, this circumstance can weigh little against the express language of 2 Chron. xxxii. 30; supported as it is by verr. 3, 4, of the same chapter, and by Sirach xlviii. 17. Nor is the expression *Down to Gihon*, in 1 Kings i. 33, inconsistent with the view in the text; for in passing from Zion to Gihon on the west, there is, first, a somewhat steep descent, and then a gradual rise; and this descent was probably in ancient times still more marked. — Robinson's *Biblical Researches*, vol. I. § vii. pp. 513, 514.

^a *Nahum*—is supposed to have been a native of Elkosh, or Elkosha, a village in Galilee, and situate in the territory which had been apportioned to the tribe of Simeon.

There is very great uncertainty concerning the precise time when he lived; some making him contemporary with Jotham, Joseph. Antiq. Jud. lib. ix. cap. 11; others, with Manasseh, as the author of Seder' olam, Abarbanel, &c.; and others, with Josiah. The most probable opinion is that of Jerome, Theodoret, Theophylact, &c., which places him between the Assyrian and Babylonian Captivities, about the year 715 before the Christian æra: and as the design of this prophet is to denounce ruin upon Nineveh and the Assyrians for their cruel tyranny over the Israelites, and as the captivity of the Ten Tribes took place in the ninth year of Hoshea king of Israel—2 Kings xvii. 6, &c. compared with 2 Kings xviii. 9--37—it is most likely that Nahum prophesied against the Assyrians, for the comfort of the people of God, towards the close of Hezekiah's reign, and not long after the subversion of the kingdom of Israel by Shalmaneser. Bishop Gray places the prophecy of Nahum between the years B.C. 720 and 698.

The scope of this prophecy is, to denounce the certain and imminent destruction of the Assyrian empire; and particularly the inhabitants of its metropolis, Nineveh, who, after a transient repentance in consequence of Jonah's preaching, had relapsed into their former sins, which they even aggravated by their wickedness. With this denunciation the prophet introduces consolation for his countrymen, whom he encourages to trust in God. His prophecy is one entire poem; which, opening with a sublime description of the justice and power of God, tempered by long-suffering and goodness, i. 1—8, foretells the destruction of Sennacherib's forces and the subversion of the Assyrian empire, 9—12; together with the deliverance of Hezekiah, and the death of Sennacherib, 13—15. The destruction of Nineveh is then predicted and described with singular minuteness, ii. & iii. This prophecy, Archbishop Newcome observes, was highly interesting to the Jews, as the Assyrians had often ravaged their country, and had recently destroyed the kingdom of Israel. The best commentary, perhaps,

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HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM I.

2 God is jealous^c, and the LORD revengeth¹;

MARG. ¹ v. 1. *God is jealous, and the LORD revengeth, or The LORD is a jealous God, and a revenger, &c.*

on this prophet is the ninth of Bishop Newton's Dissertations, vol. I. pp. 141—158, in which he has ably illustrated the predictions of Nahum and other Prophets who foretold the destruction of Nineveh. In boldness, ardour, and sublimity, Nahum is superior to all the Minor Prophets. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and with images that are truly pathetic and sublime.—Lowth's Lectures, vol. II. p. 99. Horne's Introduction, vol. IV. Part I. sect. ii. § 7.

The destruction of Nineveh, here predicted, is recorded in the Book of Tobit, xiv. 15. It is said there to have been taken by Nebuchodonosor and Assuerus; which account Archbishop Usher, in his Annals, A.M. 3378, Dr. Prideaux' Script. Connect. Part. I. Bk. I., and other learned men, understand of Nebopolassar, father of Nebuchadnezzar, called in the Greek translation Nebuchodonosor, and Cyaxares king of Media, called, by Daniel, Ahasuerus, Dan. ix. 1. This remarkable transaction is placed by Dr. Prideaux in the 29th year of king Josiah, about twenty-four years before the destruction of Jerusalem; and the fixing it to this time exactly agrees with the account given by the heathen historians, Herodotus and others, as St. Jerome has observed in his Preface upon Jonah. The Ninevites would not take warning by Jonah's prophecy: so not only Nahum, who probably lived in the reign of Hezekiah, but also Zephaniah, who lived in the time of Josiah, foretold the destruction of Nineveh, ii. 13.—Lowth's Continuation of Bishop Patrick's Commentary.

^b Ver. 1. *The burden of Nineveh.*—This chapter begins with the title of the Book, shewing the subject-matter of it, and describing the penman of it by his name and country, which is followed with a preface to the whole Book, setting forth the majesty of a jealous and revenging God; the power of

his wrath and fury, of which instances are given, in exciting tempests, drying up the sea and the rivers, making the most fruitful mountains barren, which tremble before him, yea, even the whole world and the inhabitants thereof, his indignation being intolerable; and yet he is slow to anger, good to them that trust in him, whom he knows, and whose protection he is in a time of trouble, verr. 2--7. Next, the destruction of the Assyrian empire, as well as of the city of Nineveh, is foretold; and is represented as an utter and an entire destruction, and which would come upon them suddenly and unawares, whilst they were in their cups, verr. 8--10. A particular person among them is spoken of, described as a designing wicked man, an enemy to the Lord and his people; thought to be Sennacherib king of Assyria, ver. 11; from whose evil designs, yoke, and bondage, the Jews should be delivered; and he and his posterity be cut off, because of his vileness, verr. 12--14: and the chapter is concluded with tidings of joy to Judah, who are exhorted to keep their feasts and perform their vows on this occasion, ver. 15. Of the city of Nineveh, and the greatness of it, see the Note on Jonah iii. 3, at p. 144 of this Volume. Jonah was sent to Nineveh, to threaten it with ruin for its sins: at that time the king and all his people humbled themselves and repented, and the threatened destruction was averted; but having relapsed to their former iniquities, Nahum foretells what would be their certain fate: very rightly, therefore, the Targum, and some other Jewish writings, observe, that Jonah prophesied against this city of old; and that Nahum prophesied after him a considerable time, perhaps at a hundred years' distance. This prophecy is called a *burden*: it was taken up by the prophet at the command of the Lord, and was carried or sent by him to Nineveh; and was a hard, heavy, grievous, and burdensome prophecy to that city, predicting its utter ruin and desolation; and which, as Josephus says, Antiq. lib. ix. c. 11. sect. 3, came to pass 115 years after this prophecy; and which event is placed by the learned Usher, Ann.

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM i.

The LORD revengeth, and ¹is furious^d;

The LORD will take vengeance on his adversaries,

And he reserveth *wrath* for his enemies.3 The LORD is slow to anger, and great in power^e,MARG. ¹ v. 2. *is furious.* Heb. *that hath fury.*

Vet. Test., in the year of the world 3378, and of the Julian Period 4088, and which was 626 years before Christ; and by others, Universal Hist. vol. IV. p. 331, in the year of the world 3403, of the Flood 1747, Before Christ 601; but by Dean Prideaux, Connection, &c. Par. I. Book I. pp. 47, 48; and Mr. Whiston, Chronological Tables, cent. 9. in the year before Christ 612.

^c *God is jealous.*—The prophet here uses the covenant name, God. The covenant runs thus: *I am your God*, or *The Lord your God*; mostly God without Lord, but never Lord without God: and therefore his jealousy here is meant of the care of his people, and the relation which his actions against his enemies have to his servants. He is a lover of his own, and a revenger of his enemies; jealous of his glory and worship, and jealous for his people and their security. He cannot long bear the oppressions of his people and the boasts of his enemies. — Charnocke on the Attributes, Disc. xiv. p. 714.

^d *The Lord revengeth, and is furious.*—He now describes God by a name of sovereignty and power, when he describes him in his wrath and fury בעל חמה of hot anger. God will vindicate his own glory, and have his right on his enemies in a way of punishment, if they will not give it him in a way of obedience. It is three times repeated, to shew the certainty of the judgment—Ribera *in loc.*; and the name of *Lord* added to every one, to intimate the power wherewith the judgment should be executed. It is not a fatherly correction of children in a way of mercy, but an offended sovereign's destruction of his enemies in a way of vengeance.—Charnocke on the Attributes, Disc. xiv. p. 714.

בעל חמה *Dominus iræ*, Calvin, Vatablus, Grotius; *Dominus excandescentiæ*, Piscator, Tarnovius; *Dominus iræ æstuantis*, sive *feroris*, Burkius — *Master of wrath*, says Gill, or one who has it at his command; can restrain it, and let it out as he pleases, which

man cannot do; a furious and passionate man, who has no rule over his spirit. The Lord's revenging is repeated for the confirmation of it; yea, it is a third time observed, as follows; which some of the Jewish writers think has respect to the three times the king of Assyria carried the people of Israel captive, and for which the Lord would be revenged on him and punish him. *The Lord will take vengeance on his adversaries*—on all his adversaries; particularly the Assyrians are here meant, who were both the enemies of him and of his people. The Targum explains it, *that hate his people*: vengeance belongs to the Lord, and he will repay it sooner or later; if not immediately, he will hereafter; for it follows—*And he reserveth wrath for his enemies*, and them for that; if not in this world, yet in the world to come: he lays it up among his treasures, and brings it forth at his pleasure. The word *wrath* is not in the text; it is not what he reserves for the enemies of himself and Church; it is inconceivable and inexpressible.

^e *The Lord is slow to anger, and great in power.*—His power moderates his anger. He is not so impotent as to be at the command of his passions, as men are; he can restrain his anger under just provocations to exercise it. His power over himself is the cause of his slowness to wrath; as Numb. xiv. 17, *Let the power of my Lord be great*, says Moses, when he pleads for the Israelites' pardon. God has a power of patience, as well as a power of justice.—Charnocke on the Attributes, Disc. xiv. p. 714. Nineveh had a proof of this when it repented at the preaching of Jonah, upon which the Lord deferred the execution of his wrath; but lest they should presume upon this, and conclude the Lord would always bear with them, though they had returned to their former impieties, they are let to know that this forbearance was not owing to want of power or will in him to punish; since he is *great in power*

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM i.

And will not at all acquit *the wicked*^a:The LORD *hath* his way in the whirlwind^b and in the storm,
And the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry,

And drieth up all the rivers:

Bashan languisheth, and Carmel,

And the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt,

And the earth is burned at his presence,

Yea, the world, and all that dwell therein.

6 Who can stand before his indignation?

And who can abide¹ in the fierceness of his anger?

His fury is poured out like fire,

And the rocks are thrown down by him.

7 The LORD *is* good, a strong-hold² in the day of trouble^c;MARG. ¹ v. 6. *abide*. Heb. *stand up*. ² v. 7. *strong-hold*, or *strength*.

and will not at all acquit the wicked: he is able to execute the wrath he threatens, and will by no means clear the guilty, or let them go free and unpunished: though he moves slowly, as he may seem, in the execution of his judgments, yet they shall surely be brought on his enemies, and be fully accomplished.—Gill. God is not slack, either in performing his promises or executing threats, as some men count slackness, 2 Pet. iii. 9; but very wisely patient and long-suffering; and his forbearance is always tempered with great mercy, and both are joined together in his providence and in his word: see Exod. xxxiv. 6. Numbers xiv. 18. Neh. ix. 17. Ps. ciii. 8. cxlv. 8. Joel ii. 13: but if he is slow to anger, his judgments will be the heavier when they fall upon you.—Poole.

^a *And will not at all acquit the wicked*.—This sentence runs in the Hebrew וְנִקְהָ לֹא יִנְקֶה; which is capable of a double interpretation, either as our Translation renders it, or else it may be translated, *He will utterly destroy*, in which sense it is taken Exod. xxxiv. 7. Numb. xiv. 18. The sense which our interpreters follow agrees best with the context here. See Jer. xxx. 11.—Prebendary Lowth.

^b *The Lord hath his way in the whirlwind &c.*—He spoke to Job out of the whirlwind; he descended on Mount Sinai

in a storm and tempest; and the clouds are his chariots, in which he rides swiftly; and which, for their appearance and number, are like the dust raised by a multitude of horsemen riding full speed. The wrath of God, which is sometimes hastily and suddenly executed upon men, may be compared to a whirlwind and a storm. Respect seems to be had to the armies of the Medes and Chaldeans against the Assyrians; who, as the Babylonians against the Jews, came up as clouds, and their chariots as the whirlwind, Jer. iv. 13; and the figures beautifully describe the numbers of them, the force with which they came, and in an elegant manner represent the vast quantity of dust raised by an army in full march; at the head of which was the Lord himself, ordering, directing, and succeeding, before whom none can stand.—Gill.

^c *The Lord is good, a strong-hold in the day of trouble, &c.*—When the tokens of his anger against the wicked are abroad, he takes care for the safety and comfort of his own people. The same almighty power which is put forth for the terror and destruction of the wicked shall be employed for the protection and happiness of his own: he is able both to save and to destroy. In the day of public trouble, when God's judgments are in the earth, laying all waste, he will be a place of defence to those who by faith put

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM i.

And he knoweth them that trust in him.

8 But with an overrunning flood^a

He will make an utter end of the place thereof,

And darkness shall pursue his enemies.

9 What do ye imagine against the LORD?

He will make an utter end :

Affliction shall not rise up the second time^b.

10 For while *they be* folden together as thorns,

themselves under his protection, those who *trust in him* in the way of duty, who live a life of dependence upon him : He *knows* them ; he owns them for his ; he knows what is best for them, and what course to take most effectually for their relief. They are perhaps obscure, and little regarded in the world, but the LORD knows them : Ps. i. 6.—Henry.

^a *With an overrunning flood &c.*—Though God was good to them that trust in him, and a strong-hold to them in a time of trouble, yet he was determined to destroy their enemies the Assyrians, and Nineveh their chief city ; and that by the means of a powerful army, which, like a flood or inundation of water breaking in, overruns and carries all before it : and very fitly may the Medes and Babylonians, who joined together in an expedition against Nineveh, be compared to such a flood for their number and force ; since, as the historian tells us, there were no less than 400,000 men : though this may be literally understood ;—and an *utter end* was made of it, and of the place of it, insomuch that historians and geographers disagree about it : some say it was situated upon the River Euphrates ; others, upon the River Tigris ; some say, on the east of that river, others on the west ; some will have it to be above the river Lycus, and others below it : so true is that of Lucian, that Nineveh is now entirely lost, and no traces of it remain ; nor can one easily say where it once was ; and travellers in general, both ancient and modern, agree that it lies wholly in ruins, and is a heap of rubbish. Benjamin Tudelensis, who travelled into these parts in the twelfth century, relates, that between Almozal or Mozul, and Nineveh, is only a bridge, and Nineveh is a waste ; but there are villages, and many towers : Itin.

p. 62. Haitho, an Armenian, who wrote more than a hundred years after the former, says, This city, Nineveh, at present is wholly destroyed ; but by what yet appears in it, it may be firmly believed that it was one of the greatest cities in the world. — Apud Borchart. Phaleg. lib. iv. c. 20. p. 255. See also Thevenot's Travels, Par. I. Bk. I. c. xi. p. 52. See the Note on chapter ii. 6.

^b *Affliction shall not rise up the second time.*—Either this should be the last effort the Assyrians would make upon the Jews, which they made under Sennacherib, and this the last time they would afflict them ; or rather their own destruction would be so complete, that there would be no need to repeat the stroke. This seems to contradict the notion of some historians and chronologers, who suppose that Nineveh was destroyed at two different times and by different persons of the same nation, and so the whole Assyrian empire was twice ruined ; which is not likely in itself, and seems contrary to this passage : for though some ascribe it to Arbasis the Mede, and Belesis the Babylonian, as Diodorus Siculus, Bibliothec. lib. ii. pp. 110, 111 ; and others to Cyaxares the Mede, as Herodotus, lib. i. cap. 106 ; and to Nebuchadnezzar the First, or Nabopolassar the Babylonian, in a later period : so Tobit says, xiv. 15, it was taken by Nebuchadnezzar and Ahasuerus, the same with the Cyaxares of Herodotus : yet all seem to agree that it was taken by the conjoined forces of the Medes and Babylonians ; and there are some things similar in all these accounts which seem to shew that there was but one destruction of Nineveh and of the Assyrian empire. See the Universal History, vol. IV. chap. 8. sect. 5. vol. V. p. 22, margin ; and Nicolai Abrami, Pharus, Vet. Test. lib. vi. c. 19. p. 165.

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM i.

And while they are drunken *as* drunkards,
They shall be devoured as stubble^a fully dry.

- 11 There is *one* come out of thee,
That imagineth evil against the Lord,
¹ A wicked counsellor^b.

- 12 Thus saith the LORD;
² Though *they be* quiet, and likewise many,
Yet thus shall they be cut down³, when he shall pass through^c.
Though I have afflicted thee,

MARG. ¹ v. 11. *A wicked counsellor.* Heb. *A counsellor of Belial.*

² v. 12. *Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through, or, If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*

³ cut down. Heb. *shorn.*

^a *While they are drunken as drunkards, they shall be devoured as stubble.*—Diodorus Siculus relates, That it was while all the Assyrian army were feasting for their former victories, that those about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night; and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers, and drove the rest into the city.—Diod. Sic. lib. ii. p. 80. edit. Steph.

^b *A wicked counsellor.*—יֵעֶן בִּלְעִיִּל A counsellor of Belial. Nahum was one of the comforters of Jerusalem, Isaiah xl. 1, against the burden and terrors of Assyria. He mentions here the evil counsel of Sennacherib against the Lord, and foretells his death in his idol's temple.—Dr. Lightfoot's Works, vol. II. p. 266.

^c *Thus shall they be cut down, when he shall pass through.*—That is, the Assyrian army under Sennacherib before Jerusalem, though they were quiet and secure, and thought themselves out of all danger, not at all fearing that the besieged would sally out against them, yet they should be cut down or *shorn*—נָסוּ, *tonsi*, Junius and Tremellius, Piscator—shorn as the wool is cut off the back of sheep with shears, or as grass is mowed with a scythe, or else as the hair of a man's head and beard is shaved with a razor; which sometimes was done not only

in ignominy and contempt, as David's servants were shorn by Hanun, 2 Sam. x. 4, but as a token of servitude. It was usual with conquerors to shave the conquered, and such as were carried captives; which some think is referred to in Deut. xxxii. 42: and they render the latter clause of that verse, *And there shall be captivity by reason of the head of nakedness of the enemy*; that is, there should be captives whose heads should be made bare or shaved by the enemy the conqueror. Lydius de Re Militari, lib. vi. c. 6. p. 237. Hence the king of Assyria, when a conqueror, is compared to a sharp razor, which should shave the head and feet and beard, even all the sorts of people, Isa. vii. 20; but he and his army should be treated in like manner themselves; that is, conquered, slain, or taken captives, and become slaves, and be treated with contempt; all which may be intended by this phrase, and serve to illustrate it. *When he shall pass through*—When the angel passed through the camp of the Assyrians, then were they cut down by him in great numbers, a hundred and fourscore and five thousand being slain at once.—Gill. The verb עָבַר, translated *pass through*, is often used of a hostile invasion: see Isa. viii. 8. Dan. xi. 10. Joel iii. 17. It is taken in that sense in the fifteenth verse of this chapter; and in both places is to be understood of Sennacherib, the enemy mentioned in the eleventh verse.—Preb. Lowth.

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM i.

I will afflict thee no more.

13 For now will I break his yoke from off thee,
And will burst thy bonds in sunder.

14 And the Lord hath given a commandment concerning thee,
That no more of thy name be sown^a:
Out of the house of thy gods will I cut off
The graven image and the molten image:
I will make thy grave; for thou art vile^b.

15 Behold upon the mountains^c
The feet of him that bringeth good tidings, that publisheth peace!
O Judah, keep thy solemn feasts¹, perform thy vows:
For the wicked² shall no more pass through thee; he is utterly cut off.

The fearful and victorious armies of God against Nineveh.

NAHUM ii.

1 He that dasheth in pieces³ is come up^d before thy face:
Keep the munition, watch the way,

MARG. ¹ v. 15. *keep thy solemn feasts.* Heb. *feast.* ² *the wicked.* Heb. *Belial.*

³ v. 1. *He that dasheth in pieces, or The disperser, or hammer.*

^a *The Lord hath given a commandment concerning thee, that no more of thy name be sown.*—The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness.—Volney's Ruins, c. iv.

^b *I will make thy grave; for thou art vile.*—The mounds shew neither bricks, stones, nor other materials of building, but are in many places overgrown with grass.—Buckingham's Travels in Mesopotamia, vol. II. p. 49 &c.

^c *Behold upon the mountains, &c.* Of the land of Israel—as the Targum—or those about Jerusalem—*good tidings* of the slaughter of the Assyrians by the angel, and of the destruction of Nineveh. Similar expressions are used in Isai. lii. 7, on account of the return of the Jews from the Babylonian Captivity; and they are applied by the Apostle to the Gospel times, Rom. x. 15, as these words may also, and express the good tidings of victory obtained by Christ over sin and death, and of salvation wrought out and peace made by him. It is usual for the Prophets to rise abruptly and at once from temporal to spiritual and eternal things, particularly to those that concern the Messiah and the Gospel dispensation.—Gill.

^d *He that dasheth in pieces is come up.*—

מַשֵּׁיץ, *Malleus*, Drusius, Tarnovius. This chapter gives an account of the destruction of the city of Nineveh; describes the instruments of it as very terrible and powerful, and not to be resisted, verr. 1—4: the manner of taking it, the flight of its inhabitants, and the spoil of its riches and treasures, verr. 5—10: and the king and the princes thereof, compared to a lion and a lion's whelp, are insulted, as being without a den or dwelling-place, because of their cruelty and ravening; for which the Lord was against them, and threatened them with utter ruin, which he brought upon them, verr. 11—13. This is not to be understood of Sennacherib's coming up against Jerusalem, as Kimchi; but of Nebuchadnezzar against Nineveh, as Aben Ezra; not Nebuchadnezzar the Great, who, the Jewish chronologers say, took Nineveh in the first year of his reign; but his father, Nebuchadnezzar the First, called Nabopolassar, who, with Cyaxares or Ahasuerus the Mede, joined their forces against Nineveh, and took it: Tobit xiv. 15. And these together, the Chaldæans and Medes, are the *dasher in pieces*, or *the hammer*, as the word may be rendered; and so Babylon, over which one of these kings reigned, is called *the hammer of the whole earth*, Jer. l. 23: these came

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM ii.

- They shall make haste to the wall thereof, and the defence¹ shall be prepared.
- 6 The gates of the rivers shall be opened,
And the palace shall be² dissolved³.
- 7 And Huzzab³ shall be led away⁴ captive,
She shall be brought up^b,
And her maids shall lead *her* as with the voice of doves,
Tabering upon their breasts.
- 8 But Nineveh *is* of old⁵ like a pool of water: yet they shall flee away.
Stand, stand, *shall they cry*; but none shall look back⁶.
- 9 Take ye the spoil of silver^c, take the spoil of gold:

MARG. ¹ v. 5. *defence*. Heb. *covering*, or *coverer*. ² v. 6. *dissolved*, or *molten*.

³ v. 7. *Huzzab*, or *that which was established*, or *there was a stand made*.

⁴ *led away*, or *discovered*.

⁵ v. 8. *of old*, or *from the days that she hath been*.

⁶ *look back*, or *cause them to turn*.

^a *The gates of the river shall be opened, and the palace shall be dissolved*.—Diodorus Siculus informs us, That there was an old prophecy, that Nineveh should not be taken till the river became an enemy to the city: and in the third year of the siege, the river being swollen by continual rains, overflowed part of the city, and broke down the wall for twenty furlongs: then the king, thinking that the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and, collecting together all his wealth and his concubines and eunuchs, burnt himself and the palace with them all; and the enemy entered at the breach which the waters had made, and took the city.—Diod. Sic. lib. ii. p. 80. ed. Steph.

^b *She shall be brought up*—viz. to her conqueror. The same word is used with regard to Zedekiah, 2 Kings xxv. 6. Jerem. xxxix. 5. The queen of Nineveh, or Nineveh herself, is described under the figure of a queen, as led by her maidens with the voice of doves, with the voice of mourning; that is, their wonted songs of joy, with which they used to lead her along, as the Arab women do their princesses, being turned into lamentation. See Harmer, ch. vi. Obs. xxx.

^c *Take ye the spoil of silver*—Of which there was a great quantity in this rich and populous city. These are the words of the prophet, or of the Lord by the prophet, to the Medes and Chaldæans, to seize the spoil of the city, now fallen into their hands;

suggesting that this was by the order and will of God, though they saw it not:—or of the generals of the army of the Medes and Babylonians, giving leave to the common soldiers to take part of the plunder, there being enough for them all, officers and private men; *for there is none end of the store and glory out of all the pleasant furniture*; no end of the wealth which had been hoarded up, and of their goods and rich apparel, which their coffers, houses, and wardrobes, were full of, the value of which could not be told. Nineveh had neither been taken, nor put in fear, for ages: but at the predicted time, the inhabitants, and even the soldiers, would flee before their enemies, and all the efforts of their captains to stop them would be ineffectual. The besiegers might then seize upon their immense treasures and all their magnificent furniture; for Nineveh would be emptied and desolated. The original is peculiarly animated, and in the highest degree poetical.—Scott. It is said there were no less in the pile in which the king of Assyria and his household were destroyed than a thousand myriads of talents of gold, which are about fourteen hundred millions sterling, and ten times as many talents of silver, together with apparel and furniture unspeakable; and yet, after all this, the princes of the Babylonians and Medes carried off vast quantities. The Babylonian prince loaded several ships with the ashes of the pile, and a large quantity of gold and silver discovered

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM ii.

- For *there is* none end of the store *and* glory¹
 Out of all the pleasant furniture².
- 10 She is empty, and void, and waste^a:
 And the heart melteth, and the knees smite together.
 And much pain *is* in all loins,
 And the faces of them all gather blackness.
- 11 Where *is* the dwelling of the lions,
 And the feeding-place of the young lions,
 Where the lion, *even* the old lion, walked,
 And the lion's whelp, and none made *them* afraid?
- 12 The lion did tear in pieces enough for his whelps,
 And strangled for his lionesses,
 And filled his holes with prey,
 And his dens with ravin.
- 13 Behold, I *am* against thee, saith the LORD^b of hosts,
 And I will burn her chariots in the smoke,
 And the sword shall devour thy young lions:
 And I will cut off thy prey from the earth,
 And the voice of thy messengers shall no more be heard.

MARG. ¹ v. 9. For *there is* none end of the store and glory, or *And* their infinite store &c.

² pleasant furniture. Heb. vessels of desire.

to him by an eunuch, a deserter; and the Median prince sent to Ecbatana, the royal city of Media, many talents of the gold and silver left out of the pile, which fell into his hands. Diod. Sic. lib. ii. p. 81. edit. Steph.

^a *She is empty, and void, and waste.*—Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected: the city, and even the ruins, had long since disappeared: the *vacant space* afforded a spacious field for the operation of the two armies.—Gibbon's Hist. vol. VIII. p. 250, 251. Where, exclaims Volney, are those ramparts of Nineveh?—Ruins, c. 11. Such an *utter end* has been made of it, and such is the truth of the divine predictions! See Bishop Newton on the Prophecies, vol. I. Disc. ix. בוקה ומבוקה ומבלק There is here an elegant paronomasia, or likeness of sounds, which our language will not express. *And the heart melteth*—The heart of every inhabitant of Nineveh melted with fear at the approach of their enemies, their entrance into the city, and plunder of it; flowed like water, or melted like wax: see Ps. xxii.

14. *And the knees smite together*—like people in a fright, and when a panic has seized them; and as it was with Belshazzar, Dan. v. 6. *And much pain is in all loins*—like that of women in travail; or of persons in a sudden fright, which gives them a pain in their backs at once. *And the faces of them all gather blackness*—like a pot, as the Targum adds; being in great distress and disconsolation, which make men appear in a dismal hue, and their countenances look very dark and gloomy: see Joel ii. 6.—Gill.

^b *Behold I am against thee, saith the Lord.*—Against Nineveh and the whole Assyrian empire; for such rapine, violence, and oppression, their kings had been guilty of: and if he, who is the Lord of Hosts, of all the armies of heaven and earth, was against them, nothing but ruin must inevitably ensue. Or, I come *unto thee*, or will shortly come upon thee, and reckon with thee for all this; will visit thee in a way of wrath and vengeance. The Targum is, Behold I will send my fury upon thee. *And I will burn her chariots in the smoke; either*

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HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

The miserable ruin of Nineveh.

NAHUM iii.

1 Woe to the 'bloody city'^a!It is all full of lies *and* robbery; the prey departeth not;2 The noise of a whip, and the noise of the rattling of the wheels,
And of the prancing horses, and of the jumping chariots.3 The horseman lifteth up both the bright sword and the glittering spear²:
And *there is* a multitude of slain, and a great number of carcases;
And *there is* none end of *their* corpses; they stumble upon their corpses:4 Because of the multitude of the whoredoms of the well-favoured harlot^b,MARG. ¹ v. 1. *bloody city.* Heb. *city of bloods.*² v. 3. *the bright sword and the glittering spear.* Heb. *the flame of the sword, and the lightning of the spear.*

those in which the inhabitants of Nineveh rode in great splendour about the city, or those which were used in war with their enemies; and this God would do *in the smoke*, or *unto smoke*, as the Vulgate Latin version; or *into smoke*, as the Syriac; easily, quickly, at once, suddenly, so that they should evaporate into smoke, and be no more; or, with fire, as the Targum; that is, as Kimchi interprets it, with a great fire, whose smoke is seen afar off; and may be figuratively understood of the smoke of divine wrath, as Eben Ezra explains it. *And the sword shall devour thy young lions*—the swords of the Medes and Chaldeans shall destroy the princes, the sons of their king. The Targum interprets this of towns or villages destroyed thereby. *And I will cut off thy prey from the earth*—cut them off that they should no more prey upon their neighbours; and what they had got should be taken away from them, and be of no use to them. *And the voice of thy messengers shall no more be heard*—in foreign courts, demanding homage and subjection; exacting and collecting tribute; blaspheming the God of heaven, and menacing his people, as Rabshakeh, a messenger of one of these kings, did; and which is mentioned by most of the Jewish commentators as being then a recent thing. Some render it, *the voice or noise of thy jaw-teeth*; alluding to the lion's breaking the bones of its prey, which is done with a great noise; signifying that such cruelty and oppression as the Assyrians had been guilty of should be used no more; or rather, as R. Judah ben Balaam observes, as it signifies the noise of

the teeth devouring the prey, it is as if it was said, I will cut off thy prey from the earth; and Ben Melech says, that, in the Persian language, grinding-stones are expressed by this word, and teeth are called grinders: see Eccles. xii. 3.—Gill.

^a *Woe to the bloody city!*—In this chapter is contained the prophecy of the destruction of Nineveh, and with it the whole Assyrian empire; the causes of which, besides those before mentioned, were the murders, lies, and robberies of which it was full, ver. 1, for which it should be swiftly and cruelly destroyed, verr. 2, 3; as also its whoredoms and witchcrafts, or idolatry, by which nations and families were seduced, ver. 4; and hence she should be treated as a harlot, and cast out with contempt, and mocked at by all, verr. 5—7: and all those things in which she placed her confidence are shewn to be of no avail, such as her situation and fortresses, as she might learn from the case of No-Amon, verr. 8—12; nor the number of her inhabitants, which were weak as women; nor even her merchants, captains, nobles, and king himself, verr. 13—18; nor the people with whom she was in alliance, who would now mock at her, her case being irrecoverable and incurable, ver. 19.—Gill. It is called the bloody city, because in it princes and great men shed innocent blood, to enrich themselves with the spoils of the slain. Compare Ezek. xxii. 2, 3. xxiv. 6—9.—Preb. Lowth.

^b *The well-favoured harlot*—Meaning Nineveh, which, as it was an ancient city, was also a well-built one, full of stately and

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

The mistress of witchcrafts,

That selleth nations through her whoredoms,

And families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts;

And I will discover thy skirts upon thy face,

And I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile,

And will set thee as a gazing-stock.

7 And it shall come to pass,

That all they that look upon thee shall flee from thee,

And say, Nineveh is laid waste^a; who will bemoan her?

beautiful buildings, the seat of the kings of Assyria and the metropolis of the nation, and abounded with wealth and riches. Perhaps here may be an allusion to the name of the city, and to the signification of it; for Nineveh may have its name from the beauty of it, and be read in Hebrew נִינְוָה or נִי, and may signify a beautiful or pleasant habitation: so Hillerus, Onomast. Sacr. pp. 304, 431, 898, and Cocceius, Comment in Jonam. c. 1, 2, give the etymology of it, which agrees with its delightful situation on the banks of the river Tigris, and the edifices in it, as the king's palace, and others: just as Zion is said to be *beautiful for situation, the joy of the whole earth*, Ps. xlviii. 2: and the epithet of *well-favoured* well agrees with a harlot, whose beauty is engaging and ensnaring, as Lais and others; particularly Semiramis, the wife of Ninus, from whom it is generally thought Nineveh had its name, was first a harlot, and one of exceeding beauty, who surpassed all others in it; on account of which she was beloved by the king of Assyria, and after a short time made his wife, and then he delivered the government of the kingdom to her; yea, Sardanapalus, the last, and at this time the present king of the Assyrians, was very effeminate, used to dress himself in woman's clothes, imitate a woman's voice, and paint his face, and even his whole body, and, by other tricks and enticements of harlots, made himself more lascivious and behaved more lewdly than any harlot: in short, all the Assyrian women must be harlots, since they were obliged once in their life-time to lie with a stranger in the temple of Venus, whom the Assyrians call Mylitta, as Herodotus and Strabo relate, to all which

here may be an allusion: and particularly, the inhabitants of this city had all the arts of address and insinuation to deceive others, as harlots have; and both men and women very probably were given to whoredoms and adultery in a literal sense, as is generally the case where luxury and intemperance abound; and especially were grossly guilty of idolatry, which in Scripture is frequently expressed by whoredom and adultery, worshipping Bel, Nisroch, and other deities; which was highly provoking to God: and therefore, for these things, his judgments came upon them, before and after described.—Gill.

^a *Nineveh is laid waste.*—Herodotus places the city Ninus on the Tigris; II. § 150. I. § 193.—see also Plin. Nat. Hist. vi. 13. and Arrian. Hist. Ind. § 42. p. 357. ed. Gronov.—and says, that Cyaxares the Mede, the son of Phraortes, the son of Dioces, besieged Ninus twice, before the irruption of the Scythians, and after it; and that he took the city on the second siege, I. § 103, 106. Astyages was the son of Cyaxares; and Mandane, the daughter of Astyages, was the mother of Cyrus. He assigns the period of 520 years to the dominion of the Assyrians over Upper Asia, I. § 95. Strabo says, that Ninus built Ninus or Nineveh, and his wife Semiramis, Babylon; that the Syrian or Assyrian empire ended with Sardanapalus, and was afterwards transferred to the Medes; and that the city Nineveh was soon totally destroyed after the subversion of the Assyrians: lib. xvi. p. 1071. ed. Casaub. Josephus says, Necho the king of Egypt raised an army and marched to the river Euphrates, to make war against the Medes and Babylonians, who had overturned the empire of

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

Whence shall I seek comforters for thee?

8 Art thou better than populous¹ ²No^a,MARG. ¹ v. 8. *populous, or nourishing.*² No. Heb. *No-Amon.*

the Assyrians: Antiq. lib. x. c. 5. And in his account of Hezekiah's reign he writes thus: It happened at this time that the empire of the Assyrians was overturned by the Medes: Antiq. lib. x. ch. 2. ed. Haverc. Justin assigns 1300 years to the Assyrian empire, and says, that when Arbastus conspired against Sardanapalus, the king burnt himself in his palace; and Arbastus was made king, and transferred the empire to the Medes: lib. i. c. 3. Velleius Paterculus writes, that the Assyrians had the sovereignty of Asia 1700 years; and that Pharnaces the Mede conquered Sardanapalus, the thirty-third in succession from Ninus and Semiramis: lib. i. c. 5. The empire had lasted, according to Ctesias, more than 1360 years: lib. ii. p. 135. ed. Wess. He then mentions, that Arbaces a Median, and Belesys a Babylonian, stirred up the Medes, Persians, and Babylonians, to a revolt, p. 137; that the revolted were unsuccessful in three battles, and afterwards obtained as many victories; and that Ninus was taken in the third year, in the remarkable manner mentioned in Note on ch. ii. 6. We read in Tobit that Nineveh was taken by Nebuchodonosor and Assuerus. And Druisius asserts that Assuerus and Cyaxares are the same person. Jackson, in his Chronology, undertakes to shew that Nineveh was destroyed by Cyaxares or Assuerus king of Media, assisted by Nebo-Pul-Asar, Prefect of Babylon and father to Nebuchadnezzar, in the year before Christ 606: I. 307, 343. Nineveh was standing in the reign of Josiah, 2 Kings xxiii. 29. Zeph. i. 1. ii. 13. And Blair places its destruction in the third year of Jehoiakim, and before Christ 606.

The passage of the Tigris, says Dr. Grant, writing in 1839, transferred me from Mesopotamia into Assyria; and I stood upon the ruins of Nineveh, *that great city*, where the prophet Jonah proclaimed the dread message of Jehovah to so many repenting thousands, whose deep humiliation averted for a time the impending ruin. But when her proud monarchs had scourged idolatrous Israel, and carried the Ten Tribes into captivity,

and raised their hands against Judah and the holy city, the inspired strains of the eloquent Nahum, clothed in terrible sublimity as they were, met their full accomplishment, in the utter desolation of one of the largest cities on which the sun ever shone. *Nineveh is laid waste: who will bemoan her? She is empty, and void, and waste: her nobles dwell in the dust: her people are scattered upon the mountains, and no man gathereth them.* Where her gorgeous places once resounded to the strains of music and the shout of revelry, a few black tents of the wandering Arab and Türkoman are now scattered among the shapeless mounds of earth and rubbish, the ruins of the city, as if in mockery of her departed glory; while their tenants were engaged in the fitting employment of weaving *sackcloth of hair*, as if for the mourning attire of the world's great emporium, whose *merchants were multiplied above the stars of heaven.* The largest mound, from which very ancient relics and inscriptions are dug, is now crowned with the Moslem village of Neby Yûnas or the Prophet Jonah, where his remains are said to be interred, and over which has been reared, as his mausoleum, a temple of Islâm. — Dr. Grant's Nestorians, pp. 29, 30.

^a *Populous No.*—No-Amon, that is Thebes, famed for its hundred gates, and vast number of inhabitants; called by the Greeks Diospolis, or the city of Jupiter, because of a celebrated temple of Jupiter built there; and, for the same reason, called No-Amon by the Egyptians. According to Archbishop Usher, Nahum here refers to the invasion of Egypt by Sennacherib, Annals, A.M. 3292.

Populous No, נֹא אַמֹּן, should be *No*, or Na-Amûn, taken from the Egyptian HIN-AMOYN, or AMOYN-HI, *the abode of Amun*, or Diospolis. Wilkinson's Egypt, vol. I. p. 12.

Nahum foretells that No-Ammon should share a like fate with Nineveh.—Newcome.

No-Amon was so called, not because the kings of Egypt were nursed and brought up there, as Jarchi and Abarbinel think, but

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

That was situate among the rivers, *that had* the waters round about it,

from Ham the son of Noah, whose land Egypt was; or from Jupiter Ammon, worshipped there. No-Amon signifies the mansion or palace of Ham or Hamon: the Egyptians, as Herodotus says, II. 42, call Jupiter by the name of Ammon. The Targum interprets it of Alexandria the Great, a city so called long after this, when it was rebuilt by Alexander the Great;—so Jarchi, Kimchi, and Ben Melech, understand it: others take Diospolis or Thebes to be meant, famous in Homer for its hundred gates; though some think this was not the number of the gates of the city, but of the temples in it; and others are of opinion that these were so many palaces of princes. Ved Mela de Situ Orbis, lib. i. c. 9. Diodor. Sicul. lib. i. p. 43. The city was built by Osiris; or, according to others, by Busiris; and seems more likely to be the place here meant, since here was a temple dedicated to Jupiter, called by the Egyptians Ammon, as Diodorus Siculus relates, and it was a very large and populous city. Indeed, according to the above historian, it was in compass but a hundred and forty furlongs; which is to be understood of the city when first built, and before it was enlarged; for it must have been a great deal larger in after-times, if we may judge of it by its ruins.—Strabo, Geograph. lib. xvi. p. 561. ed. Casaubon, who was an eye-witness of them quickly after its last destruction by Cornelius Gallus, says the footsteps of its largeness were seen four-score furlongs in length, or ten miles; and even this was but small, in comparison of what it was before it was destroyed by Cambyses, when it is said to reach four hundred and twenty furlongs, or fifty-two miles and a half. See the Universal History, vol. I. p. 396. It was the metropolis of all Egypt; and formerly the whole country was called after its name, as Herodotus observes, II. § 15. The accounts given of its inhabitants are incredible, and particularly of the soldiers it sent out: according to the epitaph of Rhampses, seven hundred thousand soldiers dwelt in it; which number Diodorus Siculus gives to all the people in Egypt, but, though it may seem too large for Thebes, must be too little for all Egypt; especially if what Agrippa

in Josephus says is right, De Bello Jud. lib. ii. c. 16. § 4. that Egypt, from Ethiopia and the borders of Judæa to Alexandria, had no less than 7,500,000 inhabitants: however, if Pomponius Mela may be credited, when it was necessary, the hundred palaces in Thebes could each of them send out ten thousand armed men, or, as some say, twenty thousand: and if what Diodorus Siculus affirms is true, that twenty thousand chariots used to go out from thence to war, this shews it to have been a very populous city indeed, and might well be called *Populous No*; but now it is utterly destroyed, first by the Assyrians and Babylonians, then by the Persians, and last of all by the Romans: the first destruction must be here referred to, if this city is designed. Strabo says, in his time it was only inhabited in villages; and Juvenal speaks of it as wholly lying in ruins; and Pausanias, making mention of it with other cities which abounded with riches, says they were reduced to the fortune of a middling private man, yea, were brought to nothing. It is now, or what is built on the spot or near it, called Luxor, or Lukorcen. Some think the city Memphis is meant: so Vitrington on Is. xix. 5. see Ezek. xxx. 14, 15: this was for many ages the metropolis of all Egypt. Strabo calls it a large and *populous* city, and full of men, and second to Alexandria in his time. The compass of it, when first built, was 150 furlongs: but now there is no more remaining of it than if there had never been such a city; nay, it is not easy to say where it once stood. Now, Nineveh is asked, or its inhabitants, if it could be thought that their city was in a better and safer condition than this city: it might indeed, according to the account of it by historians, and as in the prophecy of Jonah, be larger, and its inhabitants more numerous; but not better fortified, which seems to be the thing chiefly respected, as follows.—Gill. The site of Heliopolis, says Robinson, is marked by low mounds, inclosing a space about three quarters of a mile in breadth; which was once occupied partly by houses, and partly by the celebrated Temple of the Sun. The area is now a ploughed field, a garden of herbs;

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

Whose rampart *was* the sea^a, and her wall *was* from the sea?

and the solitary obelisk, which still rises in the midst, is the sole remnant of the former splendours of the place. This was the On of the Egyptians, where the father of Joseph's wife was priest. The Lxx translate the name On by Heliopolis, City of the Sun; and the Hebrew prophet calls it Beth-she-mesh, Jer. xliii. 13: see the Note there. The city suffered greatly from the invasion of Cambyses; and in Strabo's time it was a mass of splendid ruins. In the days of Edrisi and Abdallatif, the place bore the name of 'Ain Shems; and in the neighbouring village, Matariyeh, is still shewn an ancient well bearing the same name. Near by it is a very old sycamore, its trunk straggling and gnarled, under which legendary tradition relates that the holy family once rested.—Robinson's Bib. Res. vol. I. pp. 36, 37. See Note on Jer. xli. 25.

^a *The sea*.—The river Nile, which to the present day in Egypt is named *el-Bahr*, the *Sea*, as its most common appellation. Our Egyptian servant, who spoke English, says Robinson, always called it *The Sea*. Compare Wilkinson's Thebes &c. 40.—Robinson's Biblical Researches, vol. I. p. 542.

The word יַרְדֵּן, *the rivers*, is the Hebrew plural of the Egyptian word IAO, *river*, applied to the Nile. The word *sea* is in the Hebrew, *water*, or *waters*, and does not apply exclusively to the sea.—Wilkinson's Egypt, vol. I. p. 12.

This agrees with Alexandria—according to the description of it by Strabo, Geog. lib. xvii. p. 545; Solinus, Polyhistor, ch. 45; and Josephus de Bello Jud. lib. ii. ch. 16, § 4—which had two seas on each side of it; the Egyptian Sea on the north, and the Lake Mareotis on the south, as well as the canals of the Nile running into it from various parts; and is represented as very difficult of access, through the sea, rivers, and marshy places about it; and, besides, might have a wall towards the sea, as by this account it should seem, as well as the sea itself as a wall and rampart to it: and this description also agrees with Diospolis or Thebes, which, though more inland, yet, as Bochart observes, it had, as all Egypt had, the two seas, the Red Sea and the Mediterranean

Sea, and the canals of the Nile, which might be said to be a rampart to it: Phaleg. lib. i. ch. v. col. 6, 7. So Isocrates says of all Egypt, that it is fortified with an immortal wall, the Nile, which not only affords a defence, but sufficient food, and is insuperable and inexpugnable; nor is it unusual to call rivers and lakes seas, and particularly the Nile and its canals: Busiris, p. 437. See Is. xi. 15. & xviii. 1, 2. Ezek. xxxii. 2: and in the Alcoran the Nile is often called a sea: vide Schultens in Job xiv. There is another Diospolis in Egypt, near Mendes, which, as Strabo says, had lakes about it, Geog. lib. xvii. p. 551; but this being a more obscure place, is not likely to be intended here; though Father Calmet is of opinion that it is here meant; it being situated in the Delta, on one of the arms of the Nile, between Busiris to the south, and Mendes to the north. The description seems to agree better with Memphis, whose builder, Uchoreus, as Diodorus Siculus says, chose a very convenient place for it, where the Nile divided itself into many parts, and made the Delta, so called from its figure; and which he made wonderfully strong after this manner: whereas the Nile flowed round the city built within the ancient bed of it, and in its increase would overflow it, he cast up a very great mound or swell of the river, and was of the use of a fortress against enemies by land; and on the other parts all about he dug a large and deep lake, which received a very great deal of the river, and filled every place about the city but where the mound or rampart was built, and so made it amazingly strong; whence the kings after him left Thebes, and had their palace and court here: and so Herodotus, who makes Menes to be the builder of it, says, that without the city he caused lakes to be dug from the river to the north and to the west, for to the east the Nile itself bounded it: Euterpe, c. 99. And Josephus, who also makes Minæus, or Menes, the first Pharaoh, to be the builder of it, speaks of that and the sea together, as if not far off each other: Antiq. l. viii. c. 6. sect. 2. Now, if a city so populous, and so well fortified by art and nature, as each of these were, says Gill, was taken, and its inhabitants carried captive,

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

- 9 Ethiopia and Egypt *were* her strength^a, and *it was* infinite ;
 Put and Lubim *were* ¹thy helpers^b.
 10 Yet *was* she carried away, she went into captivity^c:
 Her young children also were dashed^d in pieces at the top of all the streets ;
 And they cast lots for her honourable men,
 And all her great men were bound in chains.
 11 Thou also shalt be drunken :
 Thou shalt be hid,
 Thou also shalt seek strength because of the enemy.
 12 All thy strong-holds *shall be like* fig-trees with the first-ripe figs :

MARG. ¹ v. 9. *thy helpers.* Heb. *in thy help.*

Nineveh could not depend on her numbers or situation for safety, which were not more or better than this.

^a *Ethiopia was her strength.*—The Ethiopians were very numerous, as may be learnt from 2 Chron. xiv. 9 ; and so were the Egyptians, to whom some interpreters strictly connect this sentence. In the times of Amasis, as Mela relates, there were 20,000 cities in it ; and Josephus says there were in it 750 myriads of men. As Sethon king of Egypt, and Tirhakah king of Ethiopia, were about this time the allies of the Jews, in whom they trusted, no doubt they were confederate together, and so both the strength of this city : see Isai. xxxvi. 6. and xxxvii. 9. — Gill. Dr. Prideaux, in his Scripture History, under the fifteenth of Hezekiah, with great reason supposes this calamity to have been brought upon No by Sennacherib, about three years before he besieged Jerusalem, in the time of Hezekiah : and as at that time Sevechus, the son of Sabacon or So, mentioned 2 Kings xvii. 4, was king both of Egypt and Ethiopia, so they are mentioned here as confederates ; and Isaiah foretells that they should be vanquished by Sargon or Sennacherib, Isaiah xx. 4 : whereas the destruction of No, foretold by Jeremiah xlvi. 25, and Ezek. xxx. 14, was after this brought to pass by Nebuchadnezzar.—Preb. Lowth.

^b *Put and Lubim were thy helpers.*—Put, or the Putim, were the people of the Moors, that dwelt in Mauritania ; and Lubim were the Lybians that bordered on Egypt, and whose country is sometimes reckoned a part

of it. The Jews say Lybia is Egypt : see Acts ii. 10. These several people were the confederates of No ; and helped them, not only by their commerce with them, but in time of war assisted them against their enemies : and yet, though so strengthened by alliances, were not safe and secure ; and therefore Nineveh could not depend upon such helps and helpers. Gen. x. 6. Jer. xlv. 9. Ezek. xxvii. 10. xxx. 5. xxxviii. 5. See Bouchart's Phaleg. lib. iv. c. 33. and Winer's Biblisches Realwörterbuch, B. II. p. 308.

^c *She went into captivity.*—According to Archbishop Usher and Dean Prideaux, the destruction of the city of Thebes was by Sennacherib, in his expedition against Egypt, which he harassed, for three years together, from one end to the other ; at which time Sevechus, the son of Sabacon or So, the Ethiopian, was king of Egypt ; and Egypt and Ethiopia were as one country, and helped each other ; but could not secure this city from falling into the hands of Sennacherib, about three years before he besieged Jerusalem : and so, according to Mr. Whiston, it was destroyed three years before the army of Sennacherib was destroyed at Jerusalem.

^d *Were dashed &c. — Shall be dashed.* The original word may have the force of the present tense, *are dashed* : and Nahum may refer to a past taking of No by Sennacherib, as Prideaux supposes. See Is. xx. 4. or as I rather think he may predict the taking of it by Nebuchadnezzar, Jer. xlvi. 25. Ezek. xxx. 14. See Prid. Ann. 713.—Newcome *in loc.*

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SECT. III.

HEZEKIAH—14TH YEAR. B. C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

If they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women:

The gates of thy land shall be set wide open unto thine enemies:

The fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong-holds:

Go into clay, and tread the mortar,

Make strong the brickkiln.

15 There shall the fire devour thee;

The sword shall cut thee off,

It shall eat thee up like the cankerworm:

Make thyself many as the cankerworm,

Make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven:

The cankerworm spoileth¹, and fleeth away^a.

17 Thy crowned *are* as the locusts^b,

MARG. ¹ V. 16. *spoileth, or spreadeth himself.*

^a *The cankerworm spoileth, and fleeth away.*—יִלֵּךְ פֶּשֶׁט or *puts off*. פֶּשֶׁט exspoliavit; proprie est, exuere, vestem detrahere, et exspoliare, De Dieu—*puts off* its clothes, disrobes and changes its form; or breaks out with force, as the Septuagint, out of its former worm state, and appears a beautiful butterfly, and then flies away. The word is rendered a caterpillar, Psalm cv. 34. Jer. li. 14; and what we translate *spoileth*, is used of stripping or putting off of clothes; 1 Sam. xix. 24. Cant. v. 3; and the sense may be, that though their merchants were multiplied above the stars of heaven, in which there may be an allusion to the increase of caterpillars, ver. 15, yet, as the caterpillar drops its clothes and flies away, so their merchants, through fear of the enemy, would depart in haste, or be suddenly stripped of their riches, which make themselves wings and fly away, Prov. xxiii. 5. These merchants, at their beginning, might be low and mean, but increasing, adorning, and enriching themselves in a time of peace, fled away in a time of war; or *spreads itself, and flies away*; so these creatures spread themselves on the earth, and devour all they can, and then spread their wings and are gone; suggesting that in like manner the merchants of Nineveh would serve them; get all they could by merchandize among them, and then

betake themselves elsewhere, and especially in a time of war, which is prejudicial to merchandise; and hence nothing was to be expected from them, or any dependence had upon them.—Gill. It is a rare thing to find even those who have shared with us in our joys willing to share with us in our griefs also. The cankerworms will continue upon the field while there is any thing to be had, but they are gone when all is gone. Riches themselves are as the cankerworm, which on a sudden flies away, as the eagle towards heaven: Prov. xxiii. 5.—Henry.

^b *Thy crowned are as the locusts.*—Tributary kings, and hired officers, as some think, who might be distinguished by what they wore on their heads; or their own princes and nobles, who wore coronets or diadems; unless their religious persons are meant, their Nazarites and devotees, their priests; these were like locusts for their number, fear, and flight in time of danger, or for their spoil of the poor. Some locusts have been seen with little crowns on their heads, as those in Rev. ix. 7. In the year 1542 came locusts, out of Turkish Sarmatia, into Austria, Silesia, Lusatia, and Misnia, which had on their heads little crowns. Vid. Frantzii Hist. Animal. Sacr. par. 5. c. 4. p. 799. In the year 1572 a vehement wind brought large troops of locusts out of Turkey into

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

And thy captains as the great grasshoppers^a,
Which camp in the hedges in the cold day,
But when the sun ariseth they flee away,
And their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria:

Thy nobles¹ shall dwell *in the dust*:

Thy people is scattered upon the mountains^b, and no man gathereth *them*.

19 *There is no healing*² of thy bruise^c; thy wound is grievous:

MARG. ¹ v. 18. *nobles, or valiant ones.*

² v. 19. *healing.* Heb. *wrinkling.*

Poland, which did great mischief, and were of a golden colour; Ibid. p. 798: and Ælianus speaks of locusts in Arabia, marked with golden-coloured figures, Hist. Animal. lib. x. c. 13: and mention is made of the shining locust, shining like gold, in the Targum on Jer. li. 27.

^a *Great grasshoppers.*—It is observed by some naturalists, that those locusts which appear in great swarms are larger than such as are seen at other times: Lemery Dict.—Harmer understands by *the cold day*, the day of cooling, the time when people first retire to their summer-houses or country-seats: and by the expression *When the sun ariseth*, he thinks is meant when the summer advances: see James i. 11. Obs. III. chap. 3.

Great grasshoppers—or *locusts of locusts*—כְּנֹיֵב ut locustæ locustarum: that is, those of the largest size.—Vatablus, Pagninus, Montanus.

^b *Thy people is scattered upon the mountains.*—The destruction of Nineveh, and so of the whole empire, is placed by Dr. Prideaux in the twenty-ninth year of Josiah's reign, and in the year 612 before Christ; and, by what Josephus says, it appears to have been but a little while before Josiah was slain by Pharaoh-necho, who came out with an army to the Euphrates, to make war upon the Medes and Babylonians, who, he says, had overturned the Assyrian empire; being jealous, as it seems, of their growing power. Learned men justly regret the loss of the Assyriaca of Abydenus, and of the History of the Assyrians by Herodotus, who promised it, Clio, c. 184, but whether he finished it or no is not certain; however, it is not extant; and in one place, speaking of

the Medes attacking Nineveh, and taking it, he says, But how they took it I shall shew in another history; Ibid. c. 106: all which, says Gill, had they come to light and been continued, might have been of singular use in explaining this prophecy.

The tributary princes deserted Nineveh in the day of her distress; and did not collect an army to succour her. See Herod. p. 52. lib. 13, 14. ed. Wess. for the conduct of the Assyrian allies in the first siege; and Diod. Sic. lib. ii. p. 140. § 26. ed. Wess., who, speaking of the siege in which Nineveh fell, says that when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty; that the king despatched messengers to all his subjects, requiring forces from them to assist him; and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout his empire, relying on an oracle that the city could not be taken till the river became its enemy.

^c *There is no healing of thy bruise.*—It is evident that the prophecy of Nahum against Nineveh is a solemn announcement of what the Lord had resolved to bring to pass; not like Jonah's preaching to the same people—a warning, to which if they would give heed they might avoid the threatened woe. Indeed, whilst Jonah's words were addressed, by God's direction, to the Ninevites themselves, it does not appear that Nahum's prophecy was ever uttered in Nineveh at all. Rather, it seems to have been proclaimed to God's people in the land of Judah, for their comfort and encouragement, as well as for their warning, to assure them of the

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SECT. III.

HEZEKIAH—14TH YEAR. B.C. 713.

PROPHETS—ISAIAH, MICAH, AND NAHUM.

NAHUM iii.

All that hear the bruit of thee shall clap the hands over thee :
For upon whom hath not thy wickedness passed continually ?

B.C. 712.

The prophet lamenteth the invasion of Jewry by the Persians. He reproveth their human wisdom and worldly joy.

ISAIAH xxii. 1—14.

1 The burden of the valley of vision^a.

What aileth thee now,

destruction of their enemies, to prove to them that God would not spare the wicked. The reasons of this dreadful doom are here set down at length, together with the particulars of the sentence to be executed. The city was full of falsehood, and robbery, and blood-shedding, and the pollutions of idolatry. It was moreover active in propagating the abominations of idol-worship, in the nations round about. Such were its crimes. Its sentence is, defeat, and slaughter, and disgrace ; to be made a gazing-stock to its former admirers ; to be desolate, even as No, a populous city of Egypt, had become ; to be cut off in the midst of drunken festivity ; to seek help, but to obtain none ; to find its strong-holds worthless, its men feeble as women, its gates no barrier to the enemy, its multitude no strength, its merchants no support, its princes no defence, its wound incurable, its utter ruin unavoidable. What an amount of human suffering is summed up in this lively description of the overthrow of a great city and great empire ! What suffering of body ! What anguish of mind ! Strange that these should be thought glad tidings to bring to Judah, and their report the publishing of peace ! See ch. i. 15. But so it is when the angel, in the Book of Revelation, preaches *the everlasting Gospel*, it is in terms full of terror to the wicked : *Fear God, and give glory to him ; for the hour of his judgment is come* : Rev. xiv. 6, 7. The Gospel does indeed proclaim pardon to the penitent. This is that which makes it such joyful news. But it also reveals, on the same warrant, the certainty of death, eternal death, eternal misery, awaiting those who refuse to repent. And as these are the chief enemies of Christ and of his Church, the tidings of their doom cannot but be glad tidings unto Zion. And welcome will

be the day of its accomplishment unto Zion's children ; because thenceforth there will be for them no more temptation, no more sins, no more evil communication with sinners, no risk of being made partakers of their plagues. Lord, may thy kingdom come ! Lord, may thy will be done ! Whether it be to spare or punish, whether to save or to destroy, be it but done according to thy holy will, and all, we feel assured, all must be for the best. — Girdlestone's Comm. Lect. 1431.

^a *The valley of vision.*—This chapter contains a sad prophecy against Judah, which is called *The valley of vision*, because of God's revealing himself there to his prophets. The prophet foretells the heavy times which were coming upon that people by the Assyrian army, before it was miraculously destroyed ; that the slain should not only be slain with the sword, but also with famine, ver. 2 ; for the invasion of that army should cause husbandry to be neglected, so that briers and thorns should come upon the land through neglect ; and this should continue for many days and years together, and lamentations for the pleasant trees and fruitful vine, as chap. xxxii. 10—13. Elam and Kir, Persia and Assyria, should be combined in this invasion, and should fill the country with chariots and horsemen ; that by this misery the Lord should discover the covering or uncloak the hypocrisy of Judah, for now they would shew their carnal confidence, verr. 9—11, and their carnal security, verr. 12, 13. He prophesies of the displacing of Shebna from being over the household, and placing of Eliakim in his room ; which came to pass when Rabshakeh lay before Jerusalem, Isai. xxxvi. 22. — Dr. Lightfoot's Works, vol. II. pp. 263, 264.

Vitringa is of opinion that the prophet has

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXII.

That thou art wholly gone up to the house-tops^a?

2 Thou that art full of stirs,

A tumultuous city, a joyous city :

in view the invasion of Jerusalem by the Chaldeans under Nebuchadnezzar, in the first part of this chapter, verr. 1–5, which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5; and that of the Assyrians under Sennacherib, in the latter part, verr. 6–14, which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, verr. 8–11. Compare 2 Chron. xxxii. 2–5.

The English interpreters have very much mistaken the design of the following prophecy, in telling us, in the contents, that the former part of the chapter relates to the invasion of Jewry by the Persians; an occurrence mentioned neither in sacred nor profane history, and not at all probable, whether we consider the distance of Persia from Jewry, or that the Persians were at this time subject to the king of Assyria, and upon that account are mentioned in verse 6 as part of Sennacherib's army, with which he invaded Judæa and besieged Jerusalem, to which juncture of time the former part of the chapter relates.—Preb. Lowth.

For an explication of the term *burden*, see Note on Isa. xiii. 1. נִיֵּי, *the valley*, the Septuagint renders φάραγγος. Chaldee, *The burden of the prophecy respecting the city which dwells*, i.e. *is built in the valley, which the Prophets have prophesied concerning it*. There can be no doubt that Jerusalem is intended: see verr. 9, 10. It is not usual to call it *a valley*; but it may be so called, either because there were several valleys *within* the city and adjacent to it, as the vale between Mount Zion and Moriah; the vale between Mount Moriah and Mount Ophel; between these and Mount Bezetha; and the Valley of Jehoshaphat, the Valley of the Brook of Kedron, &c. without the walls of the city: or more probably it was called *a valley* in reference to its being *encompassed with hills*, rising to a considerable elevation above the city. Mount Olivet was on the east, and overlooked the city. Thus in Psalm cxxv. 2, it is said, *As the*

mountains are round about Jerusalem, so the LORD is round about his people. Jerusalem is also called *a valley* and *a plain* in Jer. xxi. 13: *Behold I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD*. Thus it is described in Reland's Palestine, The holy city is placed in the midst of valleys and hills. See Gesenius. It was common with Isaiah and the other Prophets to designate Jerusalem and other places, not by their proper names, but by some appellation that would be descriptive: see chap. xxi. l. xxix. l. *Of vision*—רוֹאֵן. The word here means that Jerusalem was eminently the place where God made known his will to the Prophets, and manifested himself to his people by visions.—Barnes.

The *titles* of these several oracles or prophecies seem to have been affixed to them by the transcribers from some remarkable phrase in a passage about the beginning of each prophecy; as here, for instance, from the name given to Jerusalem in verse 5, the oracle of *the valley of vision* takes its denomination.—Rosenmüller.

^a *Gone up to the house-tops*.—The houses in the East were in ancient times, as they are still, generally built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones or a strong plaster of terrace, and guarded on every side with a low parapet wall: see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, 1 Sam. ix. 25—see also the Lxx in that place—they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open: those that open to the street are so obstructed with lattice-work, that no one either without or within can see through them. Wherever, therefore, any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner,

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PROPHETS—ISAIAH AND MICAH.

ISAIAH XXII.

Thy slain *men* are not slain with the sword^a,
Nor dead in battle.

3 All thy rulers are fled together,
They are bound¹ by the archers^b:

MARG. ¹ v. 3. *by the archers.* Heb. *of the bow.*

when any one has occasion to make any thing public, the readiest and most effectual way of doing it is to proclaim it from the house-tops to the people in the streets. *What ye hear in the ear, that publish ye on the house-top*, says our Saviour, Matt. x. 27. The people's running all to the tops of their houses gives a lively image of a sudden general alarm.—Lowth.

^a *Thy slain men are not slain with the sword.*—The words *thy slain*, here דללך, seem to be intended to be applied to the soldiers on whom the defence of the city rested; and to mean those who had not died an honourable death in the city, in its defence, but who had fled in consternation; and who were either taken in their flight and made captive, or who were pursued and put to death in an ignominious flight. To be slain with the sword, here is equivalent to being slain in an honourable engagement with the enemy. But here the prophet speaks of their consternation, their cowardice; and of their being partly trampled down in their hasty and ignominious flight by each other, and thus slain; and partly of the fugitives being overtaken by the enemy, and thus put to death. Perhaps also there may be the idea that many might die by famine or the pestilence; but the main idea seems to be that of cowardice, pusillanimity, and the ignominious death that would result.—Barnes.

^b *All thy rulers are fled together, they are bound by the archers, &c.*—Bp. Lowth renders this verse thus:

All thy leaders are gone off together; they are fled from the bow;

All that were found in thee are fled together; they are gone far away.

He conceives that there is an inconsistency in the sense according to the present reading; for if the leaders were bound, אסר, how could they flee away? for their being bound, according to the obvious construction and

course of the sentence, is a circumstance prior to their flight. He therefore follows Houbigant, who reads דסרו, remoti sunt, *they are gone off*. גלו transmigrauerunt, Chald. which seems to confirm this emendation.

This emendation, Barnes says, is made without the slightest authority. There has been a great variety in the interpretation of this passage. The Lxx read it, *And the captives are bound with severity* σκληρῶς δεδεμένοι εἰσι. The Chaldee, *And the captives migrate from the extending bow*. Jarchi renders it, *Who from the fear of arrows were bound, so that they shut themselves up in the city*. Vitringa renders it, *They were bound from treading, i.e. extending or using the bow; or they were bound by those who tread, i.e. use the bow*; indicating that they were so bound, that they could not use the bow in defence of the city. Barnes thinks that the connexion here requires the word אסר should be used in the sense of being bound or influenced by fear: they were so intimidated, so much under the influence of terror, so entirely unmanned and disabled by alarm, that they could not use the bow; or this was caused by the bow, i.e. by the bowmen or archers who came to attack the city. It is true, he says, that no other instance occurs in which the word is used in precisely this sense; but instances in abundance occur where strong passion, as of fear, for instance, is represented as having a controlling or disabling influence over the mind and body, when it takes away the energy of the soul, and makes a person timid, feeble, helpless, as if bound with cords or made captive. The word אסר commonly means, to bind with cords, or to fetter; to imprison, Gen. xlii. 24. Jud. xvi. 5. 2 Kings xvii. 4; to yoke, 1 Sam. vi. 7, 10; and then to bind with a vow: Numb. xxx. 3. Hence it means to bind with fear or consternation.

נקשר from the bow. It may be taken as

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PROPHETS—ISAIAH AND MICAH.

ISAIAH XXII.

All that are found in thee are bound together,
Which have fled from far.

- 4 Therefore said I, Look away from me^a; I will weep bitterly¹,
Labour not to comfort me, because of the spoiling of the daughter of
my people.

MARG. ¹ v. 4. *I will weep bitterly.* Heb. *I will be bitter in weeping.*

in Is. xxi. 17, for archers or bowmen; and it may mean that they were so bound by fear that they could not use the bow, using the preposition **ב** in a negative signification, as it often is; or it may mean that they were intimidated and unmanned by the bowmen, or from fear of the archers who approached the city. *Which have fled from far*: that is, either they have fled far away; or they had fled *from* far, in order to reach Jerusalem as a place of safety. Probably the latter is the sense. The general idea in this verse, says Barnes, is plain. It is designed to describe the consternation which would take place at the approach of the invader, and especially the timidity and flight of those on whom the city relied for protection and defence. Hence, instead of entering calmly and firmly on the work of defence, no inconsiderable part of the rulers of the city are represented as fleeing in a cowardly manner from the city, and refusing to remain to protect the capital. The word rendered *thy rulers*, קצינך, denotes either judges, magistrates, or civil rulers of the city, or military leaders. It is most usually applied to the latter, Josh. x. 24. Jud. xi. 6, 11. Dan. xi. 18; and probably refers to the military commanders.

In conformity with these views, Barnes translates the verse:

All thy leaders have fled together;
They are bound *by fear* from using the bow;
All that were found in thee were bound alike—
They had fled *to thee* from afar.

Part of the verse, says Prebendary Lowth, may be rendered more clearly thus: All that are found in thee have conspired together for fear of the archers; they have conspired together, *and* have fled a great way off. The adverb מרחוק does not only signify *from far*, but likewise *to a place a great way off*: see Is. xvii. 13. xxiii. 7. lvii. 9.

The following is Jenour's translation of this verse:

All thy rulers who fled together from the bow, are bound;

All thy people who are found are bound together, that fled afar off.

And he says in 2 Kings xxv. 4, we read: And the city was broken up, and all the men of war fled by night by the way of the gate between two walls which is by the king's garden—now the Chaldees were against the city round about;—and the king went the way towards the plain; and the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho, and bound him with fetters of brass, and carried him to Babylon. These words at once explain the meaning of the prediction contained in this verse, and shew its fulfilment. The following are the words of the original, with Bp. Stock's version:

כל-קצינך נדדו יחד
מקשת אסרו
כל-נמצאך אסרו וחדו
מרחוק בדרו;

All thy leaders are either gone off,
Or they are bound by the archers:
All that were within thee are either in bonds,
Or they are fled afar.

The acuteness of Rosenmüller has distinguished here a nice application of the adverb יחד, whose proper use is to correct the separate parts of a whole. It answers in this sentence to the repetition in Latin of the adversative particle *vel* or *aut*. Thus, *Principes tui vel fugerunt, vel capti sunt; inventi in te pars vincti sunt, pars aufugerunt.*—Rosenmüller.

^a *Look away from me.*—The Hebrew verb שׁוּ is rendered by our interpreters *Depart* or *turn away* from me, Job vii. 19. xiv. 6. i.e. Let me alone to myself, that I may indulge my grief. The prophet here sympathizes with the afflictions of his people. Compare Jer. iv. 19. ix. 1.—Preb. Lowth.

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxii.

- 5 For *it is* a day of trouble, and of treading down, and of perplexity
 By the Lord God of hosts in the valley of vision^a,
 Breaking down the walls,
 And of crying to the mountains^b.
 6 And Elam bare the quiver^c
 With chariots of men *and* horsemen,
 And Kir uncovered^d the shield^d.

MARG. ¹ v. 6. *uncovered*. Heb. *made naked*.

^a *The valley of vision*—Jerusalem. Note, ver. 1. Vitringa supposes that this was called the Valley of Vision because the prophet had a school in the valley that was near the Temple. But the more probable reason is that given in the Note on ver. 1. Phoca, as quoted by Reland, *Palæst.* p. 839, says that Jerusalem was admirable in this respect, that it seemed to be at the same time elevated and depressed—elevated in respect to Judæa in general, but depressed in respect to the surrounding hills.—Barnes.

^b *Crying to the mountains*.—Such terrible calamities were to befall the inhabitants of the metropolis of Judæa, that their lives were to become more bitter than death: they would rather have been crushed under the mountains than exposed to these dreadful judgments, which threatened the most direful miseries. A far more terrible day of trouble and perplexity is fast approaching, when men shall bitterly cry to the hills and mountains to fall upon them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. If the prospect of that day of distress, which is already past, made the prophet, who was a man of fortitude, weep and mourn, ought we not to be deeply affected with the prospect of the general Judgment? Rev. vi. 16, 17. Ps. l. 3. 2 Thess. i. 7, 8.—Macculloch.

^c *Elam bare the quiver*.—Elam, or Susiana, was inhabited by various tribes of people: *The Elamæi*, or *Elymæi*, along with the Kissi, seem to have been the oldest inhabitants, not only of Susiana Proper, but also of Persia: hence the writers of Scripture comprehend under the name of Elam the country of the Persians generally. The Elymæi dwelt partly in the north, partly in the south of Susiana. In the latter, which is fertile, the inhabitants follow agriculture:

in the north, which is mountainous, almost every man was a soldier and a robber. As the Elymæi occupied the greater part of the country, they were able to bring into the field a considerable body of troops, who were mostly archers. Strabo xv. 3, 12. p. 732. In the high and rugged mountains which separate Susiana from Persis dwelt the *Uxii*, a barbarous and plundering tribe, who exacted tribute even of the Persian monarchs, when they travelled from Susa into Persis. Strabo, sect. 2 and 6. pp. 728, 729. Plinii Hist. Nat. vi. 27. Assemanni Bibl. Orient. tom. III. Pt. ii. p. 758. The Cossæi, Strabo xi. 12, 6. p. 524, occupied the northern mountains of Susiana, on the borders of Media; and were, like the *Uxii*, a rude and uncultivated race, who despised all refinement of manners as effeminacy, and, though occupying a small and barren territory, yet sent into the field three thousand archers. In was in that capacity that all these tribes were chiefly celebrated; for in the description in Isai. xxii. 6, of a hostile army that was to go forth against Jerusalem, it is said,

Elam bears the quiver,

And comes with chariots, footmen, and riders.

When Jeremiah, chap. xlix. 34--39, threatens this people with conquest and subjugation, he begins with these words:

Thus saith Jehovah of Hosts!

Behold! I break the bow of Elam,

The chief instrument of his might.

Rosenmüller's Bib. Geog. vol. I. pp. 189, 190.

^d *Kir uncovered the shield*.—Kir was a city of Media, where the river Kyrus or Cyrus flows: 2 Ki. xvi. 9. Amos i. 5. ix. 7. This was evidently then connected with the Assyrian monarchy, and was engaged with it in the invasion of Judæa. Perhaps the

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HEZEKIAH—15TH YEAR. B. C. 712.

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ISAIAH XXII.

- 7 And it shall come to pass,
*That thy choicest valleys*¹ shall be full of chariots,
 And the horsemen shall set themselves in array at² the gate^a.
- 8 And he discovered the covering of Judah,
 And thou didst look in that day to the armour of the house of the forest^b.
- 9 Ye have seen also the breaches of the city of David, that they are many :
 And ye gathered together the waters of the lower pool^c.
- 10 And ye have numbered the houses of Jerusalem,
 And the houses have ye broken down to fortify the wall.
- 11 Ye made also a ditch between the two walls^d for the water of the old pool :

MARG. ¹ v. 7. *thy choicest valleys.* Heb. *the choice of thy valleys.* ² *at, or toward.*

name Kir was given to a region or province lying on the river Cyrus or Kyrus. This river unites with the Araxes, and falls into the Caspian Sea. The idea here is that Media was engaged in the siege.—Barnes.

Ben Melech says that Kir was a city belonging to the king of Assyria. They prepared the shield—uncased their shields, which were before covered to keep them clean and preserve them from rust ; or they polished them, made them bright, as the word in the Ethiopic language signifies, as De Dieu has observed, see Isai. xxi. 5. These might be most expert in the use of the shield and sword, as the others were with bow and arrows. Some render Kir *a wall* ; as the Targum, *And to the wall the shields stuck* : and the Vulgate Latin Version is, *The shield made bare the wall* : but it is best to understand it as the proper name of a place.—Gill. See Winer's *Biblisches Realwörterbuch*.

^a *The horsemen shall set themselves in array at the gate.*—Vitringa thinks that the prophet, having foretold in the preceding verses the judgments of God on the Valley of Vision, now proceeds to speak of some less considerable calamities. *They shall sit down closely to besiege.*—Bishop Stock. שַׁחַד שְׁמוֹנֶה *ponendo posuerunt*, sc. *præsidium*.—Rosenmüller.

^b *The armour of the house of the forest*—The arsenal, &c. Built by Solomon within the city, and called The house of the forest of Lebanon ; probably from the great quantity of cedar from Lebanon which was employed in the building : see 1 Kings vii. 2, 3. x. 17. Neh. iii. 19.—Lowth *in loc.* See also Rosenmüller.

^c *The waters of the Lower Pool.*—There were two pools in or near Jerusalem, supplied by springs : the Upper Pool, or the Old Pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30, towards the higher part of the city, near Sion or the city of David ; and the Lower Pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city, and brought them into the city by a conduit or subterraneous passage cut through the rock ;—those of the Old Pool to the place where he made a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work, that not only the historians have made particular mention of it, 2 Kings xx. 20. 2 Chron. xxxii. 2, 3, 5, 30, but the son of Sirach also has celebrated it, in his encomium of Hezekiah, Ecclus. xlviii. 17.—Lowth.

^d *Ye also made a ditch between the two walls*—That is, they made a *reservoir* to retain the water. The word *ditch* here means a reservoir, a lake, a pond, or a place for the collecting of waters. *Between the two walls.*—Hezekiah built one of these walls himself : 2 Chron. xxxii. 5. Comp. 2 Kings xxv. 4. and Jer. xxxix. 4. The truth seems to have been, that Jerusalem was supplied with water from two fountains ; one of which is called The fountain of *Gihon*, 2 Chron. xxxii. 30 ; and the other is that which is so frequently mentioned as the Fountain or Pool of Siloam. The former flowed in the western part of the city, and was anciently *without* the walls.

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxii.

- But ye have not looked unto the maker thereof^a,
 Neither had respect unto him that fashioned it long ago.
- 12 And in that day did the Lord God of hosts call
 To weeping, and to mourning,
 And to baldness, and to girding with sackcloth :
- 13 And behold joy and gladness,
 Slaying oxen, and killing sheep,
 Eating flesh, and drinking wine :
 Let us eat and drink ;
 For to-morrow we shall die^b.

Thus, in time of a siege, the supply of water from this source would be cut off from the inhabitants, and it would be of great advantage to the enemy. In order to prevent this, Hezekiah run a wall *around* this fountain, connecting the wall at each end with the old wall of the city, and forming the reservoir between these two walls. It thus happened that on that part of the city Jerusalem had a double wall. This was deemed a work of great utility, and was one of the acts which particularly distinguished the reign of Hezekiah. It is only mentioned in the Book of Kings, chap. xx. 20. and 2 Chron. chap. xxxii. 2—5, 30, but the son of Sirach has also mentioned it in his encomium on Hezekiah:—Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water: Eccus. xlviii. 17. *Of the old pool*—The pool with which the city was formerly supplied with water, probably used extensively before the waters of Siloam had been collected in reservoirs for the use of the city. *But ye have not looked*—You have not relied on God. You have depended on your own resources, and on the defences which you have been making. It is right to make these preparations; but when made, your sole reliance should be on God. This probably described the *general* character of the people. Hezekiah, however, was a pious man, and doubtless really depended on the aid of God. *The maker thereof*—God, by whose command and aid all these defences are made; who has given you ability and skill to make them. Or, perhaps, it may refer particularly to the *pool*; and mean that God had made *it*, and they should rely on him. *Neither had respect*.—

God had made this fountain, and it had *long* been a supply to the city. He had a claim therefore to their gratitude and respect. *He* had made it; and *he* could easily dry it up.—Barnes.

^a *Ye have not looked unto the Maker thereof*.—In taking the above-mentioned precautions to defend themselves against their enemies, the Jews were not guilty of any sin; on the contrary, they only acted wisely and prudently. Their sin consisted, not in using means, but in trusting exclusively to them, and in having no regard to Jehovah the Creator of all things, and who alone could make those means available for their defence.—Jenour.

^b *Let us eat and drink; for to-morrow we shall die*—That is, it is inevitable that we must soon die. The army of the Assyrians is approaching. The city cannot stand against them. It is in vain to make a defence; and in vain to call upon God. Since we must soon die, we may as well enjoy life while it lasts, and give ourselves to feasting, and consume the food which we have. This is always the language of the epicure; and it seems to be the language of no small part of the world. Probably if the real feelings of the great mass of worldly men were expressed, they could not be better expressed than in the language of Isaiah: We must soon die at all events. We cannot avoid that; it is the common lot of all. And since we have been sent into a dying world; since we had no agency in being placed here; since it is impossible to prevent this doom, we may as well enjoy life while it lasts, and give ourselves to pleasure, dissipation, and revelry. While we can, we will take our comfort; and when death

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PROPHETS—ISAIAH AND MICAH.

ISAIAH xxii.

- 14 And it was revealed in mine ears by the LORD of hosts^a,
Surely this iniquity shall not be purged from you till ye die,
Saith the Lord God of hosts.

He prophesieth Shebna's deprivation, and Eliakim, prefiguring the kingdom of Christ, his substitution.

ISAIAH xxii. 15—25.

- 15 Thus saith the Lord God of hosts,
Go, get thee unto this treasurer,
Even unto Shebna^b, which is over the house, and say,

comes we will submit to it, simply because we cannot avoid it.—Thus, while God calls men to repentance and seriousness; while he would lead them to himself for true happiness; and while he would urge them, by the consideration that this life is short, to prepare for a better; and while he designs that the nearness of death should lead them to think solemnly of it, they abuse all his mercies, endeavour to thwart all his arrangements, and live and die like the brutes. This passage is quoted by St. Paul, in his argument on the subject of the Resurrection, in 1 Cor. xv. 32.—Barnes.

^a *It was revealed in mine ears by the Lord of Hosts, &c.*—that is, JEHOVAH revealed it to me. Surely this iniquity shall not be pardoned; this sin of refusing to trust God; this sin of giving yourselves to riot when he called you to weeping and to mourning; this sin of refusing to make preparation for what is before you, and of being ready for death, should it come! Few sins can be more aggravated than that of revelry and riot—of thoughtlessness and mirth over the grave. Nothing can shew a more decided disregard of God, and nothing a more grovelling and sensual disposition. And yet it is the common sin of a foolish and wicked world; and there can be nothing more melancholy, than that a world hastening to the grave should give itself to riot and dissipation; nothing more certainly shews the deep and dreadful degradation of the race than the actual conduct of the thoughtless and the pleasure-loving world. One would think that the prospect of a speedy and certain death would deter men from sin: but it is found that the very reverse is true: the nearer men approach death, the more reckless and abandoned do they often become. The *strength* and *power*

of depravity is thus shewn in the fact, that men *can* sin thus when near the grave, and when every consideration should deter them from it. *Shall not be purged from you*—Shall not be pardoned or removed. You shall *continue* thus till you die. The Chaldee renders this, *the second death*. The sense is, that the sin was so great that it should not be expiated or pardoned, but that they should die unforgiven. The word rendered *purged*, יִכַּפֵּר, is that which commonly denotes *atonement* or *expiation*. But it is here used in a large sense, to denote that it should never be forgiven.—Barnes. Examples of this use of נָלַח may be found in 1 Sam. ii. 27. iii. 21.—Rosenmüller.

^b *This treasurer, even unto Shebna.*—The remainder of this chapter is occupied with a prediction respecting Shebna, and the promotion of Eliakim in his place. From the prophecy itself, it appears that Shebna was prefect of the palace, ver. 15; or that he was in the highest authority in the time of Hezekiah. That he was an unprincipled ruler is evident from the prophecy; and hence Isaiah was directed to predict his fall, and the elevation of another in his place. Whether this Shebna is the same that is mentioned in Isaiah xxxvi. is not known. But the probability is, that it was not the same person; for the Shebna there mentioned is called a *scribe*, ver. 22; and that was *after* the fall of Shebna here mentioned, for it occurred after Eliakim had been placed over the palace. Eliakim was then in office, and was sent on that embassy to Sennacherib, Isa. xxxvi. 3, 22. xxxvii. 2. The probability is, therefore, that this was some other man of the same name; unless it may have been that Shebna, after being degraded from the rank of prefect of the palace, or prime-minister, became a *scribe*,

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SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXII.

16 What hast thou here? and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
As he¹ that heweth him out a sepulchre on high^a,
And that graveth an habitation for himself in a rock?

MARG. ¹ v. 16. *As he, or O he!*

or had an inferior office under Eliakim, which is scarcely probable. The prophecy contains the following things: I. A *command* to Isaiah to go to Shebna, and to reprove him for his self-confidence in his sin, verr. 15, 16. II. A declaration that he should be carried captive to a foreign land, verr. 17, 18. III. A declaration that he should be deposed and succeeded by Eliakim, ver. 20. IV. A description of the character and honours of Eliakim, and his qualifications for the office, verr. 21--24: and, V. A confirmation of the whole prophecy, or a summing up the whole in a single declaration, ver. 25. *Unto this treasurer—הסֵכֵן*. The Vulgate renders this, *To him who dwells in the tabernacle*. The LXX render it, εἰς τὸ παστοφόριον, *To the place where was the recess, cell, chamber, treasury-room*; or perhaps the room which the treasurer of the Temple occupied. The Hebrew word סֵכֵן means *to dwell with* or *to be familiar with any one*; then to be an associate or friend: or hence the participle is applied to one entrusted with the care of any thing, a steward, a treasurer, &c. Jerome explains this in his Commentary, as meaning, *Go to him who dwells in the tabernacle which in Hebrew is called Sochen*. He understands by this some room or recess in the Temple where the treasurer or prefect of the Temple dwelt. Our Translators have expressed probably the true sense by the word *treasurer*. *Which is over the house*—That is, either who is over the Temple, or over the palace: Barnes understands it of the latter. Shebna was not high-priest; and the expression *over the house* more properly denotes one who hath the rule of the palace, or who was the principal minister of the king. See 1 Kings xviii. 3: *And Ahab called Obadiah, which was the governor of his house*. Here the expression undoubtedly denotes the prime-minister, or one who had the charge of the royal residence, a station of great importance. What was the offence or crime of Shebna it is impossible to say.

The Jewish commentators say that he was intending to betray the palace and city to Sennacherib; but although this is possible, yet it has no direct proof.

Shebna the scribe, mentioned in the history of Hezekiah, Isa. xxxvi, seems to have been a different person from this Shebna the treasurer or steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person who at the time of Sennacherib's invasion was actually treasurer, the son of Hilkiiah. If so, this prophecy was delivered—as the preceding, which makes the former part of this chapter, plainly was—some time before the invasion of Sennacherib. As to the rest, history affords us no information.—Lowth.

^a *As he that heweth him out a sepulchre on high*.—Persons of high rank in Judæa, and in most parts of the East, says Bishop Lowth, were generally buried in large sepulchral vaults hewn out in the rock, for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high—in a lofty vault; and that probably in a high situation, that it might be more conspicuous. There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock, near the top: the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of the sepulchres are about thirty feet in the perpendicular from the valley; which is itself raised perhaps half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot; and Kempfer. Diodorus Siculus, lib. xviii, mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.—*On high*, says Rosenmüller, like the sepulchres

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SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXII.

- 17 Behold, ¹ the LORD will carry thee away with a mighty captivity²,
And will surely cover thee.
- 18 He will surely violently turn
And toss thee *like a ball*^a into a large country³:
There shalt thou die,
And there the chariots of thy glory *shall be the shame of thy lord's house*^b.
- 19 And I will drive thee from thy station,

MARG. ¹ v. 17. *the LORD will carry thee away with a mighty captivity, &c. or the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely &c.*

² *a mighty captivity.* Heb. *the captivity of a man.*

³ v. 18. *large country.* Heb. *large of spaces.*

of the royal house of Judah described by Maundrel and Arvieux, hewn out of the rock; one in Jerusalem, containing twenty-four cells; the other in its suburbs, containing twice that number. Their vaulted roofs are supported by pillars.

^a *He will toss thee like a ball.*—Lowth has well expressed the sense of this: He will whirl thee round and round, and cast thee away. Thus it refers to the action of throwing a stone with a sling, when the sling is whirled round and round several times before the string is let go, in order to increase the velocity of the stone that is thrown. The idea is here, that God designed to cast him into a distant land, and that he would give such an *impulse* to him that he would be sent afar, so far that he would not be able to return again.—Barnes. Some interpret the words thus: He will wrap thee up close like a ball or bundle, and carry thee captive into a large or wide country; but I think the Septuagint, with which the Chaldee phrase agrees, has given the best sense of the place. It joins the latter part of the preceding verse to this, and translates both verses to this effect: Behold the LORD shall carry thee away with a mighty captivity, and shall divest thee of thy robe. He shall strip thee of thy glorious coronet, and shall cast thee out like a ball in a wide country. The grammarians observe that the verbs in Hebrew have two contrary significations. So *שָׁשׂ* To take root, and To pluck up by the roots; *חָטָא* To sin, and To make an atonement for sin; *בֵּרַךְ* To bless and To curse; *נֶפֶשׁ* a soul or living creature, and a dead carcase. See Dr. Pococke's Not. Misc. cap. ii.: and

by the same reason, *צִנִּיף* may signify both To adorn and disrobe. We may further observe, that the verb *צִנִּיף*, and the noun derived from it, are in all other places used only for adorning the head with a mitre.—Preb. Lowth.

^b *And there the chariots of thy glory shall be the shame of the Lord's house.*—

And there shall thy glorious chariots
Become the shame of the house of thy Lord.
Lowth.

And there shall be thy splendid chariots,
O thou disgrace of the house of the Lord!

Barnes.
There shall thy splendid chariots perish,
Thou disgrace of the house of thy Lord!

Noyes.
There shall be thy proud chariots,
O thou disgrace of thy master's house!

Rosenmüller.

The Chaldee renders it: And there the chariots of thy glory shall be converted into ignominy, because thou didst not preserve the glory of the house of thy Lord. Probably the correct interpretation is that which regards the latter part of the verse, *the shame of thy Lord's house*, as an address to him as the shame and disgrace of Ahaz, who had appointed him to that office; and of Hezekiah, who had continued him in it. The Jews say, that when he left Jerusalem to deliver it into the hands of the enemy, they asked him where his army was: and when he said that they had turned back, they said, Thou hast mocked us;—and that thereupon they bored holes in his heels, and tied him to the tails of horses, and that thus he died.—Barnes.

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SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxii.

- And from thy state shall he pull thee down.
 20 And it shall come to pass in that day,
 That I will call my servant Eliakim the son of Hilkiah:
 21 And I will clothe him with thy robe^a,
 And strengthen him with thy girdle^b,
 And I will commit thy government into his hand:
 And he shall be a father to the inhabitants of Jerusalem,
 And to the house of Judah.
 22 And the key of the house of David will I lay upon his shoulder^c;
 So he shall open, and none shall shut^d;

^a *I will clothe him with thy robe.*—Both Eliakim and Shebna were ministers of state under Hezekiah; the former being master of the household, and the latter scribe or secretary. Shebna, being a very wicked man, was a fit instrument to be employed by Manasseh in the former part of his reign, and was therefore made first minister of state; and Eliakim, who was of quite a different character, was set aside. Shebna, according to the prophecy here delivered, was carried with his master into captivity, and never returned: and Manasseh, on his repentance and return to Jerusalem, entrusted the government to Eliakim, who conducted it with singular wisdom and piety, to the great honour of the king and happiness of the people. The key of the house of David being entrusted to him, he became a father to the inhabitants of Jerusalem and to the house of Judah.

Their names seem to intimate their character and destiny. Eliakim signifies, *My God will lift me up*, or establish me; and Shebna, *Depart now*, recede from thy place.—*Jeour.*

^b *I will strengthen him with thy girdle*—That is, he shall wear the same girdle that thou didst. The sash or girdle was worn by all: see Isa. iii. 24. In that girdle was usually the purse, and to it was attached the sword. The girdle was sometimes highly ornamented and beautiful. Often, among the Orientals, the girdle was adorned with gold and precious-stones, and was regarded as the principal embellishment of the dress.—*Barnes.*

^c *The key of the house of David will I lay upon his shoulder.*—A key is that by which a house is locked or opened. To possess

it, therefore, is to have free access to the house, or controul over it. *The house of David* was built for his royal residence. It was on Mount Zion. To have the key of it was to have the chief authority at court, or to be prime-minister. Bishop Lowth supposes that the key was of considerable magnitude; and was made crooked; and that thus it would lie readily on the shoulder. How much was I delighted, says Roberts, when I first saw the people, especially the Moors, going along the streets, each with his key on his shoulder. The handle is generally made of brass, though sometimes of silver, and is often nicely worked in a device of filigree. The way it is carried, is, to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one shoulder and half on the other. For a man thus to march along with a large key on his shoulder shews at once that he is a person of consequence.—*Roberts.*

^d *So shall he open, and none shall shut, &c.*—The expression means, that he should have the highest authority in the government, and is a promise of unlimited power. Our Saviour has made use of the same expression, to denote the unlimited power conferred on his Apostles in his Church, Mat. xvi. 19; and has applied the same expression to himself, Rev. iii. 7.—*Barnes.* Herein Eliakim was an eminent type of Christ, who, as a son over his own house, has an unlimited authority in the Church. See Rev. iii. 7. compared with Matt. xvi. 19. The latter part of the expression is applied to God, Job xii. 14. Indeed the words imply such a sovereign

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SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxii.

And he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place^a;

And he shall be for a glorious throne to his father's house^b.

24 And they shall hang upon him all the glory of his father's house^c,

The offspring and the issue,

All vessels of small quantity, from the vessels of cups, even to all the vessels of flagons¹.

25 In that day, saith the LORD of hosts,

Shall the nail that is fastened in the sure place be removed,

And be cut down^d, and fall :

And the burden that *was* upon it shall be cut off^e :

For the LORD hath spoken *it*.

MARG. ¹ v. 24. *vessels of flagons, or instruments of viols.*

and absolute power as cannot belong to any person but such an one as is *God* as well as man.—Preb. Lowth.

^a *As a nail in a sure place.*—They do not drive with a hammer, says Sir John Chardin, the nails that are put into the Eastern walls: the walls are too hard, being of brick; or, if they are of clay, too mouldering: but they fix them in the brick-work, as they are building. They are large nails with square heads like dice, the ends being bent so as to make them cramp-irons.—Harmer's Observations, I. p. 191. They were of necessary and common use, and of no small importance in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself; and have no name to express it by, but what conveys to us a low and contemptible idea. *Grace hath been shewed from the Lord our God, saith Ezra ix. 8, to leave us a remnant to escape, and to give us a nail in his holy place;* that is, as the margin of our Bible explains it, *A constant and sure abode.*—Lowth *in loc.*

^b *A glorious throne to his father's house.*—That is, his father's house and all his own family shall be gloriously seated; shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.—Lowth.

^c *They shall hang upon him all the glory of his father's house.*—One considerable part of the magnificence of the Eastern princes consisted in the great quantity of

gold and silver vessels which they had for various uses, 1 Kings x. 21, 16, 17. These were ranged in order upon the walls of the armoury, see Cant. iv. 4, upon pins worked into the walls on purpose, as above mentioned, Ezek. xv. 3. Eliakim is considered as a principal stake of this sort, immoveably fastened in the wall, for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependants, from the highest to the lowest.—Lowth.

^d *Removed, and cut down.*—This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.—Lowth.

^e *The burden that was upon it shall be cut off*—All that it sustained. Here the prophet means all that was dependent upon the office of Shebna—the honour of his family, his emoluments, his hope of future fame, or of an honoured burial: all these would fail, when he was removed from his office. This is one instance of the usual mode of the divine administration. The errors of a man entrusted with office or power entails poverty, disgrace, and misery, on all who are connected with him. Not only is his own name disgraced, but his sin diffuses itself as it were on all connected with him. It involves them in want and shame and tears; and the design is, to deter those in office from

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SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

God's heavy judgment upon Jerusalem. The unsatiableness of her enemies. The senselessness and deep hypocrisy of the Jews. A promise of sanctification to the godly.

ISAIAH XXIX.^a

I Woe to Ariel¹, to Ariel^b,

MARG. ¹ v. 1. *Woe to Ariel, or O Ariel, that is, the lion of God. Ezek. xliii. 15, 16.*

sin, by the fact, that their crimes and errors will thus involve the innocent, and stamp disgrace on those whom they love. — Barnes.

^a *Isaiah* xxix.—This chapter is not immediately connected with the preceding or following chapters, though it is not improbable they were delivered about the same time. The prophecy in the chapter, according to Barnes, consists of two parts: I. The invasion of Judæa by Sennacherib, and its sudden deliverance, verses 1--8; and II. A reproof of the Jews for their prevalent infidelity and iniquity.

I. The invasion of Judæa, and distress that would be brought upon Jerusalem; and its sudden deliverance, verses 1--8.

a. Ariel would be filled with grief and distress, 1, 2.

b. JEHOVAH would encamp against it, and besiege it; and it would be greatly straitened and humbled, 3, 4.

c. Yet the besieging army would be visited with sudden calamity and destruction—represented here by thunder and tempest and flame, 5, 6.

d. The enemy would vanish as a dream; and all his hopes would be disappointed, as the hopes of a hungry and thirsty man are disappointed who dreams of having satisfied his hunger and thirst, 7, 8.

There can be no doubt, he adds, that this portion of the prophecy refers to the invasion by Sennacherib: and the design of this portion is to give assurance, that though Jerusalem would be attacked, and in imminent danger, yet it would be suddenly delivered.

II. The second part consists of reproofs of the inhabitants of Jerusalem for their infidelity and impiety.

a. They were full of error; and all classes of people were wandering from God, reeling under error, like a drunken man, verse 9.

b. A spirit of blindness and stupidity

everywhere prevailed among the people, 10--12.

c. Formality, and external regard for the institutions of religion, prevailed, but without its life and power, 13.

d. They attempted to lay deep and skilful plans to hide their wickedness from JEHOVAH, 15.

e. They were unjust in their judgments, making a man an offender for a word, and perverting just judgments, 21.

f. For all this they should be punished:

1. The wisdom of their wise men should fail, 14.

2. The scorner would be consumed, 20.

g. There would be an overturning; and the people would be made acquainted with the law of God, and the truly pious would be comforted, 16--19. Those who had erred would be reformed, and would come to the true knowledge of God, 22--24.

^b *Woe to Ariel!*—The prophet calls the altar *Ariel*, and Jerusalem, *Ariel*, or *The lion of God*; the one for devouring sacrifices, the other for devouring men by slaughter; and he threatens, that God would distress Ariel the city, and it should be as Ariel the altar, with abundance of slain about it. This chapter refers to the final desolation of Judah by Nebuchadnezzar.—Dr. Lightfoot.

Bishop Lowth understands this chapter, and the four following, to refer to the invasion by Sennacherib, the great distress of the Jews while it continued, their sudden and unexpected deliverance by God's immediate interposition in their favour, the subsequent prosperous state of the kingdom under Hezekiah, interspersed with severe reproofs and threats, &c. Bishop Horsley is of opinion that these chapters allude to a great contest between the Church and enemies of God.—The inspired prophet, says Macculloch, addressing himself chiefly to the inhabitants of Jerusalem, under the mystical name of Ariel, foretells the great calamities which, in process

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SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

- The city¹ where David dwelt !
 Add ye year to year^a;
 Let them kill sacrifices².
 2 Yet I will distress Ariel,
 And there shall be heaviness and sorrow :
 And it shall be unto me as Ariel^b.
 3 And I will camp against thee round about^c,

MARG. ¹ v. 1. *The city, or Of the city.* 2 Sam. ii. 5, 9. ² *kill sacrifices.* Heb. *cut off the heads.*

of time, were to be inflicted upon that city, and to commence with the expedition of Sennacherib into Judæa. He labours to convince them of their insensibility as to divine dispensations, and their ignorance of the true doctrine of Salvation, on account of which he denounces against them the terrible judgments of the Almighty. Notwithstanding, he declares that the Church of God should not be left in a destitute condition; the time being fast approaching when great revolutions were to take place in the world; the disobedient Jewish people being rejected; the Gentiles, who had been hitherto involved in darkness, were to be illuminated by the knowledge of the truth, and to manifest themselves to be the true spiritual children of Abraham. These predictions are interspersed with some important truths and precious promises, intended for the consolation of the godly. Bishop Lowth and Jenour render the words קִרִית דָּוִד *the city which David besieged*; and the latter says that this is the proper meaning of דָּוִד, which is explained in the Lexicons, by *Castrametari, to pitch a camp*, Numb. ii. 34. 1 Sam. xiii. 17; and that it never signifies simply *to dwell*. David besieged Jerusalem with an army, after Saul's death, and took it: see 2 Sam. verr. 6--8.

^a *Add ye year to year.*—This is spoken ironically: Go on year after year; keep your solemn feasts; yet know that God will punish you for your hypocritical worship, consisting of mere form, destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.—Bp. Lowth. Let another year pass over you, another rotation of your festivals take place, and I will distress Jerusalem by a siege.—Rosenmüller.

^b *It shall be unto me as Ariel*—As the hearth of the great altar.—Lowth. That

is, it shall be the seat of the fire of God, which shall issue from thence to consume his enemies, Is. xxxi. 9. Ezekiel plainly calls the hearth of the great altar of burnt-offerings by this name. Or, perhaps, all on flame, as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans;—an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.—Lowth.

^c *I will camp against thee round about, &c.*—The word כָּדָר, *round about*, means, *as in a circle*. The word דָּוִר in Is. xxii. 18. means *a ball*; but here it evidently signifies *a circle*. A similar form of expression occurs, in regard to Jerusalem, in Luke xix. 43: *For the days shall come upon thee, that thine enemies shall cast a trench—χάρακά, a rampart, a mound—about thee—σοι, against thee, and compass thee round—περικυκλώσουσί σε, encircle thee.* So also Luke xxi. 20. The Lxx render this, *I will compass thee, as David did*; evidently reading it as if it were כָּדָר; and Lowth observes, that two MSS thus read it, and he himself adopts it. But, says Barnes, the authority for correcting the Hebrew text in this way is not sufficient, nor is it necessary. The idea in the Hebrew text is a clear one, and evidently means that the armies of Sennacherib should encompass the city. *A mount*—a rampart, a fortification, or rather, perhaps, the word מַצֵּב, means a post, a military station, from יָצַב to place, to station. The word in this form occurs nowhere else in the Scriptures; but the word מַצֵּב occurs in 1 Sam. xiii. 23. xiv. 1, 4. 2 Sam. xxiii. 14, in the sense of a military post or garrison. For *forts* the Lxx read πύργους *towers*; and also two MSS, by the change of a single letter γ instead of ρ. But there is no necessity for altering the Hebrew text. Bp. Lowth prefers the Lxx. All these

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SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And will lay siege against thee with a mount,
And I will raise forts against thee.

- 4 And thou shalt be brought down, *and* shalt speak out of the ground,
And thy speech shall be low out of the dust^a,
And thy voice shall be, as of one that hath a familiar spirit, out of the ground

operations, notwithstanding they were to be carried into execution by the adversaries of Jerusalem, God appropriates to himself. The Assyrians and Romans, who were to be the active instruments of performing this service, are not so much as mentioned. The whole work is attributed to Jehovah, who, by claiming it as his peculiar prerogative, inculcates the important truth, that all events, whether prosperous or adverse, depend entirely upon God. Without him, neither Chaldæans nor Romans would have done any thing.—Macculloch.

Sennacherib sent an army, under Tartan, Rabсарis, and Rabshakeh, against Jerusalem; but no intimation is given that they closely besieged the city: 2 Ki. xviii. 17--25. xix. 8.—and it is expressly said that Sennacherib should not encamp against it, Is. xxxvii. 33. Again, when the Assyrian chiefs approached Jerusalem, Hezekiah sent ambassadors to them; yet they made no humiliating submissions; but having heard Rabshakeh's insulting and blasphemous menaces, they answered him not a word: Isaiah xxxvi. 21, 22. 2 Kings xviii. 36, 37. No doubt numbers of the Jews were extremely dejected, and ready to make any submissions; but the language of these verses seems to imply that the city should be closely environed, and at length taken and laid even with the ground: and in this full meaning the prophecy had its full accomplishment, when Jerusalem was destroyed by the Chaldæans, and afterwards by the Romans. It is very natural to suppose that many of the surviving Jews, when thus reduced to extremities, would in the most abject manner buy their lives of the haughty conquerors. Instead of their former confident and presumptuous language, they would express themselves with the most timid and servile entreaties and doleful complaints; like those that had familiar spirits, who affected to speak in a feeble, shrill, whining tone from the belly, as if the voice came up out of the earth, while they lay grovelling on the ground.—Scott.

^a And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, &c.

ושפלת מארץ תדברי
ומעפר תשח אמרתך
והיה כאוב מארץ קולך
ומעפר אמרתך תצפצף ;

And thou shalt be humbled; as out of the ground shalt thou speak,
And from the dust shalt thou steal out thy words :

And thy voice shall be from the ground, like that of a necromancer,
And from the dust thou shalt chirp thy words. Bishop Stock.

That the souls of the dead, says Bishop Lowth, uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as the Jews. This appears from several passages of their poets—Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice; so as to deceive those who applied to them, by making them believe that it was the voice of a ghost. They had a way of uttering sounds as if they were formed, not by the organs of speech, but deep in the chest or in the belly; and were thence called *ῥαυοῖς*, ἐγγαστρίμυθοι, *ventriloque*. They would make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves, the better to impose upon those who consulted them. Ἐξ ἐπιτηδῆς τὸ γένος τοῦτο τὸν ἄμυδρον ἦχον ἐπιτηδεύονται, ἵνα διὰ τὴν ἀσάφειαν τῆς φωνῆς τὸν τοῦ ψευδοῦς ἀποδιδράσκωσιν ἑλεγχον. Psellus de Dæmonibus, apud Bochart, I. p. 731. These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat. From these arts of the necromancer the popular notion

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

- And thy speech shall whisper¹ out of the dust.
- 5 Moreover the multitude of thy strangers shall be like small dust^a,
And the multitude of the terrible ones *shall be* as chaff that passeth away :
Yea, it shall be at an instant suddenly.
- 6 Thou shalt be visited of the LORD of hosts
With thunder, and with earthquake, and great noise^b,
With storm and tempest,
And the flame of devouring fire.
- 7 And the multitude of all the nations
That fight against Ariel,
Even all that fight against her and her munition, and that distress her,

MARG. ¹ v. 4. *whisper*. Heb. *peep*, or *chirp*.

seems to have arisen, that the ghosts' voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.—Bishop Lowth.

The prophecy contained in this and the three preceding verses was in some measure, not long after its delivery, fulfilled by Sennacherib king of Assyria, who laid siege to Jerusalem. Though the prophet, doubtless, had some respect to that event, yet it is certain, from the history he has given of it, that he looked beyond that period, to another and more dreadful calamity. The Assyrian forces, though they invested the city, do not appear to have surrounded it on every side, to have cast a trench about it, nor to have built towers from whence they might annoy the inhabitants. The siege of the city by the Chaldeans, though not attended with all the circumstances here mentioned, more fully accomplished these predictions; whilst the assault and conquest of the city by the Romans fulfilled them in every particular, as may be seen in the history of Josephus, who related the exact fulfilment of the prophecy. That historian particularly mentions, that Titus built a wall about the city of Jerusalem, of thirty-nine furlongs in length, with thirteen forts in it; by means of which the people were pent up in the city, famished and reduced to inexpressible distress. This dreadful calamity, the total overthrow of the city and Temple which belonged to those who for a long period were honoured to be the people of God, must be attributed, as the Scriptures declare, to their sins against the

Holy One of Israel. See Joseph. de Bell. Jud. lib. vii. ch. xvi. xvii. xx.

^a *The multitude of thy strangers shall be like small dust.*—These verses, 5—7, contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images; perhaps more adapted to shew the greatness, the suddenness, the horror of the event, than the means and manner by which it was effected. Comp. ch. xxx. 30--33.—Lowth.

^b *With earthquake, and great noise, &c.*—This and the preceding verse contain a description of the destruction of Sennacherib's army which besieged Jerusalem; and it is probable these were the means employed by the angel of the Lord, in that terrible slaughter which he made in the Assyrian camp.—Macculloch. This seems to be an address to the mighty army of the Assyrians. Such transitions are not uncommon in the writings of Isaiah: compare Isai. xxx. 30. The army of the Assyrian was cut off by an angel sent from God, Isaiah xxxvii. 36. It is possible that all the things here referred to may have been employed in the destruction of the Assyrian host, though they are not particularly specified in the history. But it is not absolutely necessary to understand this verse in this manner. The image of thunder and earthquake and lightning is an impressive representation of sudden and awful judgment in any manner. The sense is, that they should be suddenly destroyed by the direct visitation of God. See Isai. ix. 5. xxvi. 11.—Barnes.

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

Shall be as a dream^a of a night vision.

8 It shall even be

As when an hungry *man* dreameth^b, and, behold, he eateth;

But he awaketh, and his soul is empty:

Or as when a thirsty man dreameth, and, behold, he drinketh:

But he awaketh, and, behold, *he is* faint, and his soul hath appetite:

So shall the multitude of all the nations be,

That fight against mount Zion.

9 Stay yourselves, and wonder^c;

^a *As a dream.*—Sennacherib and his mighty army are not compared to a dream, because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man when he awakes from a dream, in which fancy has presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, but not obvious: it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See De Sac. Poës. Hebr. Prælect. xii.

^b *As when a hungry man dreameth, &c.*—This parable was remarkably verified in the Chaldeans and Romans, who fought against Mount Zion, and laboured to overturn the Jewish state, city, and Temple. Whilst they dreamed of victory, all their expectations were frustrated, and Jerusalem was found to be *a burdensome stone for all people. All that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it:* Zech. xii. 3. The Chaldeans, after having destroyed Jerusalem, saw the Church of God translated into their own country, flourishing even in the court of Nebuchadnezzar, not a few becoming proselytes to the Jewish religion. The Romans likewise, who triumphed in having overcome Jerusalem, were soon vanquished by the Apostles and Evangelists, by whom many of them were brought to the faith and obedience of the Gospel of Christ.—Macculloch. As the simile of the prophet is drawn from nature, an extract which describes the actual occurrence of such a circumstance will be

agreeable. The scarcity of water, says Park, was greater here, at Bubaker, than at Benown. Day and night the wells were crowded with cattle, lowing, and fighting with each other to come at the trough. Excessive thirst made many of them furious: others, being too weak to contend for the water, endeavoured to quench their thirst by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. The great scarcity of water was felt by all the people of the camp, and by none more than myself. I begged water from the Negro slaves who attended the camp, but with very indifferent success; for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the Negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey to me the streams and rivers of my native land: there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amid the wilds of Africa.—Park's Travels in Africa.

^c *Stay yourselves, and wonder.*—The prophet having foretold the temporal calamities which were to befall the inhabitants of Jerusalem on account of their hypocrisy, pride, and other sins, proceeds to denounce against them the spiritual judgments with which they were to be visited.—Macculloch. The effects produced upon the rulers of the Jewish people by the predictions of the prophet form the subject of this verse and the following. They did not understand his

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

Cry ye out, and cry¹:

They are drunken, but not with wine;

They stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep^a,MARG. ¹ v. 9. *Cry ye out, and cry, or Take your pleasure and riot.*

prophecies. When he uttered them, they stood looking with stupid astonishment upon one another, being at a loss to comprehend his meaning. Thus they were like drunken men. They were void of understanding on religious subjects, the Lord having withdrawn his Spirit, and given them up to the darkness of their natural mind: see Isaiah xxviii. 7. In this sense Jehovah had poured upon them the spirit of slumber, and had closed their eyes; that is, by withholding that which could alone enlighten them. Compare Isai. vi. 10. The verb *התמזמזו* seems evidently to be formed by the repetition of the pronoun *מה* *what*. It means, therefore, to be in a state of indecision; to stand doubting what to do; or, as we say familiarly in English, *shillyshallying*, which latter word is formed by the repetition of *shall I? shall I?* as the Hebrew is of *what? what?* See Taylor's Concordance.

They stand still and wonder; they look on and are astonished. Jenour.

They are struck with amazement; they stand astonished,

They stare with a look of stupid surprise. Bishop Lowth.

התמזמזו ותמזו

השתעשעו ושעו

שכרו ולא יין

נעו ולא שכר

Dally on, and wonder;

Turn yourselves, and stare around:

They are drunk, but not with wine;

They stagger, but not with strong liquor.

Bp. Stock.

The word rendered *stay yourselves* means properly to *linger, tarry, delay*: Gen. xix. 16. xliii. 10. 2 Sam. xv. 28. Here it seems to denote the state of mind in which, as we express it, any one is *fixed in astonishment*, in which one stops and stares at some strange and unexpected occurrence. The object of amazement which the prophet proceeds to

present, and which he supposes would excite astonishment, was the stupidity, dulness, and hypocrisy of a people who had been so signally favoured. Compare Heb. i. 1. There is in the original of *Cry out and cry*, a paronomasia, which cannot be conveyed in a translation. The word which is here used, *השתעשעו*, is one form of the verb *שעע*, which means usually to *make smooth, rub, spread over*; hence, to *be spread over*, in the Hithpael form, which is here used; and hence, perhaps, to *be closed*, and is applied to the eyes, Isai. vi. 10, to denote blindness, as if they were overspread with something by reason of which they could not see. Here it probably means, *Be ye dazzled and blinded*; which is, *Be ye astonished*, as in the former part of the verse. The idea seems to be that of some object of sudden astonishment, which stupifies the mind, dims the sight, and takes away all the powers of vision. The word is used in the same sense in Isai. xxxii. 3. Compare xxxv. 5. xlii. 19. Probably the idea here would be well expressed by the word *stare*—*Stare and look with stupid surprise*, denoting the attitude and condition of a man who is amazed and overwhelmed at some remarkable and unlooked-for spectacle.

Stand astonished, and wonder!

Stare, and be blinded with amazement!

Barnes.

^a *The Lord hath poured out upon you the spirit of deep sleep—*

כי־נָסַךְ עֲלֵיכֶם יְהוָה רוּחַ תְּרֵדָמָה

The word rendered *hath poured out*, *נָסַךְ*, is usually referred to the act of pouring out a libation or drink-offering in worship: Exod. xxx. 9. Hosea ix. 4. Here it means that JEHOVAH had sent it upon them; that he had as it were *drenched them*—Lxx, *πεπότικεν*—with a spirit of stupidity. This is traced to God in accordance with the usual custom in the Bible, by which his providential agency is recognised in all events:

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And hath closed your eyes :

The prophets and your rulers¹, the seers, hath he covered.

11 And the vision of all is become unto you

As the words of a book² that is sealed^a,MARG. ¹ v. 10. rulers. Heb. heads. ² v. 11. book, or letter.

see Isa. vi. 9, 10. Rom. xi. 8. The word rendered *deep sleep*, תרדמה, is the same as is used Gen. ii. 21, to denote the sleep which God brought on Adam ; and in Gen. xv. 12, to denote the deep sleep which fell on Abraham, and when a horror of great darkness fell upon him ; and in 1 Sam. xxvi. 12, to denote the deep sleep which came upon Saul, when David approached and took away the spear and the cruse of water from his bolster. The word properly denotes *sound repose*. Here it means spiritual sluggishness, inactivity, stupidity, which prevailed everywhere among the people in regard to the things of Religion.—Barnes. God is equally righteous when he sends spiritual as when he executes temporal judgments upon those who have exposed themselves to his dread displeasure. All that I suppose is ascribed to JEHOVAH, in these and similar expressions, is, that, as the just punishment of sin, he withholds from incorrigible transgressors the blessings which they have forfeited and despised. The accomplishment of this predication, of which Isaiah witnessed the commencement among his countrymen, took place in the days of the Messiah and his apostles. According to the prophecies and promises made to the Fathers, Jesus Christ appeared in the world in a manner quite different from the preconceived prejudices of the Jewish Doctors and people, who had greatly corrupted the word of God ; and therefore they set themselves to oppose him and his doctrine. They heard his divine instructions ; they beheld the untainted holiness of his life, and the wonderful works whereby his glory was illustriously displayed ; but, contrasting them with his mean parentage, his humble exterior condition, and the expectations they entertained respecting the manifestation of the kingdom of God, they were filled with disappointment and prejudice. They stayed and wondered ; they erred like men that are drunk ; they blasphemed the rock of their salvation ; they treated the

Holy Spirit with contempt, and persisted in rejecting the truth. The spirit of slumber, from the Lord of Hosts, seized not only the Jewish people, but likewise their priests, teachers, and scribes ; so that they became proof against conviction : and thus was fulfilled the tremendous spiritual judgment which is here threatened.—Macculloch. Vitringa.

This is one of many passages of Scripture which speak of judicial blindness in the understanding inflicted by God on the minds of men, in the way of judgment, as a punishment for sin. And it is a passage which greatly helps us to understand the justice of the judgment thus inflicted. For here we see the captious state of mind, the willingness to frame excuses for inattention to the truth, which constitutes at once the sin and punishment of the persons judged. God, in giving his revelation to mankind, vouchsafes to entreat us with the earnestness of love : *Read this, I pray thee.* The wise of this world answer, *It is sealed.* The Bible is obscure, they plead ; and therefore, forsooth, they will not give their minds to studying it attentively. The unlettered reply, that they cannot read ; as if this were not a reason to learn without delay ; or as if they ought not to take so much the more pains to hear frequently and attentively, the more they are debarred from the privilege of reading. Thus both parties remain in ignorance of the truth. And this their ignorance is thus daily made deeper and more dark, as the fittest punishment for the wicked indifference with which they wilfully reject the knowledge of the truth. God grant, that whether we can read, or only hear his blessed book, we may receive the word with gladness ; and may never provoke, at his hands, that worst of judgments that can befall us here, the closing of our eyes and hearts against the things which belong unto our peace !—Girdlestone's Comm. Lect. 1132.

^a As the words of a book that is sealed, &c.
—By this simple illustration the prophet

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

- Which *men* deliver to one that is learned,
 Saying, Read this, I pray thee :
 And he saith, I cannot ; for it *is* sealed :
- 12 And the book is delivered to him that is not learned,
 Saying, Read this, I pray thee :
 And he saith, I am not learned.
- 13 Wherefore the Lord said,
 Forasmuch as this people draw near *me* with their mouth^a,

seems to intimate that the people had no desire for spiritual knowledge, and that they were all ready to make frivolous excuses for not attending to his preaching ; and thus his prophecies were to them like the words of a book which was sealed to a person who could read, or an open book to one who had no knowledge of letters, unintelligible and useless. Compare Revel. v.—Jenour. The sad effect of this spirit of slumber was, that they could not discern the truth of the real visions, and the falsehood of the pretended ones : Or, every vision, particularly that which this prophet had seen for them or published to them, was become unintelligible : they had it among them, but were never the wiser for it. It answered not the intention, for it made no impression upon them. Neither the learned nor the unlearned were the better for all the messages God sent them by his servants the prophets, nor desired to be so. The ordinary sort of people excused themselves from regarding what the prophets said, with their want of learning and a liberal education ; as if they were not concerned to know and to do the will of God because they were not scholars :—It is nothing to me ; I am not learned. Those of better rank pretended that the prophet had a way of speaking which was obscure to them, and to which, though they were men of letters, they were not accustomed. Both these are groundless pretences ; for God's prophets have been no unfaithful debtors either to the wise or unwise : Rom. i. 14. Or we may take it thus : The book of prophecy was given to them sealed, so that they could not read it ; as a just judgment upon them, because it had been delivered to them unsealed, and they would not take pains to learn the language of it. Others made excuse for their not reading it, because they

were not learned. But observe, the vision is become thus to you whose minds the god of this world hath blinded ; but it is not so in itself—it is not so to all. The same vision, which to you is a *savour of death unto death*, to others is, and shall be, a *savour of life unto life*. Knowledge is easy to him that understandeth.—Henry.

^a *Forasmuch as this people draw near me with their mouth, &c.*—Two citations from this and the following verse, by Our Lord and St. Paul, Matt. xv. 7—9. 1 Cor. i. 18, 19. fully bear us out in applying the latter portion of this chapter to the times of the Gospel dispensation. But we must not confine its application to the beginning of those times. It applies not only to the Jews, and their rejection of Christ ; but also to the Gospel Church, both then and now, and also henceforth until the time of the end. Formality and hypocrisy are, even now, two of the chief obstacles which prevent God's chosen people, Christians, from being worthy of the name they bear. Many there are now, and there have been all along, richly deserving the severe reproof which the prophet here utters against those who sin in secret, and say, *Who seeth us ?* and which Our Lord in like manner addressed to some of the chief of evil-doers at that day, saying, *Woe unto you, scribes and Pharisees, hypocrites !* Matt. xxiii. 14. Faith also there is now, as there was faith found then, in quarters where we should least expect to meet with it. The last are first ; as well as the first, last. Lebanon is turned into a fruitful field, and the fruitful field into a forest. And we may look forward to a further and more ample fulfilment of the promises with which this chapter is concluded : for St. Paul, in a passage which throws light on this, speaks as if the preaching of the Gospel to the Gentiles

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And with their lips do honour me,

But have removed their heart far from me,

And their fear toward me is taught by the precept of men:

11 Therefore, behold, I will proceed¹ to do a marvellous work^a among this people,*Even a marvellous work and a wonder:*For the wisdom of their wise *men* shall perish,And the understanding of their prudent *men* shall be hid.15 Woe unto them that seek deep to hide their counsel from the Lord^b,MARG. ¹ v. 14. *I will proceed.* Heb. *I will add.*

would provoke the Jews to a godly jealousy; and argues, that if their fall have enriched the Gentiles with salvation, how much more their fulness: see Rom. xi. 11, 12. Let us pray then, with well-founded hope, that the Lord, *who redeemed Abraham*, will speedily fulfil his word concerning the house of Jacob. Let us, both by our prayers and also by our labours and our gifts, help forward the time, when they who have so greatly erred in spirit *shall come to understanding*, and they that have so long and so presumptuously murmured *shall learn doctrine*. And for ourselves, let us beware of ever harbouring for one moment the presumptuous reflections, *Who seeth us?* and *Who knoweth us?* Neither our works nor our thoughts can ever be hidden from the sight of God—from the knowledge of God; and that which He now sees and knows, He will bring to judgment before all the world hereafter.—Girdlestone's Com. Lec. 1133.

The judicial blindness here spoken of remains to this day. Still does the wisdom of their wise men perish; and still is the understanding of their prudent men hid. But darkness is only come upon Israel for a season. God, in his own due time, will enlighten their hearts; and the whole world will form only one flock, under one Shepherd.—Faber's *Horæ Mosaicæ*, vol. II. sect. iv. ch. 3.

The most refined arts of their deep politicians shall not avail their authors, nor be able to preserve them from God's judgment; and their most learned men shall lose their discretion.—This threatening was remarkably verified under the Gospel, when their crucifying Christ out of fear of the Roman power brought the Romans upon them; and the learned Rabbis ever since have minded little else but fabulous stories, and their Cabbalists

have vented trifles for profound mysteries.—Preb. Lowth.

^a *Behold, I will proceed to do a marvellous work &c.*

לכן הנני יוסף להפליא
את־העִס־הזה הפלא ופלא
ואברה חכמת חכמיו
ובנית נבניו תסתתר;

It is a spiritual judgment with which God threatens to punish their spiritual wickedness. They did, says Henry, one strange thing; they removed all sincerity from their hearts. Now God will go on and do another; he will remove all sagacity from their heads. *The wisdom of the wise men shall perish*: they played the hypocrite, and thought to deceive God; and now they are left to themselves, to play the fool; and not only to put a cheat upon themselves, but to be easily deceived by all about them. Those that make religion no more but a pretence to serve a turn, are out in their reckoning; and those that part with their uprightness are justly deprived by God of their understanding. This was fulfilled in the wretched infatuation under which the Jewish nation manifestly lay, after they had rejected the Gospel of Christ. They removed their hearts far from God; and therefore God justly removed wisdom far from them, and hid from their eyes the things which belonged even to their temporal peace. This is a marvellous work: it is surprising, it is astonishing, that wise men should on a sudden lose their wisdom, and be given up to strong delusions. Judgments on the mind, though least taken notice of, are the most wonderful.

^b *Woe unto them that seek deep to hide their counsel from the Lord!*—that is, who attempt to conceal their *real* intentions under

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And their works are in the dark,
 And they say, Who seeth us? and who knoweth us?
 16 Surely your turning of things upside down
 Shall be esteemed as the potter's clay^a:

a plausible exterior and correct outward deportment. This is most strikingly descriptive of the character of a hypocrite. His external conduct is fair; his observance of the duties of religion exemplary; his attendance on the means of grace, and worship of God, regular; his professions loud and constant; but the whole design is, to *conceal* his real sentiments, and to accomplish some sinister and wicked purpose by it.

Misery and woe are here denounced, says Macculloch, against those who secretly perpetrate the most enormous crimes, and artfully endeavour to conceal them from God. Their character is thus emphatically described, *They seek deep, to hide their counsel from the Lord.* The counsel which they foolishly essayed to conceal from the omniscient JEHOVAH included the wicked projects which they had deliberately formed, that they might be carried into execution at the most proper seasons. *Every purpose*, says the wise man, *is established by counsel*, and ought to be the result of mature consideration and good advice; otherwise it is not likely to be confirmed and settled. What is begun in folly, and without proper regard to God, shall issue in shame and disappointment. The reverse of this proposition was adopted by the persons spoken of; who atheistically and absurdly sought deep to hide their vicious designs from the Lord, before whom all things are naked and open. Notwithstanding the convictions they felt of their hearts and ways being well known to God, they tried to soothe their uneasy minds by supposing that he was not privy to their thoughts and schemes. They entertained delusive hopes that this was possible; else they would not have sought to conceal their counsels from his eyes, which penetrate the most secret recesses of the human heart. They sought to hide *their works in the dark*, practising wickedness in the most secret and covert manner. The flagrant enormities they committed could not bear the light; and therefore sought the shade of obscurity,

where they could not be seen by the eyes of mortals. Many transgressions prohibited in the Law of God are so extremely odious, that they cannot endure the light. They that are drunken are drunken in the night: then the thief and the robber dig through the houses which they had marked for themselves in the day-time; and the adulterer waiteth for the twilight as best adapted for the execution of his insidious designs. Such enormous sins are emphatically denominated, in Scripture, works of darkness, because they proceed from the darkness of ignorance; from those who love darkness rather than light, and lead down to the abodes of everlasting misery and woe. The woe which is denounced against persons of this description was remarkably inflicted in that period of the Church to which this prophecy had a peculiar reference, wherein the Jewish priests and rulers, under the most artful disguise and vile hypocrisy, endeavoured to cover their counsels and actions: notwithstanding they found, by experience, the extreme folly of all their concealed deep-laid designs, and that there is no wisdom or counsel against the Lord. Warned by their example, let us, in every enterprise in which we engage, ask direction of God: let us come to the light, that our deeds may be made manifest; and endeavour so to live as those who are conscious that the Lord seeth and knoweth us.

^a *Surely your turning of things upside down shall be esteemed as the potter's clay.*

הפככם

אם-כחמר היצר יחשב

Perverseness of yours!

Shall the potter be reckoned as the clay?

Bp. Stock.

Perverse as ye are! shall the potter be esteemed as the clay?

Bp. Lowth.

Is not this as if the clay would be esteemed the potter?

Jenour.

Your perverseness is as if the potter should be esteemed the clay.

Barnes.

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

For shall the work say of him that made it^a, He made me not?

Or shall the thing framed say of him that framed it, He had no understanding?

17 *Is it not yet a very little while,*

And Lebanon shall be turned into a fruitful field^b,

And the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book^c,

Luther renders it, O how perverse ye are! &c. Rosenmüller, O your perversity!

The sense of the passage, says Barnes, seems to be this: You are perverse in your views and conduct. *Your changing of things* is just as absurd as it would be for the thing formed to say to him that formed it, Why hast thou made me thus? It is as absurd for you to find fault with the government of God, as it would be for the clay to complain of a want of skill in the potter. You complain of God's laws, and worship him according to the commandments of men. You complain of God's requirements, and offer to him the service of the mouth and the lip, and withhold the heart. You suppose that God does not see you, and do your deeds in darkness. All this supposes that God is destitute of wisdom, and cannot see what is done. And it is just as absurd as it would be in the clay to complain that the potter who fashions it has no skill and no understanding.

^a *Shall the work say of him that made it, &c.*—St. Paul evidently refers to this passage Rom. ix. 20, where he is justifying the ways of God with man, and shews his entire sovereignty over his creatures. The folly of man consists in questioning the justice of proceedings which he is no more capable of understanding than the clay is of comprehending the design of the potter. Neither the Prophet nor the Apostle proposes to explain the *grounds* and *reasons* of God's dealings with us; but their object is simply to prove the folly of a created being's presuming to dispute the wisdom or equity of its Creator.—Jenour.

^b *Lebanon shall be turned into a fruitful field.*—Lebanon shall become like Carmel, and Carmel appear like a desert.—Lowth. A *mashal*, or proverbial saying, expressing any great revolution of things; and when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its

principal view beyond the revolutions then near at hand—to the rejection of the Jews, and the calling of the Gentiles. The first were, The vineyard of God *כרם אל*—if the prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here—cultivated and watered by him in vain, to be given up and to become a wilderness; compare v. 1—7: the last had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43. Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.—Lowth.

It is a great and surprising change that is here foretold, Lebanon, which was a forest, is turned into a fruitful field; and Carmel, that was a fruitful field, shall become a forest: it is a counter-change. Great changes, both for the better and for the worse, are often made in a very little while. It was a sign given them of the defeat of Sennacherib, that the ground should be more than ordinary fruitful, chap. xxxvii. 30: *Ye shall eat this year such as groweth of itself*: food for man shall be as food for beasts useth to be, the spontaneous product of the soil: then Lebanon became a fruitful field; so fruitful, that that which used to be reckoned fruitful, in comparison with it, shall be looked upon but as a forest. When a great harvest of souls was gathered in to Christ from among the Gentiles, then the wilderness was turned into a fruitful field; and the Jewish Church, that had long been a fruitful field, became a desolate and deserted forest. Isa. liv. 1.—Henry.

^c *The deaf shall hear the words of the book.*—The happy consequences of the Gentiles being called into the Church of God are next foretold in this verse and the following.—Macculloch. The blindness and insensibility of which the prophet complained at the tenth and eleventh verses shall be quite removed; and the word of God, which before

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And the eyes of the blind shall see out of obscurity, and out of darkness^a.

19 The meek also shall increase¹ *their* joy in the LORD^b,

And the poor among men shall rejoice in the Holy One of Israel.

MARG. ¹ v. 19. *shall increase.* Heb. *shall add.*

was a book *sealed up*, shall become intelligible to ordinary capacities. This relates to the times of the Gospel. Comp. Isa. xxxv. 5. where a plentiful effusion of God's Holy Spirit is promised: see Isai. xlv. 3. liv. 13. —Preb. Lowth.

^a *And the eyes of the blind shall see out of obscurity, and out of darkness.*—At the same time, and in the same manner, says Macculloch, that the preceding promise was fulfilled, the one now before us received its accomplishment. Not a few of the blind who were destitute of bodily sight had their eyes opened by Jesus Christ and his Apostles, to whom he gave power to work this miracle as well as many others. Some instances truly astonishing are mentioned by the inspired writers of the New Testament, by which, with many more passed over in silence, this prediction was literally fulfilled. Besides, like the former, it receives a spiritual completion, when men, whom the God of this world hath blinded, and whose understandings are darkened through the ignorance that is in them, have the eyes of their minds opened to see the light of the knowledge of the glory of God shining in the face of Jesus Christ. When God opens the ears, he likewise opens the eyes of sinners, to see the many wonders contained in his Law and Gospel, and the glory therein revealed. He dispels the cloud of ignorance in which they were involved: he removes the veil of corrupt prejudices and sensual affections which blinded their eyes: he gives them to see their need of the Saviour, and to discover their true interest, duty, and happiness: in consequence of which, they who were spiritually blind, and never beheld any beauty or excellence in divine objects, are made to see out of that obscurity and darkness in which they had been enveloped. Being made light in the Lord, they walk as children of the light; and thus this prediction is fulfilled in a spiritual sense. How wonderful, how important, the change foretold in this verse! The most polished

nations in the world have discovered their ignorance and blindness with respect to divine objects. For the improvement of language, they invented grammar and rhetoric; for the assistance of reason, they introduced logic; for soothing the passions, they devised philosophy; for the benefit of society, they framed laws; and for removing various bodily distempers they prescribed remedies;—but how to cure their spiritual disorders they were totally ignorant. This affecting consideration ought to induce us highly to prize, and rightly to use, that Revelation which contains promises of such inestimable benefits as those which are here described. May those who have been deaf to the awful alarms of wrath sounded from Mount Sinai, and the kind invitations of grace sent from Mount Sion, be made to hear the voice of the Son of God and live! May those who are blind to the dreadful horrors and glorious beauties contained in this Book have their eyes opened to see them; and to-day may they experience this Scripture fulfilled in their ears!

^b *The meek shall increase their joy in the Lord.*—When the Gospel of God comes to men with power, and furnishes them with a meek and quiet spirit, they never fail to experience some degree of joy. Accordingly, we read in the Acts of the Apostles that those who were added unto the Church gladly received the word, which contains good tidings of great joy. In the history of the jailer's conversion, it is said that he rejoiced, believing in God with his whole house. This accords with what Our Lord has said, that when a man has found the treasure hid in a field, for joy thereof he goeth and selleth all that he hath, and buyeth that field. This joy is however comparatively little at its commencement. The joy attained by the meek of the earth is progressive: it is like the path of the just, which shineth more and more unto the perfect day.

Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

- 20 For the terrible one is brought to nought^a, and the scorner is consumed,
And all that watch for iniquity are cut off:
21 That make a man an offender for a word^b,
And lay a snare for him that reproveth in the gate^c,

^a *The terrible one is brought to nought.*—In this and the next verse the prophet foretells another effect which was to accompany the ministry of the Gospel; namely, the punishment of the enemies of the Church, whom he particularly describes.—Macculloch.

^b *That make a man an offender for a word*— מַחֲזִיאי אָדָם בְּדָבָר

That cause the poor man to be cast in his process.

Bishop Stock thus renders it, and says that דָּבָר is often used absolutely for מִשְׁפָּט דָּבָר a judicial cause or process; and that the reference throughout this verse is to forensic proceedings.

Who make a man to sin by a word.

This is Jenour's Version; and he remarks דָּשָׂא, in Hiphel, signifies to make another sin, or to lead him to the actual commission of sin; not to make a man a sinner in our own minds, that is, to esteem him as such.—Bishop Lowth translates it:

Who bewildered the poor man in speaking.

Grotius supposes it means, Who, on account of the word of God, that is, the true prophecy, treat men as guilty of crime. Calvin understands it, Who bear with impatience the reproofs and denunciations of the Prophets; and who closely observe them, and endeavour to pervert and distort their meaning: hence he supposes they proposed artful and captious questions by which they might ensnare them. Others suppose that it refers to the fact, that they led men into sin by their new doctrines and false views. The connection, however, seems to require that it should be understood of judicial proceedings, or of those who administer justice; and the sense, as Barnes thinks, is probably correctly expressed by Noyes,

Who condemned the poor man in his cause.

This interpretation is that also of Rosenmüller and Gesenius. Literally it is, Who cause a man to sin, מַחֲזִיאי, that is, Who hold a man to be guilty, or a criminal. It

is well known that the word אָדָם stands in contradistinction to אִישׁ, and denotes usually a poor man, a man in humble life, in opposition to one who is rich or of more elevated rank. This is probably the sense here. They were partial in their judgments. *For a word* בְּדָבָר, or in a word; denoting the same as a cause that is tried before a court of justice. So Exod. xviii. 16: When they have a matter, דָּבָר a word, they come unto me. So Exod. xviii. 22: And it shall be that every great matter, Heb. every great word, that they shall bring unto me, &c. Exod. xxii. 8—in the English Version, ver. 9: For all manner of trespass, Heb. for every word of trespass, i.e. for every suit concerning a breach of trust. Exod. xxiv. 14: If any man have any matters to do, Heb. any words; that is, if any one has a law-suit. The word here also probably refers to a law-suit; and the phrase denotes those who condemn the poor man unjustly in his suit.—Barnes.

^c *And lay a snare for him that reproveth in the gate*—Plot mischief against the judges that sit at the city-gates to distribute justice, that so they may without controul oppress the righteous and deprive him of his right. Compare Amos v. 10, 12. Mal. iii. 5. And this they will do upon the meanest considerations, to gain a piece of bread, as Solomon speaks, Prov. xxviii. 21. It was the custom for the judges to execute their office at the gates of the city: see Deut. xxi. 19. xxii. 15. Ruth iv. 1, 11.—Preb. Lowth.

Those that reprove in the gates, i.e. reprovers by office, says Henry, who were bound by the duty of their place, as prophets, as judges, and magistrates, to shew people their transgressions; these they hated, and laid snares for; as the Pharisees' emissaries, who were sent to watch our Saviour, that they might entangle him in his talk, Matthew xxii. 15; that they might have something to lay to his charge which might render him odious to the people, or obnoxious to the government. *So persecuted they the Prophets;*

Judah.

SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

And turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob,

Jacob shall not now be ashamed,

Neither shall his face now wax pale^d.

and it is next to impossible for the most cautious to place their words so warily as to escape such snares. See how base wicked-people are, who bear ill-will to those who out of good-will to them seek to save their souls from death! and see what need reprovers have, both of courage to do their duty, and prudence to avoid the snares! They are heard, says Shaw, by the treasurer, master of the horse, and other principal officers of the Regency of Algiers, who sit constantly in the gate of the palace for the distribution of justice. He adds in the Note, That we read of the *elders in the gate*, Deut. xxii. 15. and xxv. 7; and Amos v. 10. of *him that reproveth and rebuketh in the gate*. The Ottoman Court likewise seems to have been called *The Porte*, from the distribution of justice and the despatch of business that is carried on in the gates of it.—Shaw, Travels, p. 315. fol.

^d *Jacob shall not now be ashamed, neither shall his face wax pale, &c.*

לא-עתה יבוש יעקב
ולא עתה פניו יחורו ;
כי בראתו ילדיו מעשה ידי
בקרבו יקדישו שמי
והקדישו את-קדוש יעקב
ואת-אלהי ישראל יעריצו :
יודעו תעיררוח ביגה
ורוגגים ילמדורלקה :

Bishop Lowth for בראתי reads בראת with the Lxx and Syriac, and renders the passage thus:—

Jacob shall no more be ashamed ;
His face shall no more be covered with confusion :
For when his children shall see the work of my hands,
Among themselves, they shall sanctify my name :
They shall sanctify the Holy One of Jacob,
And tremble before the God of Israel.

Those that were led away with the spirit of error shall gain knowledge ;
And the malignant shall attend instruction.

The following rendering is suggested by Preb. Lowth: For in his sight, his children, the work of my hands, in the midst of him shall sanctify my name.—The prophet, he says, speaks of a new generation of the faithful, which should be added to the Church, called elsewhere the work of God's hands: see Isa. xlv. 11. lx. 21; and compare Eph. ii. 10.—when these shall be called or regenerated by that extraordinary measure of grace which is promised verse 18. They shall with one mind and one mouth sanctify my name, and give me all honour and reverence.

This, says Barnes, is a poetical introduction of Jacob as the ancestor of the Jewish people, as if the venerable patriarch were looking upon his children. Their deportment *had* been such as would suffuse a father's cheeks with shame: henceforward, in the reformation which would occur, he should *not* be ashamed of them, but look on them with approbation. *Neither shall his face now wax pale*.—The face usually becomes pale with fear; but it may also occur, that this shall follow from any other emotion. Disappointment may produce paleness, as well as fear; and perhaps the idea may be, that the face of Jacob should no more become pallid, as if he had been disappointed in regard to the hopes he had cherished of his sons. *When he seeth his children*.—The sense is, He shall not be ashamed of his sons, for he shall see them henceforward walking in the ways of piety and virtue. The name Jacob is often employed to denote all his posterity, or the whole nation of the Jews. They also that erred in spirit shall learn doctrine. *When this should occur the prophet does not state*. It may be intended to denote the time of Hezekiah, or the times subsequent to the Captivity; or possibly it may refer to

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SECT. III.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIX.

- 23 But when he seeth his children, the work of mine hands,
 In the midst of him, they shall sanctify my name,
 And sanctify the Holy One of Jacob,
 And shall fear the God of Israel.
- 24 They also that erred in spirit shall come to understanding¹,
 And they that murmured shall learn doctrine.

MARG. ¹ v. 24. *shall come to understanding.* Heb. *shall know understanding.*

the times of the Messiah. All that the prophet teaches, is, that at some future period, in the history of the Jews, there should be such a reform, that they should be regarded as the worthy descendants of the pious patriarch Jacob.

The meaning is, that the true Israelites, among whom Jacob himself would in a manner live at the time when the glad tidings of Salvation should be transferred to the Gentiles, would not any more be ashamed because they saw so few of the Jewish nation who deserved to be called the true progeny of Jacob; for when they should see in the midst of them, that is, of their assemblies, so great a multitude of Gentiles begotten and regenerated by their ministry through the efficacy of the Holy Spirit, so that they might be called *the work of God's hands*, they would joyfully, with these their spiritual children, sanctify the name of God and the Holy One of Israel.—Vitranga.

God did not intend to reject, says Scott, all the posterity of Abraham and Jacob, that these his redeemed servants should be ashamed and wax pale. The Jews and

Israelites who embraced Christianity would acknowledge the converted Gentiles as *the work of God's hands*; and their believing descendants would be excited to worship the *Holy One of Jacob* with greater fervency for this immense accession to the Church. Multitudes, even of those Jews who had erred in spirit, and murmured against Christ, and malignantly opposed his Gospel, would come to a better temper, and understand and receive doctrine;—nay, at length the whole Jewish nation will be converted to Christ, and re-admitted into the Church.

Numbers of children are already raised up to Abraham from among the poor Gentiles, see Gal. iii. 20--26. May we be found of the number, and experience new creating power! May we see multitudes constrained by his love to *sanctify the Holy One of Jacob*, and fear his name! And may those who now *err in spirit*, and murmur against his truth, whether Jews, Gentiles, Mohammedans, or nominal Christians, be brought to understand and learn the true doctrine, and the whole earth be filled with the glory of our God and Saviour!

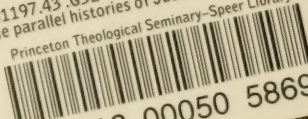
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